

Vol. 3

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CHRISTIAN MONITOR

JANUARY, 1911

All Is Well

In the centre of the circle
Of the will of God I stand;
There can come no second causes,
All must come from His dear hand.
All is well! for 'tis my Father
Who my life has planned.

Shall I pass through waves of sorrow?
Then I know it will be best;
Though I cannot tell the reason,
I can trust and so am blest.
God is Love, and God is faithful,
So in perfect peace I rest.

With the shade and with the sunshine,
With the joy and with the pain,
Lord, I trust Thee! both are need'd,
Each Thy wayward child to train.
Earthly loss, did we but know it,
Often means our Heavenly gain.

— L. G. W.

SELECT READING

THE KEY TO BEAUTY

Many of our girls write me for advice as to how they may become beautiful. I have just returned from a western trip, to my old home, and from meeting many of the associates and friends of the long, long ago. Many of these old ladies were women with families of their own when I knew them, and they are now well past the four-score mark; but they were every one "good to look upon," and some of them were really beautiful. Often I heard the expression, "What a lovely old lady!" as the younger generation passed them. Every face was scarred or seamed with care; their complexions were not as the rose leaf, and their patient eyes had a look of "only waiting" in them. Over the once bonny hair, the frosts of time were thickly powdered, and their faded cheeks showed the washings of tears; the once smiling mouths had pathetic droops at the corners, and their hands—oh, so worn by years of love's service;—trembled as they clasped my own, and gave me greetings for the old, old days' sake. Many of these were past the four-score mark, while a few were past ninety years old. Yet they were as beautiful, if not more so, as their sisters who laughingly acknowledged that the three-score mark was now behind them.

There were a few others—beautiful in a certain sense, yet the lines were not such as to beautify; life had been hard with them, and they had hardened with it, and the freckles were deep all over the pitifully aging faces, while the faded eyes saw all the shadows in the faces of others, instead of the sunshine. One dear, beautiful woman, whose life had been cruelly hard, in every way, and who stood alone in her old age, greeted every one with the words, "How good you look!" and her tender eyes smiled, even though you could see the glint of tears behind them, as she said, "Yes, we are alone now—just the dear Lord and me; but so long as He is with me, heaven is not far away." And many turned from her patient star-lighted beauty with tears in their own eyes, feeling as though they had "seen a vision."

Another class would greet others with the words, "Yes, I see you are getting old, too: you have a great many wrinkles, and your hair is so grizzled. If it was white, it would not look so bad. Yes, the children are all gone, and just me and the old man, and I have a great deal of trouble with him." Or, "Yes, I am a widow; there's nobody cares for me now. The children? Oh, yes, they are all gone; but children don't care for the old folks now-a-days."

As I met and parted with these old friends, the thought came to me that a wonderful lesson could be learned from them by our girls, if they but gave it a moment's

thought. Did you ever see a face that you loved that seemed ugly to you? No matter the lines, or the color, or the contour; if you loved it, it was beautiful to you. And every one of you knows some old lady whom everybody loves, and they say, "She is such a lovely old lady!" If any one refers to her wrinkles, and faded color, it is to say, that every wrinkle is a badge of honor or for some beautiful deed done or thought of helpfulness to others. No cosmetic, no lotion, emollient; wash or powder, or external beautifier can give such an effect. And right now is the time to begin this self-adornment. Look only for the beautiful, the good, the true; be tender and helpful and true, yourself, and fight out all feelings of envy, selfishness, anger, fretfulness, or ugliness toward others. Let the "inner light shine," and the outer will be illuminated. A fond mother, looking on her remarkably talented and sweet mannered daughter, said, "Yes, I like to think Louise is beautiful, and graceful and talented; but I love best to know that she is good."

Think of this, girls, and when you look into your mirrors, and try the happy thinking, the "doing of good unto others," along with right physical living, and note how the expression becomes you—how it endears you to others. It is the one unfailing key to beauty.—The Commoner.

THE CURRENT THAT SETS TOWARD THE DOLLAR

Is it not a fact that, with a few grand exceptions outside of our business Napoleons, America with all its vast possibilities and resources, its wonderfully stimulating conditions, and all its brag and bluster, has produced very few master men?

There is no other country which gives such encouragement to young men, which gives such a powerful stimulus to ambition, such liberty of choice and such freedom of pursuit of the ideal, as America; and yet the great trend of American ambition sets toward money-making, and not man-making.

This current that sets toward the dollar with such terrific force, sweeps in the majority of our youth, and often silences the call of art, of literature, of music, of scholarship, the call of the pulpit, the call of useful service, the call of the school and the college.

In spite of teaching and preaching the contrary to our children, the whole atmosphere of their training is so strongly surcharged with the dollar that it tends to cover up their aspirations for higher things.

Their pastor, their teacher, the books that are put into their hands, tell them of the beauties of man-making, woman-making, life-making, but the actual examples

about them are nearly all set toward the dollar. In all sorts of ingenious ways they see men everywhere fighting like demons for the dollar. Everything seems to center in it. Everybody around them seems to think that the possession of money is the possession of power; that money will buy about everything that is desirable.

Brought up in such an atmosphere, is it strange that the children should catch the contagion?

How few youths start out in life with the determination that they will first be real human beings, and second business men? It is usually the reverse.

The youth finds everybody struggling and straining for the almighty dollar, and he can not be blamed for doing himself what he sees older examples all about him doing.

He may have an idea struggling within him that making a life instead of a living ought to be a man's first great aim; but somehow, before he realizes it, he is putting the greater emphasis upon the dollar.

Changing life into dollars and pleasure seems to be the dominant note in the lives of a great percentage of Americans. Whatever else comes to them is merely incidental, and, as a rule, was not deliberately planned.

With most Americans the struggle is not for character, is not for usefulness, not for the building up of a magnificent manhood, a well-rounded, symmetrical, complete character, not the making of the world a little better place to live in, but to get more money. This is the great life-burden, and there is nothing too sacred to grind into dollars.

We coin our ability, our energies, our health, our friendships, our homes, our families—everything into the dollar. All the finest sentiments and graces are crushed out in the scramble.—Success.

GENUINENESS

There is nothing which will add so much to one's power as the consciousness of being absolutely sincere, genuine. If your life is a perpetual lie, if you are conscious that you are not what you pretend to be—that you are really a different person from what the world regards you—you are not strong. There is a restraint, a perpetual fighting against the truth going on within you, a struggle which saps your energy and warps your conduct. If there is a mote in the bottom of your eye you cannot look the world squarely in the face. Your vision is not clear. Everybody sees that you are not transparent. There is a cloudiness, a haze about your character, which raises the interrogation point where you go. Character alone is strength, deceit is weakness, sham and shoddy are powerless, and only the genuine and the true are worth while.

—Exchange.

White hats are worn for three years, as a sign of mourning, by every grown male in Korea after the death of a member of the royal family.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. III

SCOTTTDALE, PA., JANUARY, 1911

No. 1

CRIPPLE TOM

In one of the deplorable miserable East London homes, in a dark, wretched room at the top of a house, lay a cripple boy. He had lain there for over two years, greatly neglected and comparatively unknown. When quite young his parents had died, leaving him to the mercy of an aged relative whom he called "Granny."

Born a cripple, he had always been a sufferer; but as long as he was able, he had swept a crossing on his crutches, or gone short errands to earn a few pence. But soon after his parents' death the boy had to take to his bed. Very ungraciously the old woman allowed him to occupy the top room in her house, which room he never left again.

His mother had taught him to read and write, and sometimes, on a snowy night, the lad had crept into the mission hall merely for the sake of getting warm. Numb with cold, and weary in body he took little heed of what he had heard on those nights; but, lying alone day after day, there came into his mind the memory of it, and by degrees he was possessed with a great longing to know more about the things of God, and to have a Bible of his own. He knew that it was from the Bible that the speakers had gathered their knowledge, and that was all. So, summing up courage, he one day consulted Granny about it. His only encouragement in that direction was an ironical laugh. "Bibles weren't in her line! What did a lad like him want with Bibles?" So the matter dropped for a time, but the lad's desire to possess one did not grow less.

One day, however, up the creaking stairs came noisy, boisterous Jack Lee, the only friend the cripple had in the world. "Hurrah! hurrah! Got a new box. Off north tomorrow! Come to say good-bye, Tom," he cried, all excitement, seating himself on the bed, and wiping the perspiration from his brow, "But I've got a real beauty present for you, my lad," taking from his pocket something wrapped in a greasy bit of brown paper.

Tom raised himself on his elbows, not at all gladdened by the news he had heard. "A bright new shilling for you, Tom. And you're not to spend it till yer wants suffin real particular." "Oh, Jack, you are good, but I want something now very, very particular." "Yer do? What's he?" "I want a Bible." "A Bible! well I never! Who ever heard of a poor lad spending all that on a Bible, when I had to scrape months and

(The following story came into our hands recently and has proved a blessing to us. We felt impressed to publish it in this issue in the hope that it will prove as great a blessing to your life during the coming year as it has in the lives of many others. May it awaken within us a new consciousness of the opportunities we have all about us to render service unto Him, and may we resolve by His grace to make our lives count for His service more than in the past, and that no sacrifice may be considered too great to make for Him. If the sacrifice seems more than you seem able to offer, stop and think of Cripple Tom, look upward, then press fearlessly on.—Editor.)

months to save it in coppers." "Don't be angry, dear Jack," said the crippled boy, "you're going away, and I shall be lonelier than ever, and oh, I do so want a Bible. Please get it, Jack—now—this very evening at Fisher's before the shop closes. Granny never would; she's spend it in gin, if I let it get into her hands." "What canyer want with a Bible, Tom? only scholars understands them there things," he answered rather crossly. "Maybe so, Jack, but I'm hankering after one, for I must find out whether them there folks in that mission hall you and I sometimes used to go to, told true about some one they called Jesus. Let it be your parting gift, Jack, and you will make me so glad." "Very well, lad, then I'll go, but I knows naught of Bible buyin'." "Fisher has 'em at a shilling, for I saw 'em marked in the window when I used to go by. Quick, Jack, or the shop will be closed!"

Jack complied very ungraciously, and descended the stairs less rapidly than he had mounted them. But he got over his disappointment before he returned with a beautiful shilling Bible. "Fisher says I couldn't leave you a better friend, Tom, and he declares the shilling couldn't be 'vested better; and says he: 'It may be worth a thousand pounds to the lad!' So 'pears there's suffin we ought to know about."

Tom's joy and gratitude were unbounded. "I know it, Jack. I know it!" hugging the book to his breast. "I'm happy now. Oh, how kind you were to save that shilling!"

The lads never met again; but if the honest errand boy could only have known what a precious treasure that Holy Book became to his cripple friend, he would have been amply rewarded for the sacrifice he had

made to save the shilling. After a month's hard reading, Cripple Tom knew more about his Bible than many who have professed to study it for twenty years. He had learned the way of salvation, his only teacher the Holy Spirit; he had learned also that obedience to God's will meant helping to save others.

"It won't do to keep this blessed news to myself," he said; so he thought and thought, until at last a simple, but very beautiful work was decided on for the Master. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper, and wrote out different texts, and then dropped them into the noisy street below, directed:

"TO THE PASSER-BY—PLEASE
READ"

He hoped that by this means someone might hear of Jesus and His salvation. This service of love, faithfully rendered, went on for some weeks, when one evening he heard a strange footstep and immediately afterwards a tall, well-dressed gentleman entered the room and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked, kindly. "Yes," said Tom, brightening up. "Have yer ever heard as someone has got hold of one?" "Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?" "I can believe in God's Word doing anything, sir," said the lad, humbly. "And I am come," said the gentleman, "to thank you personally." "Not me, sir! I only does the writin'; He does the blessin'." "And you are happy in this work for Christ?" said the visitor. "Couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I sees Him, to tell Him that as soon as I know'd about Him I did all I could to serve Him? I suppose you gets lots o' chances, don't yer, sir?"

"Ah, lad, but I have neglected them; but, God helping me, I mean to begin afresh. At home in the country I have a sick boy dying. I had to come to town on pressing business. When I kissed him good-bye, he said; 'Father, I wish I had done some work for Jesus. I cannot bear to meet him empty handed,' and the words stuck to me all day long, and the next day, too, until the evening when I was passing down this street your little paper fell on my hat, I opened it and read: 'I must work the works

(Continued on page 31.)

EDITORIAL PAGE

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A HAPPY YULETIDE:—Another Christmas season is here. We are forcibly reminded that Time is on the wing; steadily and rapidly passing by. As one Christmas season ends the approach of another begins.

This is without doubt the most joyous occasion of all that find their inception as the result of the advent of the Christ. All Christian nations and all those in heathen lands who have come to a realization of the significance of this event should be filled with unspeakable joy because of the Good News proclaimed to the world by the angelic host on that memorable night almost twenty centuries ago. Since then the Good News of the advent of the Christ has been heralded by His faithful followers and will continue to be proclaimed "until the knowledge of the Lord shall cover the earth as the waters cover the sea." The hopes of all mankind rest in this Christ. He is the central figure of all the ages. His advent is the crowning epoch of all history. A great and wonderful Christ whose birth we commemorate.

The central thought of this season is giving; giving out of a heart of love. The great God gave the magnificent Christ that through Him He might pour out a great blessing upon the whole world, upon all who will but receive it. He gave the Christ that it may be possible for the Godhead to come down and make their abode with man. In Christ do we have all our blessings. Food for profound thought and meditation in this act on the part of God and the other members of the Trinity. An expression of unfathomable love.

In the spirit of this occasion we find the secret of true happiness; viz., live for the good of others and not for self. How small, debasing and miserable that life is which lives for self only! In order to fully appreciate the significance and enter into the spirit of this event it is necessary to consider the needs of others. In our judgment the richest blessings and the greatest joys are realized on this day, by a consciousness that we have done something in the name of Christ to make some person less fortunate than we, happy by the giving of some gift as a token of the great Gift of God. If our means does not permit this we can bring them the greetings of the season. There may be some poverty-stricken homes in which Christ dwells that you can brighten by providing some necessities of life. There may be some rum-ridden, Christless homes that you may forcibly remind of the Christ by supplying them with some of the material things of life accompanied by a few words of testimony for the Master. There may be some widows and orphans whose lot in life is hard, in whose lives come few pleasures, that you may brighten by some remembrance. In each community the needy are found. This kind of service is a stronger testimony for the

Christ than a mere profession that is indifferent to the cry of human suffering and does not raise as much as the little finger to alleviate it. This kind of service done cheerfully in the name of the Master will bring a great joy and satisfaction into your heart on Christmas day, as well as if done at any other time of the year. You can appreciate the Christ more because of your consciousness that others are made happy because the blessings of God were poured upon them through you as a channel.

O that we might live more for others! Is it not true that often our Christianity is not as effective as it should be because we ignore the suffering of humanity about us? We fail to make it our business to search out the needs of our neighbors. This was the business of Christ. Wherever He found a need He freely responded. Such will be the case in our lives if the Christ is "all in all" therein. May all of us make our profession practical during this Christmas season by searching out the needy in our community and supply their needs according as God has prospered us, and the result will be one of the most joyous Christmas Days we have ever spent. Let us give as God has given—in the spirit of love. Make the Christ real to others by allowing yourself to be a medium through which the blessings of the Christ may flow unto others. Begin this season by living for others more than you have in the past.

THE POSTAL CARD SYMPOSIUM:—Those who are interested in the Graded Lessons for the Sunday school will find interesting reading and food for thought in the Postal Card Symposium in this issue. Many interesting and some vital problems are pointed out on both sides of this question. We regret that not more of our Sunday school workers took part so that the result would have been more comprehensive.

You will take exception to some of the reasons advanced either in favor or against the adoption of these lessons in the lower grades. You are either on one side or the other. The purpose of this Symposium is to present this question clearly and intelligently before our people for their consideration. We now desire further discussion of this question. We invite all those interested to take up the problems presented, and others not mentioned, and discuss them clearly and frankly in these columns. What we want is an unprejudiced study of this question from every conceivable standpoint so that future action may be taken intelligently and wisely. It is only after both the advantages and the disadvantages of a matter of this nature are critically studied and compared that we are in a position to render a decision. Let us study this question, keeping in mind the best interests of the child and the cause of Christ.

THE YEAR 1911:—With this number we begin the third volume of the *Christian Monitor*. Taking a retrospective view we are convinced that we have grown some during the past two years. However, we expect to grow some more during the coming year. From the beginning of this work the Editorial Staff earnestly endeavored to make the paper instructive, helpful and readable. Their purpose was, and is, to publish only those things that make for ideal manhood and womanhood. They have not yet approximated this ideal as closely as they wish, but God alone knows how near they have approached it.

During this time we endeavored to determine more definitely what the wishes of our readers are concerning the nature of the paper they desire, but have failed. The few replies received in answer to the questions in the October issue have not enabled us to even approximately determine the sentiment. Your failure in voicing your desires again throws the responsibility of determining the policy of the paper upon the judgment of the Editorial Staff. Being ignorant in a large measure of your needs and wants we may not be so successful in meeting your requirements as we would have been, had we the desired information.

We are retaining all the departments and adding one especially devoted to the interests of the younger folks, the boys and girls. Trust it may prove helpful to all the readers.

The entire Editorial Staff still remains intact. Each one is striving to make his department better and stronger. The Bible Study Department has added a few new features. In addition to this a series of eighteen articles related to Bible Study is being prepared by men of experience in Church work.

The Educational Department will have series of articles on "Birds," "Principles of Mechanics," travels, educational topics, agricultural themes, etc. The other departments will contain their usual quota of good, live and helpful material. In short, we expect to make this one the best volume of them all.

THE 1912-13 TOPICS:—At the last General Conference a committee of five brethren was appointed to prepare the Young People's Bible Meeting topics for 1912-13. This committee is to report at the next General Conference, when a series of topics will be adopted. The committee desires to plan the work for the two years during this winter. They want to decide upon certain lines of thought that should be considered in our meetings. After this general structure has been decided upon, they will begin to work out a series of topics on each line of thought and thus endeavor to unify the work of each year.

In order that these topics may result in the highest usefulness it is necessary that the committee be well versed in the needs of the different communities using the uniform topics. This is only possible through the co-operation of those who have charge of this work in the different communities and those interested in the work. Each community has its needs, certain conditions that have to be met. If the committee is informed of all these needs then, and then only can they proceed intelligently to supply them as far as possible by taking up lines of thought and selecting topics that will in a measure at least be adapted to these needs. Your needs may not all be met, some of the topics may not be so helpful to your

community, but as a whole the topics will be such that they will accomplish a greater service than if the committee must do its work ignorant of these needs and conditions. Consequently we would again urge that you at once inform the committee of your needs. Write at once setting forth the lines of thought you wish to have considered, also some specific topics you would like to have in the series. A hearty response will insure a better and stronger series of topics, will enable the committee to work to a better advantage and do their work more intelligently. Write at once, addressing all communications to the *Christian Monitor*, Scottdale, Pa.

OUR FREE TRIAL OFFER:—We are highly pleased with the way our friends are taking advantage of our three months' Free Trial Offer. Nearly every mail brings us the names and addresses of those who wish to give the *Christian Monitor* a trial. Some are sending in the names of their friends. If any of you have the paper sent to you for three months and have not sent in your name, it is for the reason that a friend interested in you has given us your name and address. You are receiving the paper as a gift. No bill is to follow. We are anxious to receive many more names and addresses. We want to urge our subscribers and readers to send us the names and addresses of their friends who do not take the paper. You will be rendering good Christian service. A number of names and addresses can be sent upon a postal card.

We make this offer because we are convinced that there are yet many homes in which the *Christian Monitor* has not gained an entrance, and in which it would be welcomed if the inmates were familiar with the nature of the periodical. Can we depend upon you—reader—to help us increase our circulation, to enlarge our family circle? We cheerfully furnish the papers if you furnish the names. Send them in.

A WORD WITH OUR SUBSCRIBERS:—This is the time of year when many of our subscriptions expire. Examine your label and see whether your subscription is due. Would be pleased to have you all renew as promptly as you can. If it is impossible to renew at once, do so at your earliest convenience. We continue to send the paper until notified to discontinue. When you send in your renewal you may possibly be able to secure your neighbor's subscription and enclose it with yours. We will be glad to furnish sample copies free for distribution.

We repeat the following offers made in preceding issues:

The *Christian Monitor* for one year (new or renewal) and a copy of "Lights and Shades from Hindu Land," post-paid, for \$1.25. Ten cents of the selling price of each book goes direct to the India Mission Fund.

New subscriptions, 75 cents per year.

In clubs of ten or more to separate addresses, 75 cents each per year. (New or renewals.)

In clubs of ten or more to a single address (sent to one person for distribution) 50 cents each per year. (New or renewals.)

Regular subscription price, \$1.00.

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY VII

J. W. Shank.

A King in Triumph and in Tears

Let us imagine that we are travelers in Judea during the last week of Jesus' life. We will station ourselves on a plot of rising ground some distance outside the walls of Jerusalem, where we can see, just below us, the quiet brook Kidron creeping along. The beautiful valley of Jehosephat and farther beyond the dome shaped mount of Olives.

The afternoon sun beats oppressively upon the stony highway that encircles the mountain. Farther around, where the road turns down the slope toward the brook, a sound of voices reaches our ears. In a moment a large number of excited people come into view. It is a promiscuous company who are singing and dancing about One who rides quietly in their midst. The head of the rider is bare and his long garment of white is sprinkled with dust. As he comes still nearer we see his calm face, undisturbed by the noisy favor of his followers. His head slightly bowed, indicates a mood of deep reflection. But all the while, before and behind, the strange procession pours forward shouting and singing: "Blessed is he that cometh in the name of the Lord."

Thus the large company move forward for a long distance with the same noise and tumult, but now they reach a turn in the road where the city falls plainly to view. The rider lifts His eyes to the ancient city and, as He does so, a deep emotion surges in His bosom. He sees the massive city walls with the sixty strong towers; He sees the gorgeous palaces of Herod and other buildings of wealth in the city; He sees in the most prominent part, the marvelous temple structure with its massive polished stones glittering in the afternoon sun—the whole representing a people whose pride and power are not yet fallen.

The Master's face betrays the deep passion of His soul and He lifts His voice with weeping. His tears are those of pity for the wickedness of this city now and in former years and of compassion for it in the coming doom. "If thou hadst known in this day," He cries, "even thou, the things which belong unto peace! but now they are all hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee on every side and shall dash thee to the ground

and thy children within thee; and they shall not leave thee one stone upon another because thou knewest not the time of thy visitation."

Upon the faces of the people there, are expressions of inquiring astonishment. A King weeping on His way to victory? Can such a thing be possible? But let us follow as they enter the gate of the city where new throngs of people come from every direction. Those, who had noticed the Master's tears forgot about their wonder in the growing clamor of voices and now they accompany Him in triumph into the courts of the temple. "On every hand inquiring voices sound above the tumult—Who is this and whence came he? Then the answer comes in a chorus of voices: "This is the prophet, Jesus of Nazareth of Galilee."

Suddenly the tumult ceases. All is hushed with wondering expectancy. The King has come in triumph to the capital city and now stands within the temple inclosure. They wait breathlessly. Will He burst forth with a great proclamation? Will this hero of the hour show some sudden and strange authority that will cause the Roman power to tremble and totter into ruin? Will He show some military standard around which thousands of people may rally with their leader and King? But instead of such a demonstration a strange thing occurs. The Master calmly looks about Him and, having gathered together His twelve disciples, passes out of the temple and city and goes to Bethany.

Imagine the consternation and anguish of those who followed expecting to see the crowning of their King! Imagine the joyful relief of His enemies when they see Him whom they feared still a man among men! The multitude rapidly disperses while the hearts of those, who were present, beat with a variety of emotions—anger, disappointment, uncertainty, despair.

But the thoughts of Jesus are as they were before. He pities the deluded people; He yearns with compassion for the salvation of these multitudes; He ponders over the possibilities of the coming days of trial; and walking on with the twelve, He plans for them a course of final instruction during these few days of waiting.

Reader, if you have followed the details of this picture, you have certainly recognized the elements that make it both beautiful and sad. Such pictures as this may be fully seen and appreciated only by those who know the Master and the meaning of His mission. Have you ever felt momentary honor and applause coming to you and yet realized that this applause would soon fade from the hearts of your admirers? Then you may appreciate the feel-

ings of Jesus as He looked upon that vast adoring multitude.

Have you ever looked into the life of one of your brother men and noticed there the marks of past struggles with doubt, with passion, with pride, and with all types of sin? Have you seen also lines of prophecy on that face which told you that some day that comely form was doomed to fall into shame and death? And as you looked into that face, did your inner self groan with pity, with yearning and tears? If you have felt all this, you may realize in part how Jesus felt as He looked upon Jerusalem, the home of much sin and the victim of future doom.

Have you ever followed the progress of some noble soul for whom you had admiration and hope and then, as you watched his career, a sudden wise act of that soul led you to lose faith in him because you failed to understand his purpose? Have you then felt disappointed, bewildered and perhaps angry as you thought your idol had fallen? If you have experienced this, you can understand the feelings of the multitude who followed Jesus on that day.

Have you ever noticed the rising popularity of some rival to your authority and, when he reached what you thought would be the climax of his power, you trembled, feared and almost prayed for his failure? Have you then noted with unbounded joy that he turned aside calm and unconcerned when you supposed he aimed at your destruction? If you have felt such as this, you can realize the feelings of the priests and elders on that day.

Here, as in all pictures where Jesus is the chief actor, we see, above all else, His noble passionate soul prompting Him to acts of love and the message is, as ever, to the better impulses of your life and mine.

Hastings, Nebr.

NOT COMMANDED BUT COMMENDED

Charles W. McClintic.

No one was ever commanded to
Anoint the Lord, I'm sure;
Yet Mary was commended for
Her deed of love most pure.

And we are not commanded to
Observe a Christmas day,
Yet God is pleased if we observe
It in the proper way.

'Twas love that hallowed Mary's deed,
And love should us constrain;
Then we need not be troubled though
A Judas may complain.

Elkhart, Ind.

He that sins against his conscience sins
with a witness.—Fuller.

THE SIN OF INGRATITUDE

F. Rose Shank.

This is an important subject because of the ease with which ingratitude often takes possession of our hearts. There is so much ingratitude found in the world today, as it was in time past and as it will be, I suppose, as long as the world lasts.

In Jer. 17:9 we read, "The heart is deceitful above all things and desperately wicked." By nature man is very ungrateful. "But thanks be to God for his unspeakable gift," for by it, has it been made possible for us to receive pardon and a grateful and thankful heart.

The ingratitude of man is manifested toward his fellowmen in the world today to such a marked extent that we can feel its effects almost every day of our life. Some people show their ingratitude by selfishness, thoughtlessness or pride; others by cruelty or hatred.

This world is full of people who continually depend upon or expect to have the best of treatment from others while they in turn do not show even one sign of gratitude for the great things done for them. As an instance of this we have the lesson of the servant who owed his lord ten thousand talents. After the great pardon he had received he went out immediately and showed forth the very depth of his ungrateful heart. This was an example of mingled selfishness, cruelty and pride.

Thoughtlessness is another manifestation of ingratitude. This is one of the most common to all people and is overcome alone through the grace and power of God.

Some men are very cruel, even to the taking of another's life. But here the other phase of our subject, ingratitude of man to God, is so closely connected that we can say it is really the cause of man's mistreatment of his fellowmen. What sin can be greater in the sight of God than that of ingratitude, except it be the unpardonable sin, blasphemy against the Holy Ghost. But still that sin arises in the ingratitude of man's heart to God.

The manner in which the actions of man are displayed to his fellowman is almost a sure evidence of the condition of his heart, whether it be a grateful heart or not. If the heart is filled with gratitude and love to God its greatest desire will be to do all in its power to better the spiritual condition of man everywhere, but if filled with ingratitude it will not manifest any desire to better man for the honor and glory of God.

Here the moral man may seek an argument. He may say, "I am not an ungrateful creature; I deal honestly with all men and never take the advantage of anyone." But here, dear Christian, is your chance to show him how exceedingly ungrateful a creature he really is. Tell him of the great sin he is committing daily against the great Jehovah who is continually showering blessings on the evil and on the just.

Those temporal blessings, how numerous, and yet how few the thanks that God receives for them! This brings to our mind

the song which is so beautifully illustrative of what we are daily enjoying:

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord has done."

Ingratitude! Oh, how can we be ungrateful when we count our blessings both temporal and spiritual and reflect upon the boundless mercies of God. Yet men will still continue to be ungrateful, but why? Because they are even too ungrateful to stop long enough to think whether they have any blessings and of course never stop to count them. They rush on in mad haste to get all they can for their own comfort and enjoyment and never stop to think of the condition of someone less prosperous than they. By living in this way they are daily committing great sin against their fellowman and against their Creator.

Nearly all Bible readers are acquainted with the words found in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Is not this sufficient reason to show why ingratitude is such a great sin?

When we think of this great love which God has for the children of men, and then when we think of the countless millions who have despised and rejected that boundless love and also of the thousands who are today spurning the sacred opportunity of allowing that love to be shed abroad in their hearts, it fills our hearts with sadness at the deplorable condition of mankind.

But thank God there are yet many whose lives are an unceasing thanksgiving unto the Lord. My hope and prayer is that each of us may have our hearts filled with gratitude and praise to God for His unspeakable gift and may we go on our way rejoicing in the hope that when this battle is over we shall wear in glory the crown that fadeth not away.

Scottdale, Pa.

PREPARATION FOR FUTURE USEFULNESS

S. H. Brunk.

This subject appeals especially to the young people since they are in that stage of life when preparation has a vital influence in determining what their future life shall be. What is it that the world needs more today than strong men and women just entering the useful stage of life!

In Isaiah 46:8 we read, "Remember this and shew yourselves men." This is an admonition for the multitudes of human beings moping about lost to all sense of respect and nobility, in fact many of them not much better than the beasts that roam the forests. Scores of men and women are continually looking to higher minded people for help and to preserve the earth for their habitation. It was needful for the Apostle Paul to say, "Quit you like men, be strong." This ought to be our cry today.

Young people, time is passing on, only a few short years and you will be called upon to take the place of those who are keeping up the standards of today. Shall they be higher, or shall they be lower? You are the judge. You have it in your hands to determine what they shall be, at least so far as you yourselves as individuals are concerned. Now is the time you are making your choice of what your preparation shall be, either to fit you for the greatest possible usefulness or a lesser sphere of usefulness.

Although a proper education is necessary, yet preparation need not always consist of spending many of your useful days in some far away college. I believe our first opportunity and duty is to make good use of our spare moments. Those many hours squandered in some idle way; those long winter evenings or Sunday afternoons wasted, who knows how much good could be done and preparation made during those hours for the future by reading and meditating upon some wholesome literature, especially God's Word. Upon the use of your spare moments largely depends what your future life will be, and how much good you will be to a dying world. Are you out late at night, parents not knowing where you are, in some public place of gossip, are you spending the evenings reading novels, or are you seeking after that which satisfies the soul?

Dear young soul, are you living in ease, unconsciously drifting down expecting some day to reach a noble standard of living at a bound? Remember the heights of nobility must be reached step by step and every step taken in the opposite direction must be retraced if we would reach the desired heights.

Denbigh, Va.

"ONLY TO BE"

SADIE A. BRUBAKER.

Only to be a message bearer,
Some aching heart to thrill;
Or as a tiny burning candle,
Some dark, dark, place to fill.

O! to be as the streamlet,
That gently ripples along;
Or as the birds of the woodland,
Cheering the world with song.

Only to yield in helplessness,
Like the lilies to grow,
Or like the little sparrows,
Who neither reap nor sow.

Only to go at Thy command,
As does the sun and rain;
To neighbors' homes, or cities' slums,
Or Africa's sunny plain.

I covet not a lofty sphere,
As the sun in the sky to shine,
Or as the flower to be looked upon,
Esteemed for its beauty sublime.

Only to fill my place as they,
To be as Thou hast designed,
If as a thistle Thou bid'st me grow,
To Thy will may I be resigned.

Larned, Kans.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XIX

J. A. RESSLER.

As we look over the diary covering this famine period of the history of the American Mennonite Mission we see entry after entry each suggesting an incident the full relation of which would several times over cover the space of this article. I will try to mention a few of the most striking events during the period when I was alone at the mission.

There was the ship-load of American corn that came for famine relief. Bro. David Goerz of Newton, Kansas, came as the special representative of the Russian Mennonite brethren in the Middle West to see after the distribution of the corn contributed by his people. Two thousand two hundred and forty bushels of this corn fell to the share of the mission at Dhamtari to care for.

I had met Bro. Goerz in Bombay and had visited some famine camps in Gujarat with him. On the fourth of July he left Dhamtari with Bro. Page to go toward the Calcutta side. On the eleventh of July our corn arrived at Raipur. Although very busy at home I had to attend to that corn and that meant a trip to Raipur. And a trip to Raipur was not so simple an affair at that time as it is at present. The construction train came to the end of the line usually once a day without much regard to time. Then if the railway people were courteous they might take one along to Raipur when they got ready to go back. There was no telling when one might be able to get a way to come back to Dhamtari.

But this time I got through fairly well, after we had encountered a derailed engine, and I rode part of the way to Raipur on a hand car, getting to the destination only a day later than I had expected.

But the most momentous trip to Raipur in those days was the time when there came a message from a friend in Calcutta saying, "Doctor Page dangerously ill. Wants Mrs. Page here." We got the message in the afternoon. Bro. Goerz had gone on his journey and Bro. Page had gone to the hospital. The first reports from him had been encouraging and this message was quite a shock to Sister Page. There was no thought but to get to her husband as quickly as possible. After very hurried preparation we started toward Raipur about six o'clock in the evening. We had sent our own oxen ahead half way to Kurud, the point to which the railway was completed and passable. We had borrowed a pair of oxen for the first part of the journey. The borrowed oxen stuck

in the first little piece of muddy road and the tonga had to be abandoned. Then Sister Page and Baby Willie got into the "dooli" and four men carried them until the first village was reached. By that time one man had tramped on a scorpion and gone back, another had developed stomach ache and retired, two others failed for other reasons, and the four men we had for relays were doing all the work.

After some delay we got new men from the village who went all the way. I went along on faithful old Felix, the horse. In this way we arrived at Kurud at about three o'clock the next morning. There was a great pile of our American corn lying on the platform. Some of it was put under the verandah for the foundation of a bed and the baby, at least, slept until morning. I tried it on the corn outside but had limited success.

At daybreak we borrowed a hand car from the foreman of the workgang and with it went as far as Abhanpur, fourteen miles on toward Raipur. There the ever watchful Father had provided another hand car just ready to go to Raipur and the occupant took us along.

A message from Raipur to Calcutta in-

quiring about Dr. Page brought the reply: "Much improved, but weak. Must take sea voyage."

Next morning, after seeing that Sister Page and the baby were comfortable on a train for Calcutta, I bargained for a ride to Dhamtari on a hand car that was to carry a load of telegraph poles. It was a slow ride. We started at seven in the morning and traveled all that day. As we arrived at stated points new men took charge of the car and pushed it. I had nothing to eat except a very meager lunch which I ate on the car. We got caught in a very heavy shower of rain and my clothes were drenched through to the skin. The rain stopped and my clothes dried on me before I had an opportunity to change them. It was my birthday. I shall never forget it. All that day we pushed on. At last, at twenty minutes of two the following morning, we arrived at Dhamtari and I took my first sleep in the large room of the new bungalow that had been gotten ready for me in my absence.

I found out afterward that my hardships had been equaled or surpassed by those of Dr. Page on his trip with Bro. Goerz to Calcutta. They had made a side trip into the jungles where the only conveyance was a "push-push" or hand cart. Their cart broke down. They were exposed to rain, had no proper food, and altogether it is no wonder that the Doctor, with his none too vigorous constitution, gave way.

If we should ever be tempted to doubt God's leading and protection we have only to look back at those early, critical months, when we were so helpless and yet the work went on, almost in spite of us, it seemed, and is today still a monument of His grace.

Smithville, O.

WHERE DID HE BELONG? WHERE DO YOU?

J. W. SHANK.

"No I am not fitted to be a missionary, not at all. I have always said I could never be a missionary or a preacher and I believe I am right." The serious expression on the face of the speaker bore evidence that he was not talking lightly.

"You don't mean," said the missionary calmly, "that you haven't enough of Christ's Spirit to follow such work do you?"

"O no, that isn't the point at all. I love my religious life and believe in it with all my heart. I simply feel that my talents are not suited to such a public life. I feel much concerned for this suffering world of ours, but I am so powerless to do anything in an active way."

The missionary, saw sincerity beaming on the young man's face and replied cautiously: "My friend, would you be willing to go as a missionary if there were some work you really felt you could do?"

The young man paused a moment before replying: "Yes I would be willing to go if my sort of business could be useful."

"Your sort of business! And what may that be?"

"Why I am a mechanic, foreman over there in one of those large shops. I used to be a carpenter and a blacksmith, but I finally got into this work."

"Do you like your work?"

"O yes, I can't tell you how much I like it. It just suits me to sort of look after my bunch of men. They will do anything for me. Only of course in this kind of a shop a fellow can't help them much in their way of living."

The eyes of the missionary were seeking the ground, but presently he raised them to the young face before him. The young man saw tears creeping from their corners. The missionary's voice was soft and mellow when he spoke again: "Did you ever think that a mechanic or a blacksmith could make a good missionary?"

"Well no, I never thought of it just in that way, but——"

Reader, I suppose that young man told the truth; he had "never thought of it just in that way." But did you ever think that many a noble souled young man has been kept from a life of great power simply because he "never thought of it just in that

way?" There are many men who have not the preacher instinct and who never will develop the power to become successful seekers of souls in a public way. If such men reject the requests for their services in Christ's vineyard, is it because they are not true to their best selves? If strong noble young men go out into the busy world with their specialized training and seemingly neglect the calls of the Church, is it always because they are selfish and greedy for gain? Is it not rather because people have been given a false conception of what kind of persons should be missionaries?

For many years the idea has prevailed that no man who cannot preach or teach, can be a missionary. As a result of this idea many men and women have thrust aside their missionary inclinations because they felt unable to do either of these. But we rejoice in the fact that this idea is beginning to give place to a better one in the minds of our missionaries and board members. It remains now to impress the new idea upon the young men and women who are scanning the horizon for a life occupation.

This is an age of specialization when men are dividing their work according to their talents. A missionary used to be a "Jack-of-all-trades" and many would add also a "master of nothing," but the time has come when mission boards everywhere are calling for those who are "masters" of special kinds of work. This now brings us to the purpose of this article. **What are those "special kinds of work" and who should be asked to do them?** We appeal to the young people who are now planning their life occupations.

Are you interested in farming? If so, there is a call for such as you. Our missionaries tell us that they are beginning to do much agricultural work in India. They can reach the people indirectly by teaching them methods of tilling the soil. It is claimed that the heathen cannot be permanently helped without teaching them civilization along with Christianity. It is very probable that some agricultural work will be done in South America. Let us not wait until the Board says, "we want a trained agriculturalist" but let those who are interested in such work prepare now. There is always a place for those who prepare for real service.

Are you interested in carpentry, blacksmithing or mechanics? If so, there is a call for such as you. It has been found by missionaries in most fields that effective results come from industrial work given in connection with mission schools. They learn new trades and thus avoid the great danger of poverty which is so prevalent in heathendom. A converted Malayan in speaking of missions in his native land said: "The introduction of civilized methods of work in various occupations has done as much for the morals of our people as religious teaching ever did. It has transformed my home community from a land of sloth and misery to a land of industry and happiness." Should not this statement be sufficient to convince anyone that industrial work pays?

Recently the call came from a certain field asking for a man to take up industrial work in a mission next fall. A young man who was requested to consider the place said: "That appeals to me but I am not fully prepared to go so soon." Other similar calls will come later. Will not some persons prepare in the meantime?

Are you interested in medical work? If so there is an urgent call for such as you. The medical missionary follows closely in the steps of Jesus. The opportunity in this kind of work can hardly be estimated because of its greatness. Almost every mission board appeals urgently for more men and women who are trained in the medical profession. Dr. Wanless of India writes: "There are 566,000 villages with a population of five hundred or less and thousands of larger villages and towns without a resident educated physician. Even in the city of Calcutta, which is the best supplied with physicians of any in India, three out of every five die unattended by physicians." Are any more remarks necessary? Is it not clear that the heathen world has an urgent need of physicians? In many cities of America we have more than we need.

Are you interested in the teaching pro-

fession? If so, there is always a call for such as you. In all of the world there is a demand for good teachers, but in no place is the demand greater than in mission fields. The school has always been a necessary part of missions. In looking over a report which gives the lists of workers needed in various fields all over the world, I notice that more than half of the calls are for teachers of all subjects, science, history, mathematics, Bible, etc. In our India mission the educational work is rapidly expanding. One cannot prepare for it in a short time. It takes years. The call is for thoroughly trained workers. Who is preparing to help in this work?

Other kinds of work for both men and women could be mentioned, but we will allow someone else to press the needs in those fields. Let us be sure that our talents are not suited to the Master's work before we reject the call for workers. I will close this article with a question which each reader may reflect upon and answer for himself: **Do any of us possess talents that cannot be turned into some kind of direct service for Christ?**

Hastings, Neb.

ABRAHAM AS AN IDEAL PERSONALITY

MARY M. ROHRER.

In studying the history of Abraham we certainly find in him a personality typical of that which is truest and best in humanity. If we wish however to find in him those qualities which characterize a strong and efficient man, we must consider his life and conduct in relation to his time, his environment, and God's covenant with him. We think of him as exemplifying faith to a remarkable degree, and yet in recalling some of his experiences we see that he fell into sin by yielding to temptations which we think that a man of strong faith might easily have resisted.

Now in looking for evidences of an ideal personality in Abraham's life, let us consider first his call from Jehovah and the consequent covenant. Does not the fact that God chose him from among many to be the father of nations who should propagate truth and righteousness on earth, testify of his superiority? Knowing as we do the omniscience of God we must admit that He could not choose otherwise than fittingly the one on whom He was about to place so great a responsibility.

Next we shall consider his life and conduct as a test of his faith. Here we notice first his prompt obedience to the call. In his building an altar at Shechem, where God appeared to him and told him that this was the promised land, we have evidence not only of his faith but also of that admirable characteristic of gratitude to God for the prosperity that had so far attended him. At Bethel again he builds an altar and calls upon the name of Jehovah. Prayer is certainly one of the strongest evidences of faith. But now Abraham comes face to face with the famine in this land of promise and to escape goes to

Egypt where he commits the first wrong of which we have record. He told an untruth to save his life. Should not his faith have upheld him and called forth truth? We possibly can not appreciate the position of Abraham who having been told that he was to be the father of nations now finds himself in the midst of a strange and apparently Godless people, and fears that they may harm him because of his wife. In the light of existing conditions he probably honestly believed his action justifiable. After realizing his sin and suffering the consequences thereof he again at Bethel calls on the name of Jehovah. It is sincere faith that helps repentant fallen man to call again upon God for future guidance. In Abraham's dealings with Lot when there was strife between the herdsmen we find in him a most unselfish and peaceful disposition.

Abraham having no child asks God whether he is to inherit the promise through the descendants of his servants, but receives God's reply that it shall be through his own son. Finally on account of the seeming impossibility of realizing lawfully the fulfillment of the promise, Abraham at the suggestion of Sarah, his wife, violates the marriage law. Here again he suffers the consequences of sin, but again hearkens to the voice of God and trusts in him for further guidance. When at last God definitely states that the heir is to be a son of Sarah, Abraham laughs seemingly in derision, but is finally convinced of God's power in all things.

As we think of Abraham receiving the strangers who appeared while he sat in the tent door, we have a picture of his every-day life. This doubtless was very

similar materially to the life of the average man of his time, but what were his ponderings on God and the promise as he entertained the strangers we can only conjecture. Abraham's pleadings for the righteous of Sodom show his concern for his own family, and also gives us some idea as to his conception of God, for had he not known Him as a God of justice and mercy certainly his courage in pleading for the safety of the few must have failed.

When Abraham comes to Gerar the promise of the heir has not yet been realized, and in fear of Abimelech, the king, he commits a sin similar to that on a former occasion in Egypt. We wonder why his previous experience was not a sufficient warning in this case. Definite promise that the heir shall be a son of Abraham and Sarah has now been given. And how shall this promise be fulfilled if his life be not spared? Again in man's weakness he so long forgets God's power as to fall into error. Finally however the promised heir

appears, and then—severest test of all, after all the waiting and misgivings have just been crowned by a realization of the promise God calls Abraham to offer the heir in sacrifice. We have no evidence that he made any objections whatever. How does his faith sustain him in this greatest of all trials when he fell under lesser temptations? Perhaps he now feels that God in His unlimited power may have another plan than this which to him seems the only solution. Or does he recognize in this a request so utterly beyond his comprehension that he cannot do otherwise than obey unquestioningly?

Thus we see that Abraham at the crisis of his life had attained to that point at which he could surrender unreservedly to what he believed to be God's will. This power was evidently acquired through a constant exercise of the faith which at first seemed small.

Goshen, Ind.

THE DEWALI HOLIDAY

SARAH LAPP.

The Dewali is one of the principal holidays of the year among the Hindoos. It comes early in November, during the rice harvest. All the people make preparations for this day. They clean their houses inside and outside with yellow and white earth. They mix the earth with water and apply it to the walls like whitewash, using a cloth instead of a brush. All who can possibly afford it get new clothes.

The evening before the Dewali they begin the celebration with the beating of drums and dancing. About midnight they go to the village square where they also jump about in a circle with their heads bent low and humming some song, with drums beating all the time. All their dancing is done in the open air.

The next day about noon some of the young men and women meet at the village square accompanied by a few drummers, and there they jump about for some time. After some others have brought a few idols they very slowly go to the village tank, the idols being carried along. As they proceed they continue to jump about in a circle, sometimes falling down into the dust. A man with a small rope accompanies them and as one falls strikes him with the rope with all his might. Finally he gets up and jumps as before. Soon another one drops down and the same performance is repeated. They all act as if they were possessed.

Finally they reach the tank and after much stepping forward and backward and falling down they ascend the bank and go down the other side to the water's edge. They slowly step into the water, some pretending to become unconscious, leaving themselves drop into the water, when someone quickly enters and assists them. After they are all in the water the one carrying the image will throw it in the water and all will grab for a piece. They then take a

bath, "become cold" as they say. After the bath all come out of the water as though nothing had happened and return home.

All of those who have cattle will then bring them home and feed them cooked rice. After they have eaten it they are put in the stables and the family eats. After an hour or two they release the cattle and let them graze until evening.

In the evening about sunset some of the men of the caste, Routs (cattle herders), come out to the edge of the village to worship at their stone, accompanied by crowds of the villagers and several men beating drums. The performers have small bells tied around their waists and legs and a wreath of peacock feathers fastened about their shoulders. Near the stone at which they worship they jump and dance while the drums are beating. Presently the cattle come home, and as they approach the crowd some run toward them and shout so that they become frightened and run and jump, which the people enjoy. After the cattle are all in their stables the people also go home and later in the evening they again dance and have a good time, as they think. Only the men dance. The following day they go to a number of homes and beg for clothing, rice, etc., which ends the Dewali.

If the readers would witness such a performance they would surely say, "Poor people, How can they act so silly?" Well they are heathen and have been taught these things for generations. Consequently they think they must do them to receive blessings. Will you not pray more earnestly the Lord of the harvest that He will make more willing to be sent out, and help to send, that these people may receive the light and forsake their heathenish ways and find Christ who alone can satisfy?

Dhamtari, India.

LAWS OF GRACE AND LAWS OF TRADE.

The question often comes to the Christian, How much can I afford to give to Missionaries? This question could be easily answered if we were dealing entirely with material things. Not long ago a business man calculated the increase of a dollar at compound interest for 240 years, and found that it amounted to more than \$2,500,000. Then he asked the significant question, "Can not God make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" Jesus Christ expressed the fundamental truth when He made use of the conduct of the poor widow as His text.

A few weeks ago the writer was present at a Sunday school Meeting when a report was given that a certain Sunday school had started a number of children with five pennies and they were to put the money into use in some form or other. Already the principal accumulated has reached the amount of five dollars with some and with others it has reached ten dollars. Of course these children might not in every case have turned the money to profit without help. But the truth of the matter is that they have caught the spirit of giving. They have put of their own, and induced others to put of their life and blood of self sacrifice into these coins. It is not the cold \$2,500,000 fund accumulated by cold compound interest from one dollar in 240 years that is sustaining the Cause. It is not the billions of bank notes that lead men to Christ, but the Spirit of the poor widow is being felt in all the world. The great record of the American Board of Foreign Missions during the past one hundred years was started by a gift of \$1.25 from two widows. The first legacy given to this Board was \$500.00 from a servant-girl in New Hampshire. This kind of a spirit alone can succeed in saving the world.

NOTES

Ethics or Salvation

Shall the Chinese have ethics or salvation? is a question that is being answered in our own time. The three religions Confucianism, Buddhism, and Shintoism have had a tremendous influence upon their followers, but their doom has come. The people are now left without character, ideals or motives to stay the progress of ruin and extinction. The influence of western civilization has undermined their faith in these religions until today the grass is growing in the magnificent temples and the idols are decaying. This condition in which China is today is not always in favor of the personal Savior, but rather a form of ethics.

Joseph Adams of Hankow says; "(1) A wide open door, (2) demands for great efforts, (3) many opponents.

"Politically China is an immense kerosene oil-tank. She will either enlighten the world and lead the van in progress in the far East, or she will blow herself to pieces. It

all depends on how she is handled by her friends and her foes. The times are dangerous and yet full of hope. We need to pray for China and Japan especially at this time."

From Java to Dutch Guinea

A new stream of emigration from the Old World to the New is that of the Javanese to Dutch Guiana. The population in the home island continually and rapidly presses upward. In 1898 it was 26,000,000; in 1903 nearly 30,000,000; and it still grows; 12,000 persons to the square mile is the average density. They are a people in great destitution, moral and otherwise. Opium-smoking claims nearly one-sixth of the population as its victims, and \$25,000,000 is the lowest estimate which this particular vice costs these desperately poor people, a sum not much less than the whole Protestant world puts into its foreign missionary work. The popular faith is Mohammedanism so diluted with demon-worship as to constitute a religion of itself—Javanism.

Economic pressure has begun to drive these people abroad, and, as is natural, they have gone from the Dutch colony of Java to the Dutch colony in South America, where 5,000 of them now work on the coca and banana plantations of Surinam. They are highly valued workers, though thievish and addicted to gambling. The original negro and Indian population of Surinam has been to a large degree evangelized by the Moravians. In later years there has been a considerable infiltration of Hindus from British Guiana. Among these, too, the Moravians have carried on mission work. Now they are turning to the newcomers from Java. The fact that these are detached from their traditional Javanese surroundings and settled in a relatively Christian land will in no small degree lighten the task of their evangelization.—*Miss. Review*.

Asiatics in America

Considerable interest is now being aroused in connection with the position of Orientals in the United States. From the beginning of this work, about 6,500 Chinese have become baptized communicants of the various churches. The present membership is, however, probably not more than one fourth of this number. The work in San Francisco suffered much in the great fire, but most of the missions have been rebuilt. There is no unoccupied field of considerable size and of constant population. There are comparatively few native pastors. The Christians unite in publishing a Christian magazine, while those of one denomination have established a mission in China.

The principal work among the Japanese has been done during the past twenty years. About 4,100 have been baptized, and have become connected with the various churches. The present membership is about 2,000. With one exception, all important centers are occupied. The Japanese work in America has borne rich fruit in Japan in produc-

ing native pastors and Christian laymen, and in promoting temperance and other reform movements. There are twenty-eight pastors in the United States, located chiefly in California and the Pacific northwest. The Japanese Christians have shown great liberality in supporting their Christian work.

Work is being carried on for the Koreans in San Francisco, where there is a church with a native pastor, and in southern California. In the mountain section the Korean Christians unite in their efforts for their countrymen.—*Missionary Review*.

A New Menace

The San Francisco papers are reporting the rapid increase of Hindus in America. Only a year ago a Hindu was a rarity in the west, but during the past year about 5,000 have landed in San Francisco and they continue to come at the rate of nearly one hundred per week. "The immigration inspectors predict that the flow of Hindus will spread to such an extent that the entire Pacific coast will be swamped with the riffraff of India unless immediate measures are adopted by the Federal Government to check its entrance to this country. San Francisco is the only port on the Pacific coast where the Hindu influx is allowed to flow unrestrained." The ground on which they had been kept from our country was that they were confessed polygamists and thus were prevented from an entrance.

Presbyterian Progress in the Panjab

Concerning its mission in the Panjab the United States Presbyterian Church reports the following progress during the last two years:

Adult baptisms in 1908	1,966
Increase in membership	2,049
Net increase in membership	3,119

In the Christian community 6,243

This was the record for 1908, and this is the record for 1909:

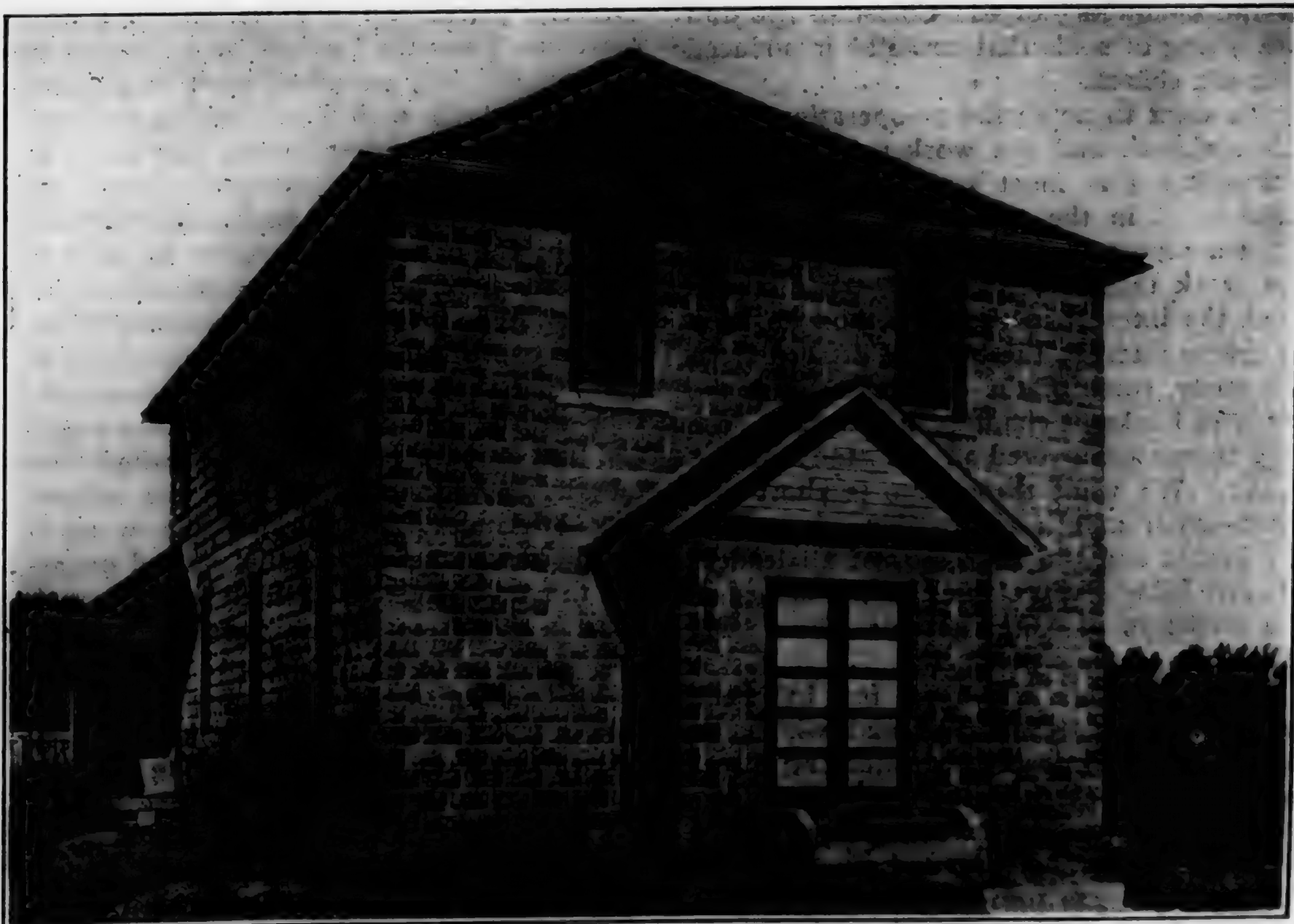
Adult baptisms in 1909	3,677
Increase by profession	3,988
Net increase in membership	4,510
In the Christian community	9,414

And the following statement is thoroughly in order: "This record is, to say the least, unique. It is doubtful whether it has been surpassed this last year by the record of any mission in India and likely not by that of any of the world."—*Missionary Review*.

OUR WORK AT FORT WAYNE

The mission work at Ft. Wayne, Ind., is possibly different from any other field in respect to the people and the nature of the work. One class of people among whom the work is carried on is very intelligent. Since some have gotten in touch with the Lord they are beginning to reveal the noble characters and wonderful talents that were lying dormant or were being wasted while living in sin. We have access to quite a few drunkards' homes. Some of them are showing forth fruit indicative of a better life in the future. Then there is a third class who are indifferent, showing little interest in their own welfare and much less in the welfare of others. These build more on their own good morals than upon the truth of God's word.

The methods that are employed are: Preaching Services, Sunday School, Young People's Bible Meeting, Cottage Prayer Meetings, Bible Class, Home Department in the Sunday school and Personal Work. While one cannot always judge from immediate results, yet we are safe to say that the last three methods named have been the most effectual in the way of reaching out after the unsaved and getting souls acquainted with God.



Ft. Wayne Mission, Ft. Wayne, Ind.

Bible Study

Conducted by S. F. Coffman, Vineland, Ont.

FOR THE YEAR 1911

During the past two years we have endeavored to make the Bible Study Department one of interest and helpfulness. Just how far we have succeeded we will leave to the readers; but we trust that this department has had at least a share of the attention of the reader and has been of some benefit to those who have been interested in the study of the Word. We feel to give praise to God for the blessings received in preparing the material for these columns and for the kind expressions of appreciation and encouragement given to this work.

We have felt the need of making this department of greater usefulness to the workers in the great cause of the Master. The Bible and the knowledge of it must be the foundation of all Christian work. Without thorough preparation and training of the mind in the truths of the Word the efforts of the Christian worker are to a large extent in vain. He must be filled with the knowledge of the Word for his own good and must be able to establish other souls in the Truth in order to make them to stand.

Our purpose for the coming year is to add a section of this department to the encouragement of Bible study classes. We have learned of a number of such classes in some of the Mission stations, and we believe there are other similar classes in other places, and in many churches. Many more such classes could be and should be organized for the study of the Bible, and would prove to be one of the greatest helps to the upbuilding of the Christian life and the saving of souls that could be introduced into the church.

We want to invite the co-operation of all Bible classes and the workers in them in promoting this most essential and beneficial work in the Church of Christ. We want a report from each such class giving the work that is being done, the methods used, the interest in the class, how to keep or create interest, the benefits derived from the study, some of the outlines used in the study of books or chapters, and some of the best things discovered in the study of the Word. We want these reports **short and often**—each month if possible. We want the names and the addresses of all leaders of such Bible study classes or the names of the ministers of congregations where such classes are being conducted.

Another feature which we feel has been lacking in this department and which we desire to supply is that of affording direct help to the workers in the field. The busy and effective worker is constantly gathering material for his use and is constantly shaping his ideas into practical and useful forms. His best ideas are often those that have been suggested to him by the express-

ed thoughts of another. We desire to supply some of the best suggestions possible for the worker. If we have been helped by the ideas of others, our ideas will also be a help to others. We want to invite all of the workers to send us their best outlines of any subject that they have used in their work. It may be the outline of a talk given or of a sermon, or the outline of an exposition of a text. Helps along this line are very plentiful, but by using them we will always be borrowers. We want to encourage our workers to be lenders as well as borrowers. There is a great store of good ideas in reserve that will accomplish a great amount of good to the world at

large as well as to one congregation if it is only given out. This section will be open for all of the workers who are willing to be a help in the great cause. We want this to be a section of the paper which will be filled with good ideas and which will become a source of profit and blessing in the work of Christ in spreading the knowledge of the Word.

The success of co-operation depends upon each one working. Every worker in Bible class, Young People's Bible Meeting, Church or other Christian work who is interested in the work of this department is invited to correspond with the editor, or send in material. We want your name and address. If you know of others who could contribute to this department you will do us a great favor by sending us their names and addresses.

We trust that all will take an interest in this work and by their labors and prayers assist in laying the foundation for the faith and edification of many, and, that through the knowledge of the Word there will shine in the the heart "The light of the glory of God in the face of Jesus Christ."—II Cor. 4:6.

GRACE OF THE LAW

I.

Leviticus

The book of Leviticus is the book of laws for the priesthood of Israel. Its name signifies its use. The tribe of Levi had been set apart to serve the Lord instead of all of the people. They had been accepted instead of the first born of all of the Israelites. The redemption of the first born was required and the money for redemption was given into the treasury of the Lord and used in the ministrations of the Levites in their prescribed services. Thus did the first born of Israel serve the Lord.

Every priesthood has its offerings and sacrifices. Since the Levites were the priests of Jehovah, their sacrifices must be such as were acceptable with him. During the long period of his waiting before the Lord in Mount Sinai Moses received no special revelation concerning the sacrifices to be offered by the priests. In Exodus 29, there is given the ceremony of the consecration of the priesthood, in which the various offerings are prescribed; but we must bear in mind that they were a part of the consecration of the equipment of the tabernacle, and not a part of the service which the tabernacle was to supply for the people. The offerings presented for the worship which was to be continually carried on after the tabernacle itself had been erected. "C. H. M." presents this view of the conditions surrounding the giving of the law and the giving of the ordinances for priests. The law was given amidst the burning fires and earthquakes of Sinai, revealing the terrible judgments of God upon the disobedient. Thus, also were the instructions given with regard to the construction of the tabernacle. The sacredness of their institutions is manifest. That there is a different spirit manifested in the sacrifices re-

quired of Israel than in the giving of the law, is manifested also in the different manner of the revelation of these laws to Moses. Instead of the terrible manifestation of fiery judgment, God spake to Moses from the tabernacle, from the most holy place where was the ark of the covenant and the mercy-seat. These ordinances must then, savor of mercy and must be full of divine love and grace.

The commission concerning the offerings, while given through Moses, was intended for the "children of Israel," for the whole people. The general nature of it is seen in the directions given for the offering. "If any man of you bring an offering unto the Lord." God's great generosity is always evidenced in the generality of His provisions of grace. "Whosoever" believeth; "whosoever" will; come unto me "all."

The first offering mentioned is the burnt offering. The description given for making this offering will apply to every burnt offering that is made by the people. These offerings were made daily, on special occasions at the feasts and by individuals whenever they desired to do so.

The Burnt Offerings

I. The Character of It.—Freewill.—V. 3.

II. Kind.—

1. Of the flock or herd.—Vs. 3, 5, 10.
 - a. A male.—Vs. 3, 10.
 - b. Without blemish.—Vs. 3, 10.
2. Of fowls.—V. 14.
 - a. Turtledoves.
 - b. Young pigeons.

III. How Offered.—

1. By the individual.—Vs. 3, 4, 10, 14.
 - a. The place.
 - (1) Bring the bullock to the door of

the tabernacle of the congregation.

(2) Take the sheep or goat to the north side of the altar.—V. 11.

(3) Take the fowls to the priest.—V. 14.

b. The imputation.—Hands laid on the head of the bullock only.—V. 4
In case of the consecration of Aaron and his sons, they laid their hands on the head of the ram for the burnt offering.—Lev. 8:18.

c. The slaying.—

(1) The bullock.—V. 5.

(2) The sheep or goat.—V. 11.

(3) By the priest.—Aaron's sons.

(a) Killed the fowls.—V. 15.

(b) Sprinkled blood.—Vs. 5, 11.

(c) Wrung out blood of fowls.—V. 15.

(d) Flaying and dividing the offerings.—Vs. 6, 12, 16, 17.

(e) Washing and burning the parts.—Vs. 7, 9, 12, 13, 17.

IV. Significance.—

1. Atonement.—V. 4. (This is only mentioned in connection with the offering of the bullock.

2. A sweet savor.—Vs. 9, 13, 17.

It is evident that each kind of offering has its own special significance, figuratively. The burnt offering cannot be substituted for a sin offering or trespass offering or peace offering. Each has its own meaning and use. Since atonement is mentioned in only one instance, we cannot say that atonement is the primary meaning of the burnt offering. In each case it is stated that it is an "offering made by fire, of a sweet savor unto the Lord." It is a special offering "unto the Lord." Its significance is "unto him." He is chiefly concerned in it. It being also a "voluntary" offering the meaning is beautifully portrayed, representing an act of devotion, well-pleasing to and fully accepted of God.

To whom may such an act apply? It cannot well apply to any man, because a sin offering would just be required to prepare the soul for acceptance with God. The perfection of the sacrifice, both external and internal, and in every part does not represent the nature of man. The truest application may be made only to Christ. He is the perfect one, externally and internally perfect. There was found in Him no sin, no blemish and no guile. He offered Himself "voluntarily" to God. He was accepted of the Father, an offering well-pleasing. When Christ "laid down His life" He made the voluntary offering. No man took it from Him. It was an act in perfect harmony with the will of God and the acceptance with God was proven by the resurrection from the dead. It is true that atonement goes with the offering. Our presentation of Christ as our burnt offering to God, must have with it atonement. Thus, in the sacrifice of the bullock we may picture our offering of Him for atonement as well as a sweet savor, and in the various types of sacrifices of burnt offerings. We may represent the varying sense of our appreciation of

Christ; but all is of such a nature that it proves absolutely that there is perfect acceptance with God.

We may present ourselves as whole-offerings only through the perfect sacrifice of Christ.

DEVOTIONAL STUDY

I.

Galatians

In order to better understand this Epistle of Paul it will be necessary to review briefly the events in his life and ministry which lead up to the writing of this Epistle.

Our attention is first drawn to the man Saul, who guarded the clothing of those who stoned the first Christian martyr. Not long afterwards, this same man was proceeding on his way to Damascus, in order to continue the persecution of the Christian sect which had been begun by the Jews in Jerusalem, when he was struck down to the earth by the light from Heaven and heard the voice of Jesus who directed him to one of the disciples in Damascus. There he received the Holy Spirit and his commission to preach the faith which he had been persecuting, and his ministry began in his preaching the gospel to the Jews in Damascus. "After many days" he was driven from Damascus by the Jews and went to Jerusalem where he was protected by Barnabas, since the brethren were generally afraid of the man who had previously persecuted them. He was soon driven from Jerusalem by the wrath of the Grecians with whom he disputed concerning Christ. He returned to Tarsus and nothing is heard of the man again until after the mission of Barnabas to the believers at Antioch.

Some of the brethren who had fled from Jerusalem on account of the persecutions at the time of the death of Stephen, had gone as far as Antioch and preached the gospel to the Grecians there. Many of them believed and the news of their conversion came to Jerusalem. The Church at once sent Barnabas to visit them and he greatly encouraged them in their faith. He at once went to Tarsus to find Saul. Having found him they both returned to Antioch and labored with good success for a year.

Paul made his second visit to Jerusalem in company with Barnabas as a messenger of the Church at Antioch in conveying their contribution for the relief of the poor in Jerusalem. On their return they took with them John Mark, to whose house Peter had gone after his miraculous deliverance from prison.

It was soon after this event that Paul, Barnabas and John Mark were sent on the first Missionary journey. Passing through the Island of Cyprus, they crossed the sea and entered Perga of Pamphylia, Antioch of Pisidia, and Iconium, Lystra and Derbe of Lycaonia. The district of Lycaonia was at that time virtually a province or district of Galatia. We may understand then, that the churches to which this Epistle was addressed were among the first to which the Gospel was carried by the apostle.

After the return of the Missionaries from

their first journey they abode in Antioch for a long time. During this time the brethren who had come down from Jerusalem began teaching in Antioch that "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas, the chief opposers of this doctrine, were sent at the head of a delegation from Antioch to bring this question before the leaders of the Church at Jerusalem. It may have been during the interval before the Jerusalem conference or soon after the conference that Peter visited the Church at Antioch. Circumstances point more clearly to some time after the conference for Peter's visit to Antioch.

Having received the authority from the Church at Jerusalem to receive Gentile converts into the communion of the Church without the Jewish rites, Paul and Silas visited again the churches in Asia Minor, confirming them in their faith. While the Apostle was troubled a great deal on both his first and second journeys by the persecutions of the Jews, the new element of opposition in the work of the Church had not manifested itself to any great extent in the older churches.

The fact that this question was arising in all of the churches may be assumed because of the precautions taken by the Apostle to avoid controversy. Timothy was circumcised, Paul took a Jewish vow, he went to Jerusalem to keep the feasts and always gave preference to the Jews in preaching the Gospel. But with all these precautions the great question was forced upon the Church, "What must be done with the law, since, by the acceptance of the Gentiles without the Law, it must be of no effect? If the Law is still in effect, what must be done with regard to the Gentiles?"

Owing to the questions arising with regard to the Gentiles and the Law, there arose another matter of serious importance. The Apostle Paul was the champion of the new faith which made men acceptable with God without observing the ordinances of Moses. His authority as a leader and a teacher in the Church was questioned, and utterly renounced by those who still held to the Law. These were the questions which had been raised in the churches in Galatia, soon after the visit which the Apostle was careful to make to them in order to confirm them in the faith which they had been taught and which had been confirmed by the apostolic gathering at Jerusalem.

In the introduction to the Epistle and the greeting to the churches (Vs. 1-5), the Apostle first declares his right to Apostleship. It is of interest to note the significant manner in which the authority of his office is stated. No human agencies are recognized. If his doctrines differ from

those of other men there is a reason for it. The source of his appointment is from God and Christ, as well as the direct agency of that appointment. The meeting place and the time of that sacred charge which made the man Saul a special messenger of God for the Gospel of Jesus Christ was on the road not far from the city of Damascus. He was truly not an apostle in the same sense as were the others, since he was the apostle of Christ in his resurrection only. Yet how well does that apostleship meet the needs of the Church through all the ages. For we no longer know Christ after the flesh but after the Spirit, and in the power of His resurrection life. He had been a witness to Christ raised from the dead. He became an apostle of the new life in Christ; not the teacher of the Law which ruled only over the flesh. The eleven who were with the Lord during His earthly life could bear testimony to His most perfect life and most gracious spirit and the truth of His words; they were also witnesses to His resurrection. But Paul received, by special revelation all that was lacking to make him an apostle in the fullest sense, when in his salvation he saw the Lord and heard His voice.

We cannot tell from whence the epistle was written nor who were the brethren who were with Paul at the time of this writing. Their good wishes for the churches were included in this greeting to the churches. His generous spirit wanted to share with others the privilege of bestowing some

blessing upon those in whom he was perhaps more personally interested. If we would more frequently think of sharing our opportunities of doing good with our brethren or friends it would add much to the good that is done and to the happiness that would result from it. Paul shared in the giving of the blessing and the churches in Galatia shared in the receiving of them. Our Gospel is most generous in every way. It was never intended to be limited in any of its measures. But, he that gives sparingly will also receive in the same measure.

While the Apostle expresses the customary greeting as in all his epistles, he introduces a thought in connection with it which he uses in no other. It is, the atonement and deliverance through Christ. Through Christ giving Himself we are delivered by both the Father and the Son. (Cf. Col. 1: 13). We are delivered from the present evil world or age, as rendered in the Greek, and preserved unto the Glory of God in the ages to come (V. 5). The present world is under the power of the prince of this world and men are slaves to him. When we are set free from this captivity, delivered from it, we are made the servants of God and sons of God to enjoy the glory of God throughout all ages. Who would not exchange a short period of servitude of sin for an eternity of glory? This deliverance and glory is wrought by the offering of Christ. This is the will of God, both for His Son and for His sons by adoption. May it be our glory.

men in this land who attend no public religious meetings and who may not be affiliated with any Christian bodies wholly out of touch with the Word of God? In their homes, in their literature you may find the reasons for their supposed isolation. Fanaticism has found them and won them. They belong to the great congregation of the printing press.

The ideas of men with regard to the Bible and religion are not found alone in solely religious works. Today, men are reading the religious sentiments in Shakespeare, Dickens, Scott, Longfellow and every literary man. If men suppose that these writers of the past have couched their religious convictions under the cloaks of their characters, can we not also expect to find even in the commonest novel somebody's opinion of the Bible, of the Church and religion? This is not a conjecture, it is a fact. Some of the author's characters are his heroes—they are made to act and speak his ideals, and expound his theories. These are the influences which fasten themselves upon the hearts of men and persuade or prejudice their minds regarding the true principles of life as taught in the Word of God.

Literature of this class is apt to be short-lived, but is constantly resurrected in other forms. Each century has witnessed fanatical movements which are very similar in nature and whose doctrines have been much alike. Oppositions to the Bible and the Church have been constant, but of varying natures. Every conceivable method of attack has been tried, and the scrapheap of libraries, book-stores and printing-offices tell the tale of the final outcome of these efforts. But, who can tell of the destruction of the countless souls that have come under the spell of its brief career.

The great stream, whose fountain-head is at the throne of God, flows on broader and deeper, touching wider shores and refreshing wider expanses as it progresses. The preaching of the Cross goes on in every land. The press is one of its chief agents. The "leaves" of the tree of life—the Word—have healed and will heal the nations. The faithful testimony of the past ages, the pure literature of the Bible which lived in past centuries lives again and on whiter pages and under brighter covers carries the convincing and saving truth home to the hearts of men and women today and becomes a saving power as of yore. The true literature of the Bible today is destined to live. That which is founded upon the atonement of the blood of Christ, the incarnation of the Son of God, the enlightenment of the Holy Spirit, the Bible the Word and will of God, and the Church the saved and glorious bride of Christ, will live to help souls in their search for light and salvation. That literature which brings men face to face with God and reveals to them Christ in all His grace and power to save has survived and will survive, and, so long as literature will be disseminated, may we pray that its volume may overwhelm that which is not in harmony with the eternal Word.

THE BIBLE IN LITERATURE

The many great industries of the world are kept in constant operation in order that the streams of commerce may be kept flowing steadily at their full, while many other channels are being added and need be supplied that the great human family may be furnished with all that is needed for their health and happiness. Not the least of these great industries is that which furnishes the literature of the world. Many of the forests of the world are giving their part of material to furnish that which is used to bring intelligence, entertainment and moral and spiritual blessings to mankind the world over. It is useless to estimate the amount of literature disseminated throughout the world each year. The constant labors of the Bible Societies of the world bears mute testimony to the vast numbers of copies and portions of the Word of God which find their way to every nation and bear God's message in every tongue.

The servants of God are not satisfied to have the Word of God go forth in only the principal languages of the world. Whenever a missionary finds a tribe of men speaking a strange dialect he feels it his duty to give those people the printed Word in their native tongue. We may consider these labors unnecessary, but, let us think of our own inconvenience and annoyance by even the occasional obsolete words and phrases in our English version of our Bibles. The great advance of the Gospel in

civilized lands is most largely due to the fact that these peoples have the Bible printed in their own language. As the Word goes forth through the world today in its strange forms and characters it means the swifter advance of the Church's progress and the fulfilment of the day when the nations of the earth shall have heard the blessed news of Christ and His saving grace. The Bible has been the chief agent in creation of literature and the spread of literature in many lands. It has done more in this direction than any other influence.

Following the Bible, there has been and will continue to be a great amount of Christian literature. As the years pass by this class of literature is constantly increasing. This may be divided into two great classes, the orthodox and the fanatical. The latter may again be classified under two heads, showing the two extremes of such views, the extremely spiritual and the extremely liberal views of exposition, interpretation or doctrine. We can not touch upon the many views of either of these classes. The press has been more bountiful in its productions of these views than the pulpit. The pulpit is but a weak echo of the sentiments that have gone forth in their subtle missions and have found a lodging place in hearts that have seldom, if ever, come under the sound of the pulpit or platform. The evil that has been wrought in this way is incalculable. Are the multitudes of men and wo-

The Workers Column

OUTLINE FOR I JOHN

Fellowship with God

Purpose of the Letter.—1:1-4.

God is Light.—1:5-2:28.—Walking in the light implies—

1. Admitting and confessing sin.—1:8-2:2.
2. Keeping God's commandments.—2:3-8.
3. Loving the brethren.—2:9-11.
4. Not loving the world.—2:12-17.
5. To beware of false teachers.—2:18-28.

God is Righteous.—2:29-4:6.—Fellowship with God depends on doing righteousness.

1. Motive for doing righteousness.—3:1-10.
2. Test.—3:11-18.
3. Reward.—3:19-4:6.

God is Love.—4:7-5:21.

1. To have fellowship we must have love.—4:7, 8.
2. How manifested.—4:9-12.
3. How it affects us.—4:13-18.
4. Absence destroys all fellowship.—4:19-21.
5. Without love could not walk in light and do righteousness.—5:1-4.
6. Source of love is faith in Christ.—5:5-12.
7. The confidence and joy it brings us.—5:13-21. Things we know.

To have fellowship with God we must walk in the light, do righteousness, and have love.

Canton Mission Workers.

A THREE FOLD SALVATION.—II Cor. 1:10

1. Salvation a thing of the past:—
The work of Christ is done. We are justified through His atonement.
2. Salvation going on:—
Are being sanctified. The Holy Spirit is operating.
3. Salvation yet to come:—
Final deliverance at second coming of Christ.

J. M. G.

The Bible Class

Toronto, Ont.

We have our Bible Class meet on Saturday evening for the purpose of studying the Sunday school lesson. As an aid we use the Sunday School Illustrator. This gives us a connected line of thought and gives points which are beneficial to the Sunday school workers, especially to those who are just beginning to teach.

For several weeks we followed a series of subjects on the plan of salvation, the attendance was very good and the attention was of the best. The use of Bibles in finding the references seemed of special interest to everyone.

Recently we have taken only the study

of the Sunday school lessons since that seems to serve the two-fold purpose of the preparation of the lesson and general Bible study.

J. I. Byler.

Canton, O.

We have a Bible Study Class meet at the church every Tuesday evening. We study books, characters and other subjects, allowing the class the choice of subjects. The interest is quite good, the size of the audience varies usually from twenty to thirty. Just now we are studying the book of Matthew. During the summer we studied 1st, 2nd and 3rd John and Jude.

Canton Mission Workers.

Ft. Wayne, Ind.

The Bible Study Class is one of the most interesting and practical meetings we have.

DEVOTIONAL BIBLE STUDY IN OUR EDUCATIONAL INSTITUTIONS

Samuel Burkhard

The Bible presents a true picture of the experiences of man with man and God. It portrays with equal vividness the consequences that come to those who pursue either a course of sin or righteousness. It is God's message to the world whereby men may know the truth and shows men by what way they may come into the larger experiences of life. The Bible is not a book of abstract truths separated from life, but it is a record of man's deepest and truest experiences. "It comes from life and appeals to life." It has a message for every one who will sympathetically look for it, but to the critical and unappreciative mind it is a sealed book and its living realities are hidden. To fully appreciate the Bible one must study it and live with it until it speaks and shows him how it relates itself to real life and touches the great problems of struggling humanity. When one comes to see this relation and that its living message is adequate to meet the needs of society and satisfy the deeper longings of man, one is constrained with renewed conviction to proclaim the Bible the Book of all books, the Divine message revealing to men a loving Father who demands that love and good-will prevail among His children.

Since the Bible is such a book one cannot afford to miss what it has to impart. One owes it to himself to carefully study it and acquaint himself with its truths for the sake of bringing good material in the structure of his character. There are two kinds of Bible study that are profitable, and to produce the most desirable results they must go hand in hand. The one is that in which one pursues a course for the purpose of gaining the facts and mastery of the subject, while the other is that in which one, in the quiet moments consults his own experience and with an open, willing mind lets the truth speak to him. The former method tends to produce a professional, scholarly type

of men which in itself is good, but it fails to produce those finer soul qualities which we so much admire in some men. These finer qualities are the product of those times which men spend in devotion and meditation in the presence of great truths and there honestly incorporate them into their very soul and being. What the world needs above all else is men who have had this first hand experience and by the force of it are compelled to become men of service.

It is quite encouraging to note the interest that is taken in this study. We are safe to say that it is also the most helpful meeting in getting acquainted with God and the teachings of His Word. One scarcely realizes how little he knows of the great truths until he begins to search for them in the Word.

Some of the effects which we have already noticed is the remarkable increase of the faith of some to lay hold of the promises of God for the perfecting of their lives and the lives of others.

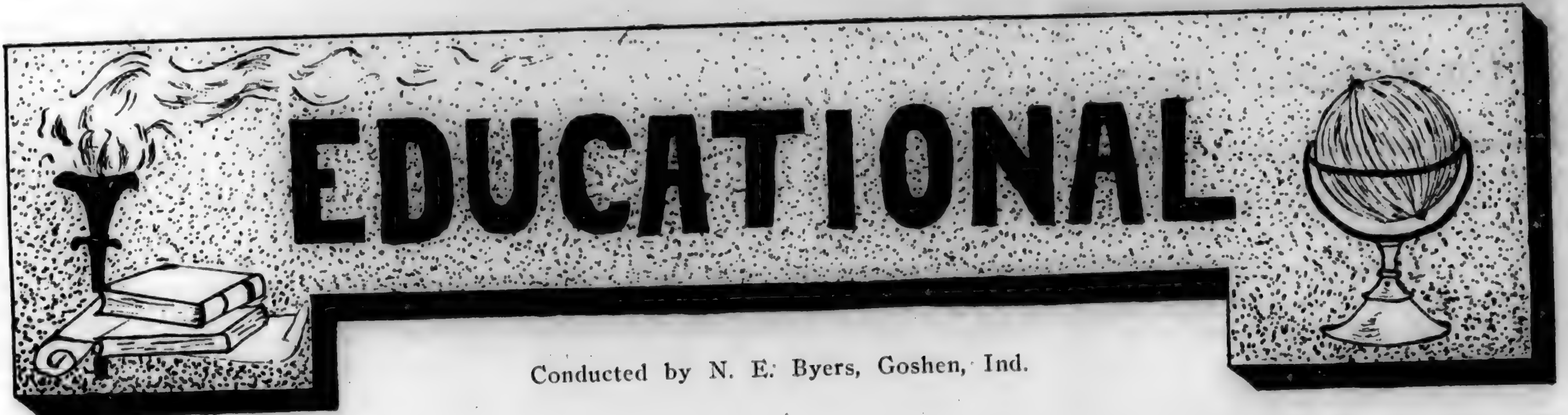
Our studies for the past two years have been the Synthetic Bible Study of the New Testament. Some have expressed themselves that since we have pursued the studies in this way, that the Word has been open to them and that they can enjoy searching for the truth themselves and have found some of the books a great treasure.

Ft. Wayne Mission Workers.

In view of the generally conceded fact that students tend to become leaders in society it is highly important that they form proper ideals and good characters before they leave the college walls. The majority of students in our country are engaged in fields of study outside of the Bible. Student leaders of the day have seen that such a course does not tend to produce the highest ideals of character, or men who are the most deeply interested in the welfare of society. Thus they have introduced a plan which has been instrumental in saving many college students from becoming merely professional men with no deep interest in society. The plan is this: In every institution of learning a Bible study committee composed of students is appointed whose business it is to arrange for suitable courses and enlist as many men as possible in the various courses. The students then are divided into small groups, each group having some one as a leader, who holds the group together.

These devotional Bible study courses are arranged from various parts of the Bible and under various topics. They are planned so that the student can study a small portion of Scripture each day under the direction of some author who has carefully worked out his course. At the end of each day's work there are some personal questions on the part studied. Here is where

(Continued on page 25).



Conducted by N. E. Byers, Goshen, Ind.

COLLEGE EDUCATION

In the school at the hands of the school-master the pupil acquires the tools and elements of learning with much labor and little illumination. In the university under the guidance of learned doctors the scholar, withdrawing from life, becomes learned in some small field of knowledge. In the college the student lives with noble and inspiring personalities who open up his mind to vital truth in all fields of knowledge, cultivate his appreciation of the highest ideals of virtue, and beauty and engage him

in a full round of activities that bring into play his full capacity for life.

The school prepares the student and the university supplies the teacher and his subject matter, but the real fruition for character and life results only when these meet and co-operate in such a manner as to create the ideal full, free, strong, happy, wholesome college life. As soon as men everywhere learn to do the work of the world efficiently, and use its resources economically there will be ample time and means for all persons, who can profit by such a life, to take advantage of the great privilege of a college education.

BIRDS

I

C. B. BLOSSER.

The wild animals found in our forests and fields are in a sense very familiar objects and yet we frequently know very little about their habits and traits. We see them daily and many of them hourly so that they tend to become common-place. Objects which remain continually in our presence cease to effect even our organs of sight, much less do they appeal to us as objects of interest and value. We often are not aware that the things least noticed are useful and even indispensable to our well-being and existence.

In this respect too few of us have realized the great value of birds to man. We have in the past been inclined to regard these friends of ours as rather ordinary creatures that are with us as a matter of course. We do not think of them as either adding or subtracting anything of import to our experience and knowledge. Only within recent years have bird students made any serious attempt to bring before the public a conception of the bird's real place in nature, and to call attention to the intimate relationship which they sustain toward us, and it is these bird values to which I should like to call attention in this brief article.

As a result of the reproductive powers of all animals the possibilities of increase in numbers of every species are enormous beyond conception. If, for example, the eggs of the successive generations of a common house-fly should hatch and develop and each offspring should find suitable food and temperature with no loss of life, "the peo-

ple of a community in which this might happen," says Mr. Jordan, "could not get away soon enough to escape suffocation from a plague of flies."

Similarly any other animal if left to reproduce for a number of generations without any loss of life would increase to such an enormous extent that it would be impossible to live upon the earth. This sort of condition could of course in reality never be because the animals could not live in masses of such enormity. Before they could increase to such an extent they would kill each other by the sheer force of their own weight. Many would die for want of food and other causes.

This may sound absurd yet it is interesting because it illustrates the point that each year countless numbers of animals, insects especially, are produced which would speedily destroy all vegetation and make it impossible to live upon the earth, were it not for the fact that in nature marvelous provision is made by which the ever increase of any species of animal is usually avoided. The balance of conditions in nature which is most conducive to the comfort and well-being of man is maintained.

The question now arises; what has this principle to do with the bird's place in nature and its relation to man? It is exactly here where our feathered friends have proven their incalculable value, for they are acknowledged to be among the most important agents of insect destruction.

Why for example do not insects of all kinds increase to such an extent that our

crops are destroyed? For the simple reason that they are held in check by natural enemies which feed upon them, and destroy them and of all these enemies to insects, birds are no doubt the most important.

A large percentage of our birds are insect eaters, that is they depend largely upon this as a source of food supply. Let us just consider for a moment the incalculable number of insects destroyed by the birds which spend the greater part of the day in hunting over our lawns, orchards, gardens, fields and woods for the pests that would speedily destroy vegetation. Of almost equal value are the birds that feed upon seeds for they eat countless numbers of the seeds of noxious weeds. We ought also not forget the birds of prey that feed for the most part upon small rodents such as rats, mice, moles and others that are equally destructive and injurious to man.

Birds, I believe, do more towards the extermination of injurious forms of insects than all the artificial devices combined. They are at least very important factors in their destruction and certainly do their part in helping to make the earth a place of contentment and happiness.

Now for a few concrete illustrations I should like to quote a paragraph from Dr. Chapman's excellent book on Bird Life. "In the air swallows and swifts are coursing rapidly to and fro, ever in pursuit of the insects which constitute their sole food. When they retire the Nighthawks and Whip-poor-wills will take up the chase catching moths and other nocturnal insects which would escape day-flying birds. The Fly-catchers lie in wait darting from ambush at passing prey, and with a suggestive click of the bill returning to their post. The warblers, light, active creatures, flutter about the terminal foliage, and with almost the skill of a humming bird pick insects from leaf and blossom. The vireos patiently explore the under sides of leaves and odd nooks and corners to see that no skulker escapes. The woodpeckers, nut-hatchers, and creepers attend to the tree trunks and limbs, examining carefully each nick of bark for insects' eggs and larvae, or excavating for the ants and boxers they hear at work within. On the ground the hunt is continued by the Thrushes, Sparrows, and other birds, who feed upon innumerable forms of terrestrial insects. Few places in which insects exist are neglected; even some species which pass their earlier

stages or entire lives in the water are preyed upon by aquatic birds."

Birds are also valuable because they are objects of beauty and grace. When once we have learned to appreciate them we cannot help but admire them. One moment we are struck by the beauty and gorgeousness of the plumage of the male, the next by the modest coat of the female. We can only marvel at the ease and grace with which they circle over and about us and flit among the branches of the trees. But they have always appealed to us most

strongly through their songs and when our ears are attuned to their music our world will be transformed. "Birds' songs are the most eloquent of Nature's voices; the gay carol of the Grosbeak in the morning; the dreamy, midday call of the Pewee; the vesper hymn of the Thrush; the clanging of Geese in the springtime; the farewell of the Bluebird in the fall—how clearly each one expresses the sentiment of the hour or season!"

Goshen, Ind.

(To be continued).

SOME OF THE PROVIDENCES OF AMERICAN HISTORY

I

C. Henry Smith.

The pilot of history has dealt kindly with the American nation. From the planting of the first English colony at Jamestown in 1607 to the Spanish-American War, the most recent turning point in our national life, from the cradle to the years of majority, at every critical turning point of its development, the nation now called the United States of America has been attended with peculiar good fortune.

The discovery of the new world came in the fulness of time. Had Columbus sailed two centuries earlier than he did, and had colonization followed soon the old world system of religious, political and social slavery would have been transplanted to the new world, and instead of being the home of the free, America might today be what many of the nations of Europe still are, the home of the privileged.

In the evolution of civilization toward freedom, the social, political and economic institutions of the race have retained many of the survivals of an earlier and less enlightened age long after these relics have outlived their usefulness. The most characteristic quality of social institutions is their persistence. Such institutions are firmly rooted in the beliefs and traditions of the race, and become thoroughly entrenched in its customs and habits. The momentum which they thus acquire in the course of time assures them of a long lease on life, unless there should occur some great social cataclysm like the French Revolution, or a radical change of environment, such as transplanting an old civilization into a new world.

At the beginning of the seventeenth century when American colonization began, the Renaissance and the Reformation had already begun to weaken the grip which religious bigotry, political absolutism and the social and economic caste system had secured upon the race. Democracy was beginning to raise its head in the most enlightened parts of Europe. But the progress of freedom was slow and well nigh impossible under the old world system.

It was reserved for the virgin soil of America to offer the European race a fresh start in life, unencumbered by the weights of superstition and intolerance which in

the old world were such a hindrance to progress.

Here were none of those useless institutions of historic growth which had developed during the unenlightened period of human history, and which society was unable to shake off. Here was no king, and there was no danger that the colonists would start their political life with an hereditary and arbitrary kingship. The only reason why monarchy is at all possible today is because it was developed during a period of ignorance and superstition, and has since become a habit with the race and like most bad habits hard to get rid of. Here was no state church and no social and economic feudal system. The colonists had none of these hereditary institutions to deal with when they started their religious and political life in America. Even had they desired to do so, it would have been physically impossible to transplant these institutions on American soil.

It was fortunate too for the future of America that the middle Atlantic coast was settled by the English and not the Spanish nor French race. Columbus in his first voyage of discovery, sailed to the south as far as the Canary Islands, which are in the same latitude as Georgia, then straight west until he came within several hundred miles of the mainland when his path was crossed by a flock of birds flying southward. Thinking that the nearest land lay in that direction he turned the prow of his ship to the south and following the flight of the birds first landed as is well known on one of the West Indies instead of the mainland as would have been the case had he kept on his westward course. The flock of birds which so providentially, or at least so fortunately, crossed the path of the great discoverer at this opportune moment saved America from the curse of Spanish colonization. For had Columbus reached Georgia, the Spanish colonies would have been established on the mainland soon after as they were on the West Indies. The fate of the United States today would be that of Mexico, Venezuela, Brazil or any of the other Latin American countries—a semi-pagan state church, a half breed, indolent, cruel, blood thirsty and illiterate population. The climate, soil and natural

resources of Brazil and the United States are quite similar. They differ in progress and civilization because one is occupied by the Anglo-Saxon race under free institutions; the other by the Spanish Indian race under political despotism and religious bigotry. Exchange the two races and Brazil would be the United States of America, while our country would be enjoying a Brazilian civilization. Fortunately the Spanish landed too far south, and the French too far north in their early attempt at colonization to secure a permanent foothold, thus leaving the heart of the American continent open to the English race. And out of this English race it was the very best, the most advanced in its conception of religious and political liberty which determined and moulded the institutions of our country. The Puritans rightly boasted that God sifted a whole nation that He might send choice grain over the wilderness.

Not only was the choicest section of the Atlantic sea coast settled by the choicest men then known in the world, but these select colonists in the expansion of their settlements toward the west successively overcame every obstacle in their way, conquering the Indians, the French, the Spanish, and finally their own brethren from across the seas, until they had carved out the very heart of the American continent into the most magnificent empire the world has ever seen, and consolidated it under the rule of one people. There is nothing to the south of us, and little to the north of us that would add to our national strength.

In this march of the American nation from the Atlantic to the Pacific there is clearly to be discerned the hand of destiny. The first step in this onward march was taken at the close of the French and Indian war while the colonies were still under the control of the mother country. The French claimed the Ohio and Mississippi river basins. The war which was brought to a successful close by the strong arm of England added the Ohio valley and the eastern half of the Mississippi to the English possessions. A few years later when the colonies had carried their struggles for independence to a successful issue, they could claim the Mississippi as their western boundary, instead of the Appalachian Mountains as would have been the case if the Ohio region had not been conquered in the French and Indian war. Had the contest with France been postponed twenty years, then England would have been eliminated from the struggle, and it is not at all likely that the thirteen states east of the Appalachian Mountains would have been able to win in the conflict which was inevitable. France would then have been a much more formidable rival for the control of the American continent.

(To be continued.)

In many districts of Italy and Spain the chestnut takes the place of oats, rye, and rice. Chestnut groves are abundant in all the mountain districts, and the season of chestnut gathering is the harvest festival of these countries.

ROTTERDAM AND PICTURESQUE DELFT

II

J. S. UMBLE.

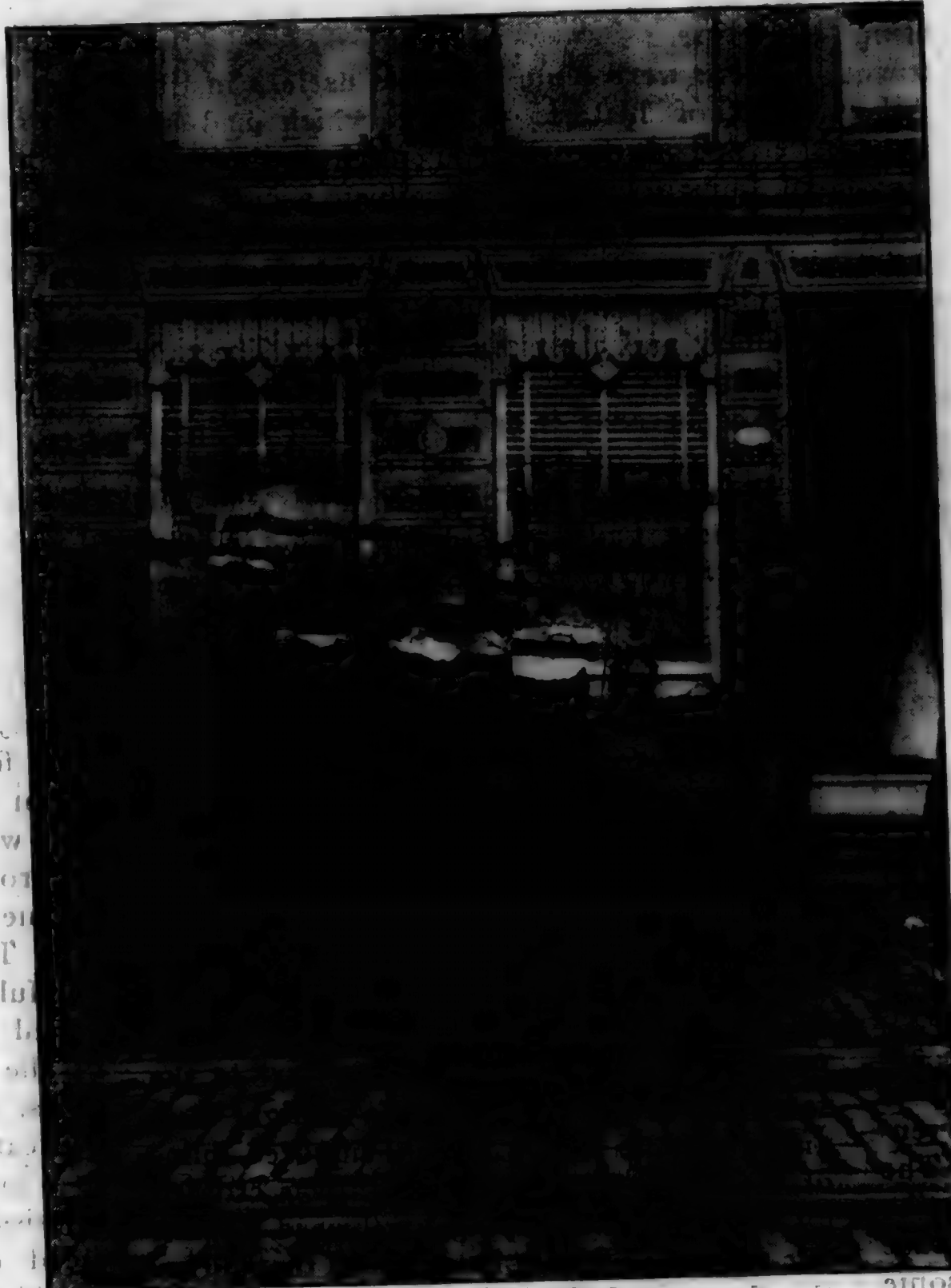
The first few hours in the first new country are a perfect maze of new experiences for the amateur traveler. Before landing we had firmly resolved to use Dutch on every possible occasion so as to learn a little of it during our brief stay. The language presents a few difficulties, bearing strong resemblance to both English and German. The principal roots have the same consonants as are found in English words of the same or similar meaning, while the vowels are usually like the German. A few of the more striking examples will be sufficient to illustrate: sheep, schap, das Schaaf; let, laten, lassen; book, boek, Buch; water, water, das Wasser; bread, brood, das Brot; street, straat, die Strasse; good, goed, gut; that, dat (pronounced, that), das; the Netherlands, de Nederlanden (pro. the Nederlanden), die Nederlanden; full, vol, voll; more, meer, mehr; forget, vergeten, vergessen; sleep, slaap, der Schlaf. In general, however, Dutch resembles German much more than it does English, and this is especially true of the spoken language.

But to be able to travel in Holland it is not imperative to know either Dutch or German. Holland is so small and her neighbors, Germany, England, and France are so large and powerful, industrially and commercially, that it is necessary for her people to know the languages of the other nations or run the risk of falling still farther behind in the race for commercial prestige. In all the large towns and most of the small ones in southern Holland, it is not at all unusual to find a post-office clerk, a small shop-keeper, or his humble, poorly-paid assistant, a hotel waiter, or even a waitress in a small restaurant able to speak several dialects of the native tongue and French, German and English besides.

We desired to speak Dutch, however, so immediately on landing we went some distance from the dock where everyone appeared to be speaking English, and seeing a very "Dutch-looking" policeman, we inquired, "War is een boekverkooper?" With a broad, good-natured smile he repeated our question as if half-absentmindedly, but in reality to correct our pronunciation as we thought, and then in perfectly good English he directed us to the ferryboat at the foot of the street.

On our way to the book-seller's shop we came to a barber sign. It seemed to be a rather elegant place, but we had tried in vain to find a less pretentious one, so we entered. There were two ordinary, low, straightbacked chairs without either arms of foot-rest—the customers feet rested on the floor. The only mechanical device

about the chair was a detachable head-rest, which was not even adjustable. Before cutting our hair they thoroughly wet it with highly perfumed toilet water. After our hair was clipped we were made to slide down in the chair till we were half-reclining, half sitting on our spine, with our neck on the head-rest and our head hanging back into space. Altogether it was about as uncomfortable a half-hour as one could well imagine. At the end of it we were far from pleased. In spite of the fact that we had both said we wished our hair cut "niet te kort" they had left us scarcely enough to part on top. Once outside we



Vegetable Cart, Rotterdam.

looked at each other and laughed outright. But we consoled ourselves with the thought that everyone else seemed to be wearing his hair just as short as ours and since every Dutchman has very light hair, it looked even shorter than ours. Besides, we had paid the equivalent of just sixteen cents for a hair-cut and a good shave.

Next, we found the bookseller, purchased a Baedeker for Belgium and Holland and set out to find a hotel that would not be overrun with foreigners. Hotel rates are not high in Holland, or in any other country we visited, provided one avoids the hotels frequented by wealthy Americans whose chief object is to advertise their wealth.

We were soon comfortably located in a quiet little Dutch hotel and then, guide-book in hand, we started out for a walk through the "New York" of Holland. Everywhere there seemed to be so many canals that it made one wonder how there was any room left for the city. But these Dutch know how to economize space. Some streets were so narrow that the municipality had put up signs notifying teamsters and even owners of pushcarts to enter from the other end; others were so narrow as to be reserved entirely for persons on foot and not pushing a cart of any kind; still others were wide and beautiful, a broad canal in the center, bordered on each side by a row of fine trees and then between the trees and houses on each side, a wide paved street.

Everyone appeared to have time to spare except the scores of men, women and boys who were peddling fruit, vegetables and fish on the streets. They were selling their produce from a long, two-wheeled cart. The box was often ten feet in length and piled high with baskets of fine vegetables. These pushcarts had handles at each end, but their owners who were hasten-along the streets and over the numerous bridges seemed to be merely guiding them; for, harnessed under the cart right in front of their master's feet were one, two and even three dogs pulling at these immense loads. The breeding of dogs for draught purposes is an established industry in Rotterdam. They are always well-treated and appear well-fed.

Another thing that an American visiting Europe notices at once is the important part that woman takes in performing all kinds of labor. Little old, bent fisherwomen were on every street corner selling fresh fish or shell fish of all kinds. Others wore a sort of wooden yoke on their shoulders with a place cut out for the neck. At their sides, suspended from each end of the yoke with ropes, they were carrying immense pails of water or milk or great baskets of vegetables and fruit.

We stopped at a number of small stores. A fruit store where we inquired the price of cherries had the rear wall only half as long as the street front and one of the sides was only two-thirds as long as the other. Cherries and all kinds of fruit were sold by the pound instead of by the measure. We looked into a bakery. It was three-sided and the longest side, which was the side facing the street, gave barely room enough for a door and a window. Any small space that would only serve for a vestibule to a small store in America would furnish room for an entire store in Rotterdam.

A locksmith to whom we had gone to have a trunk-key made told us to return not later than nine o'clock, as that was closing time. The sun did not set till nearly half-

past eight o'clock, then followed more than an hour before darkness set in. The lights were not turned on in the stores till nearly nine o'clock, and although it was Thursday evening very few of the stores were closed at ten o'clock when we returned to the hotel.

Just as we were passing Rotterdam's Groote Kerk, the Church of St. Lawrence, a large brick building in the Gothic style begun in 1412, its ponderous clock struck four to denote the end of the fourth quarter and then in a deeper, mellower tone, a larger, heavier bell slowly tolled forth the hour of ten. While we were still gazing upward at the lofty tower half hidden in the fading twilight, listening to the vibrations that were growing fainter and fainter, there suddenly issued from the top of the tower so high above the street and so far away that it almost seemed to come from the stars, a perfect flood of music from a good chorus of bells—large bells

export trade and about half of the entire import trade by water, it is not really a Dutch city. After a few hours there one begins to long for a bit of Holland where not everyone is able to speak, two, three or even four languages and completely hide his national identity. Besides, living expenses are considerably higher here than in other more interesting, more Dutch towns.

So in a few days we found ourselves in a steam train bound for Delft, former residence of the Princes of Orange-Nassau and favorite residence of William the Silent. Here for the first time we really felt that we had entered Holland. This little city of thirty-four thousand has the appearance of just having been scrubbed all over, outside and in. Its canals are just so wide and just so deep. The trees on the banks are planted just so far from the perpendicular, brick-lined sides of the canal, and the paved streets between the trees and the houses on each side of the canal, are also just so wide.

century in building and was called the "new" church because at the time when it was finished, in the year that Columbus discovered America, the Oude Kerk was already two centuries old.

By the famous staircase in the Prinsenhof where William the Silent was shot by an assassin on the tenth of July, 1584, are three holes in the stone wall, said to have been made by the bullets of the assassin. The large hall near by into which the wounded prince was carried and where a few minutes later he breathed his last, praying, "God pity my poor people!" is now used as a museum and contains a number of interesting relics and antiquities. The rest of the building is used as a barracks.

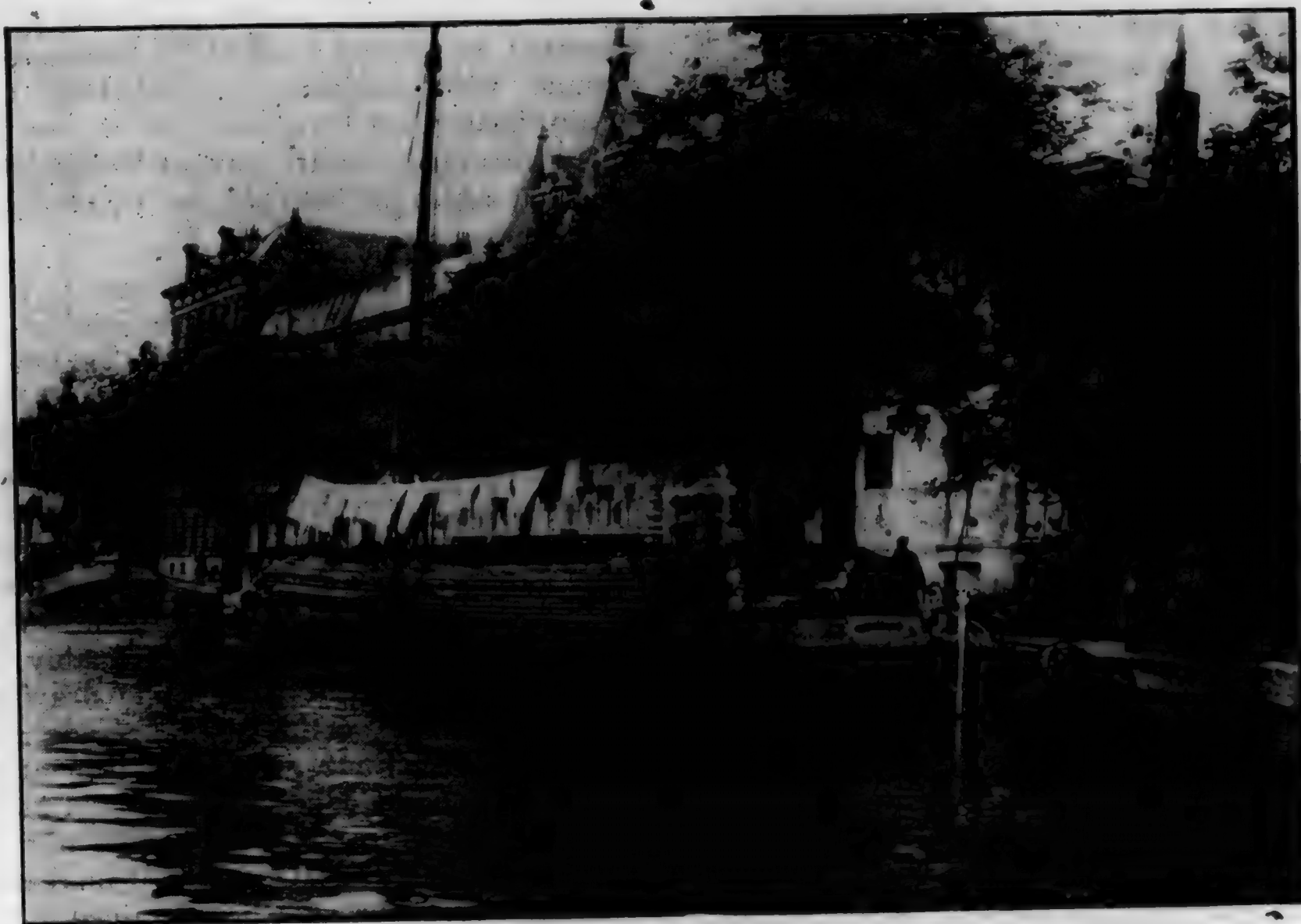
The churches are still more interesting. The Oude Kerk contains the beautiful monument in white and colored marbles of Admiral Tramp who will be remembered by the student of history as the commander who defeated the English fleet under Blake in the Battle of the Downs and then sailed through the canal with a broom lashed to the main mast of his flagship as a sign that he had swept it clean of Englishmen. The church contains other beautiful monuments and a beautiful carved pulpit that was finished in 1548.

The Nieuwe Kerk is larger than the other, but its large square tower, over three hundred and fifty feet high, seems intended for a much larger building. In the choir of this church is the splendid tomb in marble and bronze of William the Silent, erected in his memory by the United Provinces in 1619. Words can convey no idea of the beauty and symbolism of this work of art. On the marble sarcophagus lies the marble statue of the prince and above him is an enormous canopy of fine black marble. At the head of the reclining figure is a sitting bronze statue of the prince, at its feet the goddess of fame her wings outspread, a laurel wreath in her hand, her foot resting on a globe. Other allegorical figures, some representing the virtues for which the prince was renowned, are stationed here and there about the whole. Under the tomb rest almost all the princes of the House of Orange-Nassau.

The floors of both these churches are covered with large slabs of stone or marble inscribed with the name of some worthy in centuries past whose name would now be forgotten were it not written deeply in the hard stone. Centuries of time have erased some of these inscriptions and worn deep hollows in the stone; some have been chiseled off and another name engraved on the slab by a hand less skilful than the first that wrote on it hundreds of years ago. Many of the older inscriptions are in Latin, a few are in English, many of the newer ones are in Dutch.

The towers of these churches seem to be literally made of bells and the chimes here are hardly surpassed by any in Holland. These bells ring out the passing of every quarter and then peal forth a jubilant anthem of praise or a chorus of solemn thanksgiving at the end of every hour.

A hasty look at the old city hall and then we took the steam train for The Hague.



A Cool Rest. Canal Scene, Rotterdam

and small bells, deep-toned bells and light, silvery bells, scores and scores of bells. We listened for some minutes, wholly forgetful of everything else. We were hearing our first chimes. They are very beautiful, but for the first night or two we were somewhat annoyed by them for we found them in almost every city and village we visited. They rang several minutes every quarter of an hour, and at the end of the hour still longer. They kept us awake at first, but by the time we were ready to leave Holland we missed these same chimes as much as anything, which is saying a great deal, for after we had spent two weeks in Holland we decided that the clean, quiet little kingdom, half-pastoral, half-cosmopolitan could not be surpassed by any land in the Old World or in the New—and we still hold that opinion.

Rotterdam is no city to linger in. In spite of the fact, or perhaps because of the

fact that it handles almost half of Holland's

The city is so compactly built that it is no larger than an ordinary American village of about eighteen hundred people. The houses are built closely together to the city limits and beyond that there are no houses or buildings of any kind. On the other side of the canal that marks the boundary between city and country there was nothing but gardens and hayfields and the pastures full of beautiful contented black and white cows.

As everyone knows the making of the china for which Delft was once famous, is now a lost art. The city now bases its claims to recognition on three great monuments to her former splendor—the Prinsenhof, the palace of the princes of the House of Orange in the sixteenth century; the Oude Kerk, a Gothic Church built six hundred years ago; and the Nieuwe Kerk, a fine Gothic structure which was a

On the way we stopped in Ryswyk to see the monument commemorating the treaty of peace signed there between Louis XIV

and the nations in 1697. We reached Holland's capital that evening.
Akron, Ohio.

PRINCIPLES OF MECHANICS

I

M. B. STAUFFER.

Iron

The two kinds of iron, commonly known as wrought iron and cast iron, will be discussed in this article. Cast iron and wrought iron do not exist in the natural state, but are products successively from iron ore. Iron ore is mined out of the earth and is oxide of iron (iron rust) containing from 35 to 65 per cent. of pure iron, the remainder is oxygen, phosphorous, sulphur, sand, etc.

This iron ore is charged into a blast furnace with coke (commercially pure carbon) for melting, and limestone for fluxing, to absorb and carry off the impurities. Limestone has a great affinity for phosphorus, sulphur, etc. Consequently these impurities readily combine with it and are carried off. Their presence in iron is detrimental, making it weak. The product called pig iron from the blast furnace contains about 93 per cent. of pure iron, 3 to 5 per cent. of carbon (pure coal) and small percentages of impurities such as phosphorus, sulphur, silicon, etc. This pig iron is suitable for use in foundries. It also may be made into wrought iron (bar iron).

Cast iron cannot be forged and it is almost impossible to weld it. It can be bent slightly by heating bright red and applying pressure very carefully. It would be wise to experiment with a piece of scrap instead of beginning on an important piece of work. Cast iron can be hardened by chilling in the mold which is done by placing a piece of iron into said mold on which the molten iron runs and is suddenly cooled. Cast plow shares and mold boards are good examples of chilled work. Cast iron can be made into malleable iron by heat treating in ovens for fifteen or more hours. This process decarbonizes the surface, making it tough and giving it a steely nature.

To make wrought iron the cast iron is placed into a puddling furnace and melted (the melting point of cast iron is 2100 degrees Fahrenheit), the temperature of the furnace being high enough to melt cast iron, but not high enough to melt wrought iron, which is 2800 degrees Fahrenheit. The cast iron is kept in the melted state in which state it is rapidly decarbonized, i. e., the carbon is burned out, and to hasten the process it is stirred with hooks. Now inasmuch as the carbon leaves the iron the melting point is raised, but the furnace temperature not being high enough to melt wrought iron it ceases to be in the molten state, but rather passes into a plastic condition. In this condition it may be readily separated from the melted part. The plastic iron is worked into balls of about 200 pounds each and is then removed from the furnace to a squeezer while still dripping

with melted iron and cinder. It should be understood that since the temperature of the furnace is not high enough to keep the wrought, or decarbonized, iron melted the cinder or slag is retained between the particles of iron because the temperature is not high enough to float it away. Therefore, it follows that this slag is worked with the iron as it is squeezed and subsequently rolled. The object of this first working, however, is to work out as much of the slag as possible. In the first or rough rolling it is reduced from a ball to a bar $\frac{3}{4}$ in. by 3 in. and about 15 to 25 feet long, and is still quite ragged on the edges. It is now cut into short pieces for convenience in handling and put into "piles"



Fig. 1.

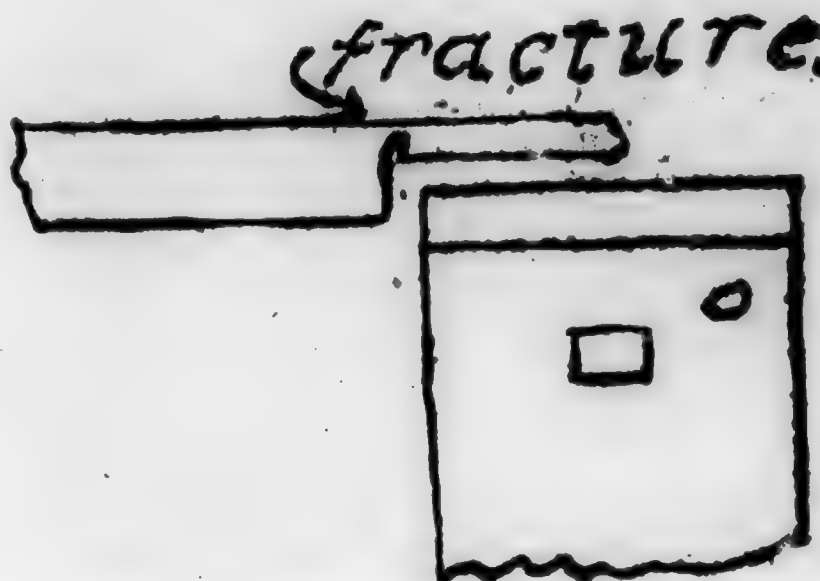


Fig. 2.

or sometimes called "fagots." They are then reheated to a welding heat after which it is finished and rolled into bars, plates or sheets.

This cutting and welding process continued refines the iron and it is sometimes called double, etc., refined iron. Now because small quantities of the slag still remain in the iron the grain becomes fibrous in rolling, the fibers being separated by slag. It follows that since the fibers are separated from each other, iron is not so strong and tough when bent transversely, i. e., across the bar, as when bent in the same direction as it is rolled. Again the slag forms hard streaks in the iron which makes it difficult to cut with tools. They are dulled when striking slag.

Owing to the fact that wrought iron is fibrous it usually gives warning before

breaking, some fiber may break and not disturb its neighbor, like the fiber of a rope. Wrought iron contains very little carbon. It can easily be welded by bringing to white heat and hammering the parts to be welded together. In welding, the laps of the joint should first be hammered down to insure a solid job. Fig. 1.

Since wrought iron contains no carbon, which is the hardening element of steel, it cannot be hardened appreciably by quenching in water after heating red hot. It can however be case hardened which process is accomplished by introducing a carbonizing agent. (See future article on Case Hardening). Also because iron is fibrous it will not stand such severe treatment in forging as steel. For instance if a bar were forged down at one point over the sharp center of the anvil it would be sheared off part way through. Fig. II. Consequently to avoid the rupture it must be worked over the rounded corner of the anvil. From the fact that steel is homogeneous (nonfibrous, having no running grain, same metal all through) it can be worked in almost any manner without danger of splitting, etc. Again, iron when bent into a sharp corner to 90 degrees, or square, cannot be straightened out again without danger of cracking in the corner.

When it is desired to draw a piece of iron to a point it must almost invariably be heated to a welding heat, except the highest grades of iron, then drawn down but keeping the work square right to the point and if it must be round it may be rounded afterwards by hammering down the corners. If handled otherwise it is liable to develop flaws. Heavy drawing should be done over the thick part of the horn of the anvil, this round part helps very appreciably to lengthen the piece of iron, while drawing on the flat face of the anvil spreads the iron in all directions. Wrought iron after forging, etc., should not be bent cold as it is liable to fracture. Also it should not be quenched at a high heat because it increases the tendency to break when strained.

It might be well to mention something about Swedish, or sometimes called Norway iron, which comes from Sweden. This iron is tougher and softer than any other iron known. Consequently it can be worked with greater facility, i. e., it can be drawn down to a point without danger of splitting and at a lower heat can be bent and straightened without much danger of breaking, etc. Inasmuch as Swedish iron is about twice as expensive as common iron it is used only where the best grade of iron is necessary, for horse shoe nails, wire rope, some carriage irons, etc.

Scottdale, Pa.

A curious custom is still in force at Norwich, in virtue of which, on three days in the year, anyone can claim a substantial meal for nothing. The only qualification is that the applicants shall repeat aloud in St. Giles' Church a prayer for the Sovereign's health. Afterwards they partake of a meal of broth, beef, and bread, finished off with a liberal allowance of beer.

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

RIGHT BEGINNINGS.—Luke 6:47, 48; I Sam. 3:4.

Topic for January 1.

MOTTO

"Seek ye first the kingdom of God and his righteousness."

OUTLINE OF SUBJECT

- I. **Definition.**—Right beginning—a beginning toward a certain aim which will not hinder the accomplishment of that aim.—Cf. Luke 6:47-49.
- II. **Some Aims to Begin On.**—
 1. A perfect manhood.—Eph. 4:13; Jas. 3:2.
 2. A useful career.—II Tim. 4:7.
 3. A crown of righteousness.—II Tim. 4:8.
 4. An everlasting home.—Luke 16:9.
- III. **Right Ways to Begin.**—
 1. "Dig deep" to get rid of all destructive or weak material by—
 - a. Repentance.—II Cor. 7:10, 11.
 - b. Confession.—I Jno. 1:9.
 - c. Absolute surrender of self.—Luke 14:33.
 - d. Abandonment of bad masters.—Luke 16:13.
 2. Go down to the bed-rock, Jesus Christ, and become—
 - a. Justified by faith.—Rom. 5:1.
 - b. Made a new creature.—II Cor. 5:17.
 - c. Built up in Him.—Col. 2:6, 7.
 3. Use good material from the bottom up—
 - a. Gold, silver, precious stone.—I Cor. 3:12, 13.
 - b. The stones of true character.—I Peter 1:5-7.
 - c. The guide-book of truth.—Jno. 17:17; 15:3.
 - d. Follow the guidance of the Spirit.—Jno. 16:13; Gal. 5:25.

STUDY OF THE TEXT

Luke 6:47, 48

- V. 47. "Cometh" . . . "heareth" . . . "doeth."—The proper order; the first things; the inseparable links in the chain of a successful life in Christ.
- V. 48. "He is like a man that built," etc.—Here the builder began by digging to bed-rock and then built upon it. This plan of coming, hearing, and doing, is a beginning at the foundation.

PERSONAL THOUGHT

A new year lies before us. Its opportunities are many. With the freshness of its first day I desire to lay hold of the principles that have made life truly a success in

God's sight throughout my life thus far. I want to turn from everything that will make me fail in this world and in the world to come. Lord teach me a right beginning for every day of this year.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "First."
2. What Can Children Do to Begin to Be Useful?

For Young People.—

1. Examples of Right Beginnings:—
 - a. The Prodigal Son.—Luke 15:18.
 - b. Building a Tower.—Luke 14:27-30.
 - c. Timothy.—II Tim. 1:5.

For Older People.—

1. Examples of Wrong Beginnings:—
 - a. The Prodigal Leaving Home.—Luke 15:11-16.
 - b. Simon the Sorcerer.—Acts 8:18-24.
 - c. The Rich Young Man.—Mark 10:17-22.

RIGHT BEGINNINGS

J. C. Gingerich.

As we meet the duties and privileges that confront us as Christian young people, we feel our responsibilities keenly. We remember the adage—"Well begun is half done." Also that we are living in "this present evil world" and that it is made, either better or worse by the influence of our lives. As Christian young people we **want** to start right, but right here a number of difficulties confront us.

Among these may be mentioned:

First, Our youth. It has not been so long since we were mere children. Now we are young people. We pass these stages of life but once. Our problems are different from those which confronted the young people of ten years ago. We are inexperienced as they were then, and our problems are just as perplexing as were theirs. What is to be done? Will we hesitate and wait for others to solve them for us? This suggests our next point.

Second, We are full of life. We **will** be doing something. If the Church is awake to her opportunity she will meet the problem intelligently by furnishing some line of wholesome activity for her young people, thus promulgating the Cause, and avoiding

the task of reproving inconsistencies among her young people, caused by idleness or lack of proper ideals. As a rule young people want to do the right thing, and under proper leadership will render faithful service to the Master.

Third, We are social beings. In this as in all other lines of activity **Right Beginnings** are of the greatest importance. Since we are "in the world, but not of the world," we ought to carry that distinction into our social life. By following any other course we will be sure to meet with dissatisfaction, and often spiritual ruin. Ah! says someone, "Are we to be that narrow? What will our unsaved friends think of us? Will it not cause them to turn away from us in disgust and regard us as narrow-minded goody-goodies?"

The solution is not difficult. Just as soon as we associate with the unconverted, in **their way**, at **their** gatherings, we become partakers of **their** folly with **them**, and our influence over them for good is lost. If, on the other hand, we treat the unconverted honorably at all times, if our social atmosphere is what it should be, then, when they come in contact with us, at **our** gatherings, our influence will be on the right side. They will **feel** it and perhaps be led to associate with us, in **our** way, and become partakers with us, of the blessings which come only by obedience to the blessed Master.

May we, all through the New Year, enjoy rich blessings, as a result of Right Beginnings.

Versailles, Mo.

SEED THOUGHTS

Let us watch well our beginnings, and results will manage themselves.—Alex. Clark.

When the ancients said, A work well begun is half done, they meant to impress the importance of always endeavoring to make a good beginning.—Polybius.

Other foundation can no man lay than that is laid which is Jesus Christ.—Paul to Corinthians.

Remember now thy Creator in the days of thy youth.—Eccl.

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.—Paul to Galatians.

OUT AND OUT FOR CHRIST.—Luke 14:26-33; Col. 3:12-17

Topic for January 8

MOTTO

"This one thing I do."

OUTLINE OF TOPIC

I. An Invoice of My Possessions:—

1. Material wealth.—Acts 4:32-35.
2. Physical power.—I Cor. 7:19.
3. Mental power.—Luke 11:47, 48; Matt. 25:15.
5. Opportunities for increase.—I Cor. 6:13.

II. All at the Master's Disposal:—

1. Supreme love.—Matt. 22:37.
2. A living sacrifice.—Rom. 12:1, 2.
3. Forsaking all.—Matt. 19:27; Phil. 3:7, 8.
4. All done for His glory.—I Cor. 10:31; Col. 3:17.

III. Examples for Study:—

1. Paul.—Phil. 3.
2. Epaphroditus.—Phil. 2:25-30.
3. Stephen.—Acts 6:8, 10; 7:51-60.
4. Churches of Macedonia.—II Cor. 8:1-5.

PERSONAL THOUGHT

The more completely I give myself to the Lord and His cause the more my soul-freedom and soul-riches increase. "My beloved is mine and I am his." "All things are yours and ye are Christ's and Christ is God's." The groveling covetous divisions of possessions in this world is in opposition to the real longing of the soul which would fain be united with such a fellowship of love that it might lose its self-seeking interests in the ocean of loving service. Ah, is this only a dreamy vision, or the glad reality of experience. Father, grant Thy blessed Spirit to dwell in this poor house of clay that the glad freedom enkindled by His presence may lead us to the fulness of the eternal rest.

STUDY OF THE TEXT Luke 14:26-33.

- V. 25. "If any man come to me."—With the purpose of being His follower and of sharing His blessings.
- "And hate not."—In the sense of making all that opposes Christ our opposition also.
- Vs. 26, 27, 33. "He cannot be my disciple."—To learn truly of Christ we must be in an attitude of complete devotion to Him or we cannot learn, we, ourselves, bar out ourselves by divided affections.
- V. 27. "Bear his cross."—The effort and sacrifice necessary to a full obedience to Christ.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Thine."
2. Song, "I've Two Little Hands to Work for Jesus."

For Young People.—

1. The Blessedness of Giving Up All.
2. The Poverty of Withholding.
3. What Standard of Consecration Are We as Young People Holding Up?

For Older People.—

1. Is There a Weariness in True Consecrated Service?
2. Who Should Be Seeking to Lead the "Out and Out" Life for Christ?
3. What Improvement Can We Make Who Are Older in the Service?

OUT AND OUT FOR CHRIST

Perry J. Shenk.

There is a life that is deeper, wider, more sublime and beautiful than the world is living. It is the life hid with Christ in God. No other life, however grand or noble, can be compared to it. To live this life is to be entirely consecrated—dedicated to Christ. Would you enjoy the Christian service? Then go all the way with Christ. This means more than to purpose in your heart to serve God. It means the abandonment of self, that Christ may thoroughly cleanse the heart and make of it a fit place for the indwelling of His Spirit.

There was a time when Jesus Christ walked to and fro upon the earth, even as the Son of man, that He might show us the way to God. During that time He was entirely given up to the Father's will. His love for the Father prompted Him to spurn the glittering kingdoms of this world, with all their pomp and display and intellectual attainments which would have made Him famous.

In His simple, humble life lay the secret of His greatness. We see the result in His wonderful power; power to heal dwarfed, diseased bodies; power to redeem sin-polluted souls.

To live for Christ will cost the pleasures, amusements and fleeting vanities of this life. All selfish interests and "pastimes" will fade away and the one cry of the redeemed soul will be for more time and power to win souls. How insignificant these earthly things become, into what distances they recede when we have been given an insight into the kingdom of God!

This experience will cost the friendship of this world. Have former friends forsaken thee since thou hast enlisted in the cause of King Emmanuel? Does thy presence call forth scornful smiles from those whom once thou trusted? Know, then, that it is because thou art no longer one of them, because Jesus Christ hath claimed thee for His own. Therefore the world hateth thee because it hath hated me."

To live Godly in Christ Jesus means persecution, and it has ever been true that persecution arises from hatred in the hearts of those professing a like religion. Possibly no one has ever endured the severe criticism, the intense hatred, the falsity of friends; the bitter persecutions, which were heaped upon Christ, yet no life has so marvelously impressed the world as His.

Beautiful is the example and far-reaching the influence of a person, young in years, holding fast the principles of the Gospel, both in outward form and inward work, in the midst of a scoffing, persecuting world. We can not measure the influence of one thus given up, for influence lives after men are dead.

The influence of that matchless life of the man Christ Jesus has extended down the ages for two thousand years, and is still a living, vital force in the lives of His people.

No man liveth unto himself. Your life may be spent in apparent obscurity, but consciously or not, you wield some influ-

ence. "How careful, then, ought I to live." It pays to live thus. The reward is bounteous, even in this life; and in the end it is life eternal. Let us live. "By the faith of the Son of God who loved us and gave himself for us."

Oronogo, Mo.

SEED THOUGHTS

We serve Him most who take the most of His exhaustless love.—Alice Cary.

The sense that a man is serving a Higher than himself, with a service which will become ever more and more perfect freedom, evokes more profound, more humbling, more exalted emotions than any thing else in the world can do. The spirit of man is an instrument which cannot give out its deepest, finest tones, except under the immediate hand of the Divine Harmonist.—J. C. Shairp.

How shall we test our love?
How shall the real be known
From that which takes its form?
Love "seeketh not her own."

—Mrs. M. F. Butts.

A mightier love for the Son of God, to over-power and subdue and lead captive these wayward and truant affections of the heart—this is what is needed.—A. J. Gordon.

The true measure of loving God is to love Him without measure.—St. Bernard.

CHRIST, THE MODEL BOY.—Luke 2:40-52

Topic for January 15

MOTTO

"I must be about my Father's business."

OUTLINE OF TOPIC

I. A Model in Growth.—Luke 2:40, 52.

1. Body.
2. Spirit.
3. Wisdom.
4. Grace.

II. A Model in Seeking the Father's Business:—

1. Observing the Passover at 12 years.—V. 42.
2. Interested in the Bible.—Vs. 43-49.
 - a. Taught in good company.
 - b. Talked with Bible teachers.
 - c. Showed that He had studied these things before.
 - d. Taught His parents a noble lesson.

III. A Model in Obedience to Parents.—V. 51.

IV. A Model in His Behavior in the Sight of God and Man.—V. 52.

1. Lived a common life.—Matt. 13:54-58.

STUDY OF TEXT Luke 2: 40-52

V. 40. "The child grew."—His natural body increased in size.

"Waxed strong in Spirit."—His human spirit inherited from natural birth grew like that of other children.

"Filled with wisdom."—His young life abounded in wisdom, His understanding was keen and active and His conclusions wise.

"The grace of God was upon him."—Here was the wonderful secret of His life. God's favor or blessing was upon Him. In each passing year as the human body and mind developed more of the fulness of the divine nature was made manifest.

V. 43. "The child Jesus tarried in Jerusalem."—Not for the purpose of showing disrespect to His parents, but to satisfy the spiritual craving of His nature, and manifest to the parents a deeper sense of His work.

V. 46. "In the midst of the doctors."—Among the teachers of the Law of God.

V. 49. "Wist ye not."—Knew ye not.

"I must be about my Father's business."—The original Greek text is, "It behooves me to be in the things of my Father." He pointed them to a higher Parent than those on earth as having a claim on His service.

PERSONAL THOUGHT

I am not able of myself to be like Jesus. But He came to earth to be a child like me that through His life and work I might through His merits be like Him. Lord grant to little children that understanding which will make them be like the Child Jesus.

PRAYER

"Gentle Jesus meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to Thee."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Jesus."
3. Learning About the Heavenly Father's Business Like Jesus.
2. Growing Like Jesus.
4. Obeying Heavenly and Earthly Parents Like Jesus.

For Young People.—

1. Interest in God's House.
2. Interest in Bible Study.
3. Seeking Good Company.
4. Years of New Duties.

For Older People.—

1. Duties of Parents in Bringing Up Children.
2. The Age of Accountability.

CHRIST, THE MODEL BOY

P. J. Blosser.

Every boy and girl instinctively looks into the lives of other boys and girls for traits of character to weave into their own lives. What a blessed and valuable asset for a boy or girl if they would have Christ (as a boy) for a model from which to receive visions of traits of character to weave into their lives.

We have, however, much of Christ's boyhood days veiled from us. Yet we have one glorious glimpse of Him at the age of twelve and some statements which give us sufficient evidence to form an idea of His development and habits.

He passed through the stages of development as all children do. He grew from infancy to youth, from youth to manhood. The statement that "he grew in favor with God and man" discloses to us the fact that as His human capacities enlarged, the noble qualities of His divine life became more and more pronounced and appreciable. So within every boy and girl there is sufficient divinity to produce a noble life if they yield to the divine agencies requisite for the development of such a life.

Let us take a look at Christ's home environments. The town of Nazareth was a

wicked and mean town. In this town was the pious, Jewish home of Joseph and Mary. No doubt there were other like homes in which there was a religious atmosphere. The first lessons in religion were taught by example, after which the Word of God was probably taught. Thus over the growing child did the Jewish parents keep anxious and zealous watch. Being surrounded with wickedness and corruption of every kind, perhaps there were temptations that would appeal more to the youthful mind than the gentle piety of the religious home. And what might not have occurred to disturb the parental peace and stir up solicitous care for the spiritual welfare of the child! But the evangelic statement that he "was subject unto them" forces us to the conclusion that Christ as a boy kept Himself immune from the wickedness about Him and yielded to the divine agencies of the pious, Jewish home for the development and improvement of His life and as a safeguard against sin. What an example for every boy and girl!

The Gospel statement, "Jesus increased in wisdom" suggests that He was open to every source of instruction, Bible teaching in the home, the teachings in the synagogue, and the teachings of man and nature about Him. It is evident from His life work that these are the sources through which He obtained wisdom. Even at the age of twelve He had acquired such knowledge and understanding that amazed the doctors of the law at Jerusalem and aroused their admiration. What boy or girl could not improve in things pertaining to his or her spiritual life if they would lay themselves open to the proper sources of instruction. Christ joining Himself with the doctors during the Passover at Jerusalem discloses His eagerness for knowledge and the kind of company He enjoyed. His answer to His mother who had sought Him, "Wist ye not that I must be about my Father's business" reveals the right conviction of life, that His Father's interests here on earth should be His first concern. This is an example for every boy and girl, that whatever development and culture they may seek that it might be in the interests of the Father's business.

South English, Ia.

SEED THOUGHTS

The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom as the heliotrope turns its sweet blossoms to the sun.—J. E. Smith.

It is with youth as with plants, from the first fruits they bear we learn what may be expected in the future.—Demophilus.

Let all children remember, if ever they are weary of laboring for their parents, that Christ labored for His; if impatient at their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot Himself and provided for His mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, "Go thou and do likewise."—Dwight.

HOLY SPIRIT, THE SEARCHER.—

I Cor. 2:10-16; Psa. 139:1-12, 23, 24.

Topic for January 22

MOTTO

"Open thou mine eyes that I may behold wondrous things out of thy law."

OUTLINE SCRIPTURES

I. Definitions:—

1. Holy Spirit.—An invisible manifestation of the God-head, demonstrating the presence and power of God to the spiritual nature of man.
 - a. Signified as the eyes of the Lord.—II Chron. 16:9; Zech. 3:9; 4:2, 6, 10; Rev. 5:6; Isa. 11:2, 3.
 - b. Signified as breath.—Ezek. 37:9-14.
 - c. Signified as the anointing oil.—Heb. 1:9; Isa. 61:1.
 - d. Signified as a seal.—Eph. 1:13, 14; II Cor. 1:21, 22.
 - e. Signified as water.—Isa. 44:3; I Cor. 12:13; Jno. 7:37-39.
 - f. Signified as an official garment representing one as an agent of the Lord.—Isa. 30:1; 59:17-21.
 - g. The personal Comforter.—Jno. 14:16, 17, 26.
2. Searcher.—One who explores and hence finds out and knows deep and hidden things.

II. The Searching Office of the Spirit:—

1. In bringing sin to light.—Jno. 16:8-11.
 - a. Illustrations.—I Kings 21:17-20, 27-29; Acts 4:7-12; 2:37.
2. In revealing things of God to godly men.—I Pet. 1:10-12; II Pet. 1:21.
 - a. Prophets.
 - b. Apostles.—Rev. 1:1, 2, 9; II Cor. 12:12; I Cor. 2:4, 7, 12, 13.
 - c. Believers in Christ.—I Cor. 3:13; 4:3, 4, 6; Eph. 3:16-19, 14:15-23.
3. As the qualified agent to help us.—Eph. 1:15-23.
 - a. In prayer.—Rom. 8:26, 27; Jude 20.
 - b. In a Christian walk.—Gal. 5:16-24.
 - c. In Christian service.—I Cor. 12:4-11.

III. Our Duty Toward the Searcher:—

1. Seek His Holy operations.—Psa. 139:23, 24.
2. Quench not His Holy prompting.—I Thes. 5:19.
3. Keep His temple pure.—I Cor. 6:19, 20.
4. Love and obey.—Jno. 14:23.

STUDY OF THE TEXT

I Cor. 2:10-16

- V. 10. "God hath revealed."—Made known to the understanding what He has in store for His children.
- V. 10. "By His Spirit."—The method of God's revelation is by the Spirit: (1) in teaching the apostles what to speak and write; (2) in giving believers a new life by which their minds are enlightened to comprehend the Word.
- V. 11. "Spirit of man."—The human personality.
- V. 11. "Spirit of God."—The divine personality.
- V. 12. "Spirit of the world."—The mind and purposes of men without God.
- V. 13. "Man of wisdom."—That attained alone by the natural understanding of men.
- V. 14. "The natural man."—Man of purely worldly comprehension, that is, our purely fleshly and earthly nature.
- V. 15. "Spiritual."—A man who has the Spirit of God in companionship with his spirit.
- V. 15. "Judgeth" . . . "Judged."—A word which from the context bears the meaning of, comprehend, understand, discern.

PERSONAL THOUGHT

"But we have the mind of Christ." Can this be truly said of me? Do I find my heart following in the way of His teaching, or is His way still like foolishness? Lord, I see Thee, give me fuller understanding of Thy Word and way.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Know."
2. The "still small voice."

For Young People.—

1. Our Need of a Searching Power.
2. The Blessedness of Fellowship in the Spirit.
3. The Word, the Voice of God, Revealing the Depth of Human Need.—Heb. 4:12.

For Older People.—

1. The Wisdom and Power of the Spirit.
2. "These Three are One."
3. The Dispensation of the Spirit.

REVERENCE IN APPROACH

We are often made to feel that much that is precious is lost to men and women because of the way that they approach the Holy Place of His presence. Truly God is everywhere to those who are filled with the Holy Spirit and have "eyes to see and ears to hear." But to those who look only on material things as so many objects visible to the senses of sight, hearing, smelling, feeling and taste, and have not been awakened in the soul to the presence of their Maker—to such "there is no God." These are the extreme opposite conditions of those who "walk with God" and those who are "sensual."

Between these extremes there are many who have been awakened to the fact of the presence and power of God in many ways, but whose lives are still so full of earthly thoughts that they rush impiously past the tender lovely charms of that blessed fellowship and Holy worship of the Holy One. "Holy and reverend is his name." And if at this name angels and archangels bow and all the glorified do homage, what should be the spirit in which we approach the things of God. We are taking up the study of the Holy Spirit, which in the Scriptures is clearly shown to be truly God, the third Person in the Holy Trinity. These things are so deep and mysterious to us we cannot fathom them. Shall we rudely pull at the curtain that withholds the unrevealed from us by sensual questions and ignorant conjectures about "things that we know not?"

We may indeed learn the language of the Scripture without coming within the Holy place of real experience in God's presence. "Take off thy shoes from off thy feet, for the place where thou standest is holy ground." Until the heart has thus been stripped of worldly defilement to recognize its Maker's presence, it cannot receive the message from the manifest presence which to natural eye is only a wondrous sight."

Hearts are touched with conviction for sin. Souls are moved with compassion for the lost and dying. Men are inspired with spiritual messages, and are thrilled with the unspeakable richness of spiritual truth as they study the Sacred Page. Lives are strengthened against the snares and pitfalls of a sinful world. Men look at all

these things and wonder; some even tremble and confess their power, yet fail to approach with reverence Him who doeth all these things. They cannot, and never will know the blessedness of yielding to this Sacred Power, until they have become conscious that they are called upon to find an acceptable way of approach. "But God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This is our approach. Let us walk worthy "With all lowliness and meekness."

SEED THOUGHTS

When the blessed Spirit that bloweth where it listeth, visits you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and though its sweep be awful, you shall be sustained. Only do this, do all, not in presumptuous daring, but in divine submission; in dependence not on any strength that can be spent, but on the ever-living stay of all that trust in Him.—Jas. Martineau.

We are not saved on account of the Holy Ghost's work in us; we are saved by means of it. We are saved on account of Christ's work for us. The Spirit never tells us to look inward even to His own operations, for peace, but outward to Christ.—W. P. Mackay.

Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.—Heb. 4:13.

OUR COMMUNITY'S NEEDS.—Titus 2

Topic for January 29

MOTTO

"Woe is me, for I am undone, for I am a man of unclean lips and dwell in the midst of a people of unclean lips, for mine eyes have seen the king the Lord of Hosts."

OUTLINE OF TOPIC

I. First Need:—

1. To become conscious of need.—Rev. 3:17, 18; Isa. 6:1-5.
2. To learn that ignorance and a self-satisfied state is not enough.—Hos. 4:6; Isa. 5:13; Matt. 19:20-22; Amos 6:1-6.

II. Needs of All:—

1. God's Fatherly care.—Matt. 5:45; 6:31, 32.
2. A physician.—Matt. 9:12.
3. A help in time of temptation.—Mark 14:38.
4. A guide through life.—Matt. 28:20; Jno. 16:13.

III. Needs in Our Community:—

1. A better understanding of God's Word.—Col. 3:16.
2. Higher ideals of manhood and womanhood.—I Tim. 4:12; Phil. 4:8; I Cor. 16:13.
3. A higher standard of life in the home.—Col. 3:18-25.
4. A more earnest prayerful life in individuals.—Col. 4:2.
5. More real concern for lost men and women.—Col. 4:5, 6.

IV. Remedy:—

1. Turn from all known sin yourself.—I Jno. 3:21, 22.
2. Follow the Lord in all things.—I Jno. 2:5, 6.
3. Lay down your life for the welfare of others.—I Jno. 3:16; Phil. 2:4.
4. Hold forth the word of life.—Phil. 2:15, 16.

STUDIES IN THE TEXT

Titus 2

V. 1. "Sound doctrine."—Doctrine which is without fault or corruption, hence a doctrine that teaches an upright, holy life in all classes of people.

V. 7. "In all things showing thyself a pattern."—The one who teaches sound doctrine must also be an example of what he teaches.

V. 10. "Purloining."—Stealing.

V. 15. "Speak . . . exhort . . . rebuke."—In expression of sentiments, "speak." In appealing to others to receive the sentiment, "exhort." In rescuing the careless and rebellious, "rebuke."

V. 15. "Let no man despise thee."—Live such a blameless life in word and deed that men shall have no cause to despise thee.

PERSONAL THOUGHT

To what extent am I responsible for the prevailing evils in our community? What can I do to clear myself of future guilt in its behalf? Lord that I may have a sanctified judgment and a life strengthened by Thy grace to "live soberly, righteously and godly in this present world."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Godly."
2. Children Who are Pleasing to the Lord.

For Young People.—

1. An Ideal Young Man.
2. An Ideal Young Woman.
3. How to Become Like Our Ideal.
4. Ideal Christian Service.

For Older People.—

1. An Ideal Old Man.
2. An Ideal Old Woman.
3. An Ideal Mother.
4. An Ideal Wife.
5. An Ideal Husband.
6. An Ideal Father.

OUR COMMUNITY'S NEEDS

Listen to a man or woman recite the needs of their community and you can form an approximate opinion of their own spiritual advancement. Very few people would say that everything is to their ideal, yet unless our ideals are according to the spiritual ideal of the Lord we will largely fail in our recital.

The Complaining Recital.—An individual has lived long enough in the neighborhood to find out all who cross their path and disturb their peace. Their ideal based on a selfish desire to have everybody please them is sadly violated and when they tell you the needs, the story is one of personal injuries, slights, insults, received from individuals.

Some well-meaning Christian workers have a plan they would like to carry out, which has not taken so readily as they desire and in their disappointment they feel inclined to complain. If they can't be a ring leader in their pet plan, everybody is stupid or contrary, or working against

them, and they feel like leaving or pouring out complaints in piercing terms.

The Worldly Minded Recital.—Things look prosperous or slow according as they furnish the pleasure, activity, show, and mental food that satisfies the attainment of the individual. A community is dull to one who sees only, "something doing," as they say. No matter what that something is in character if it furnishes the novelty and recreation the mind is looking for. The Church, the school, the society is just ideal if it satisfies the ambitions of the one within its movements. No matter how worldly minded the Church members are, if they are working together and are entertaining, the "crowd," in the eyes of the worldly mind, they are a success. The recital is glowing or waning in enthusiasm according to this standard.

The Prayerful Recital.—From the closet of prayer and meditation in the Word we meet him or her whose concern is to know and do the will of the Father and to have all men come to a knowledge of the truth. How is your community prospering? There is some hesitation because of a sense of personal unworthiness, and lack of complete understanding. Then you have a beginning of some hopeful signs of progress. Perhaps if the questioner is one who can lend some aid there is a discussion of some of the serious problems in the work of the Church, in individual lives, in habits of the young people or old people, or in the speaker's personal life. With true Christian joy he relates the victories of faith here and there, with true concern and sorrow he relates the shipwreck and failures in other lives. With patience learned at the throne of grace he points upward to the Captain of our salvation, the Great Superintendent of the work and expresses a desire to move forward at His command. In the sight of God you feel that this recital is the true one concerning a community's needs.

Where are we getting our view?

SEED THOUGHTS

Patience does not mean indifference. We may work and trust and wait, but we ought not to be idle or careless while waiting.

All growth that is not toward God, is toward decay.—G. Macdonald.

True conservatism is substantial progress; it holds fast what is true and good in order to advance in both. To cast away the old is not of necessity to obtain the new. To reject anything that is valuable, lessens the power of gaining more. That a thing is new does not of course command; that it is old does not discredit. The test question is, "Is it true or good?"—Tyron Edwards.

CORRESPONDENCE DEPARTMENT

(A problem that the majority of our Y. P. B. Meetings have to face is that of interesting the children, to adapt the programs to their needs as well as the needs of the older ones, to train them into this work so that they will take a constantly increasing interest in the work as they grow older, and to become fitted to assume the responsibilities when they devolve upon them.

Some communities are striving to solve this problem and are meeting with at least partial success. In our last issue we had a brief presentation of methods used in a certain community. Following is a statement of a different method employed and the results attending it. In the February issue will appear an article dealing with this question. We would again urge you to use this department. Send in a statement of your problems, ask questions, give a brief account of your methods of work and your experiences with them. Anything that will be of mutual help and benefit to the work. Make this one of the live and practical departments of the paper.—Editors).

"We elect leaders every six months; a Superintendent, a Primary Superintendent and a Chorister. The superintendent appoints a committee of three to arrange the programs. He has the liberty to ask different ones to lead the meeting. The primary department has the front benches and the leader chooses his own subjects and plans. The purpose is to give the children a place in the meeting and give them something to do as well as to teach them the right way.

"We are using the subjects given in the Christian Monitor, suiting the programs to the meeting as near as we can.

THE FIRST DAY IN THE NEW MISSION BUILDING

The important events of history are often but the culmination of a number of human experiences and efforts. The dedication of the new mission building on 26th street, Chicago, on Sunday, December 11, stands as a landmark in the history of missions in the Mennonite Church.

The day was profitably spent. The dedicatory service was held in the morning at 10 o'clock. The brethren, Paul Whitmer and M. S. Steiner not being able to be present, I. R. Detweiler preached the dedicatory sermon to an appreciative audience. The main audience room was well filled with friends from the country and the community. In the afternoon the attendance at the Sunday school numbered 367 including about 35 visitors. Although the rooms are large and especially adapted to Sunday school work, it was evident that the building is not too large for the growing school.

The main audience room was again well filled for the evening service. Among those who spoke were the brethren, Samuel Gerber and A. C. Good, and Sister Quinter of the Brethren Church who has spent six years in India. The closing remarks were made by Bro. I. W. Royer.

(Continued from page 15.)

the honest man turns the search light in upon himself and breathes a prayer to God for strength to do what is right. Many students take the morning hour before the day's work begins as the best time to meditate and gain strength for the day. If one were to attend a students' summer conference and would take a walk in the early morning he would find many men beneath some trees, by a stream or quiet lake or in

some secluded nook with a Bible in their hands and there quietly meditating, being in prayer and communion with the Father.

After a week of study the group meets to discuss the various problems that have arisen during the week. This is where the men can help each other into those deeper Christian experiences which the honest man longs for. After an hour of interesting discussion each member leaves the class with a feeling that he has received something that will help him to solve the many problems that arise and enable him by renewed vigor to deal more successfully with temptation. There are many men who look back upon the times spent in these Bible groups with a great deal of pleasure and satisfaction for in them they come in touch with many of the real vital issues of life.

While the help that the men receive in these groups is good, the formation of the habit of devotional study is of great importance to the individual. The men who have done the world's work did not receive their power in the presence of the multitudes, but when they were alone pondering over life's problems being in meditation and prayer, a great power came into their lives which enabled them to perform effective service for their fellow men. Isaiah and Jeremiah in such moments as these saw visions of Jehovah's majesty, glory and power through which they derived power to perform a great work in Israel. Even Christ Himself needed to spend some time in places of quiet solitude in communion with the Father through whom He received strength and power for the work before Him. If all these men needed their moments of quiet in order that they might perform their best work how much more important is it for men of lesser power and ability to have the same.

With these things in mind it is the aim of the religious leaders in our educational institutions to bring such conditions to bear upon student life that will help them become men of true character and noble manhood, qualifying them to lead others into higher planes of life. There is an increasing number of students each year who are doing work in these devotional Bible classes. The important thing is, that while men are forming character and growing in other lines, that they do not neglect the spiritual needs of their lives and become unbalanced men. A reverent, appreciative, meditative study of the Bible will not only save our students for real service, but will produce in any man those finer qualities of character and a consciousness of the presence of God in one's life.

(Not only are these classes conducted for the benefit of the men in our Educational Institutions, but also for the women. An effort is made in practically all the higher institutions of learning to enlist every student in some Bible study course. These devotional studies have tided many a man and woman over critical periods in their college course, who have come out of college strong workers for the Master as a result.—H. F. R.—Ed.)

Goshen, Ind.

Postal Card Symposium

Proposition: Why should we, or why should we not, adopt some of the International Graded Lessons in our Sunday Schools?

We have approximately 360 Sunday schools in which there are from 2500 to 3000 workers. Of these 14 schools reported representing five States and Alberta. Out of 31 cards and 3 letters 13 reported favorable and 21 unfavorable. There were no replies from States west of the Mississippi. In proportion to the total number of workers appealed to, less than 2 per cent. of them replied. More than one half the replies came from the two schools in Scottsdale and the two schools in Goshen. There was a reason for this. The Editor urged the Scottsdale workers to respond and I kept reminding the workers in Goshen; but with all this effort no one school gave a full report.

There may be several reasons why so few sent in replies. The first fault is the fact that the announcement was not clear in stating the purpose that we did not desire decisions, conclusions, nor votes; rather the first impressions. I am sure that many felt that they did not know enough about the subject and consequently did not attempt to give their thoughts. Another reason, which is more true than the uninformed might realize, is that a great number failed to read the announcements. There are other reasons no doubt. But the Symposium is a success as far as the arguments are concerned; but the statistics are a failure, because the data were entirely too few in number to be of any real value.

We will give the message by States. Some of these have been "boiled down" and some were edited; but in all this we tried in no way to alter the thoughts for a Symposium must be fair to all. A few were left out because they did not give anything valuable on either side, to whom personal letters were sent. Many good arguments are given on each side, while a number have scarcely any direct bearing on the subject. It may be well here to remind the readers that this Symposium cannot be a decision nor a final report for the Church as a whole. This is only to draw out our preliminary feelings, and is exceptionally valuable in this that many facts and real problems have been brought to light by it.

It is important here for the sake of clearness to distinguish between a Sunday School Lesson and a lesson help. Also note that we are discussing the International Graded system in contrast with the International Uniform system; not as many think, Graded lessons against International lessons. May our motto throughout this investigation be: "Not how the teacher feels, but how the pupil reacts."

Reports from Virginia

I see no reason why the Graded Lessons could not be used to good advantage in our Sunday school.

J. M. S.

I am a teacher of young men, and as for the graded lesson helps for the primary classes, I see no reason why we should not adopt them as I think they would be a great help in teaching the children.

P. E. S.

We should adopt some of the International Graded Lessons in our S. S. because: (1) graded lessons permit the teaching of such parts of the Bible as are peculiarly adapted to the child at each stage of its development; (2) they set before the pupil a connected course to be completed, which will be an incentive to regularity and better work; (3) they will make teaching easier; (4) they are worthy of a trial. They have disadvantages.

H. Y.

From Pennsylvania

We have no separate rooms for the primary classes which we fear would cause some disturbance to the other classes in following different lessons. It would take away a few interesting features now connected with the work; but these might be supplanted by others just as beneficial. We wish to have more time for consideration before making the change.

L. M.

I would favor giving the Graded Lessons a trial, since I believe such a course in S. S. when I was a child would have gratified my thirst for more of the divine truth to a greater extent. But I believe we should guard against "red tape" and still use some plan by which new scholars could be encouraged to enter the school.

D. M. C.

There are no doubt many reasons why we should adopt the Graded Lessons. I will briefly mention a few of the many reasons why we should not: (1) they are too popular; (2) they will offend some of our own people.

M. K. S.

I am not in favor of the Graded Lessons because it will tend to a general mix up in reviewing the lessons. It may be well in a large S. S., but in a small one in my opinion, it would not be well.

F. R. S.

I do not think it advisable for us to adopt the Graded Lessons at present. Over one half of the scholars are in the adult classes, and the ages of the pupils in the

other classes vary from two to four years. There could be no review of the lesson at the close, which is a prominent feature in our school. Other advantages of Uniform Lessons are: (1) one lesson instead of many prevents confusion; (2) it is easier to secure substitute teachers; (3) teachers' meetings for lesson study are possible; (4) there is added enthusiasm because all are interested in the same lesson; (5) a family lesson-hour is possible; (6) older brothers and sisters and parents are better enabled to help and encourage the younger ones in preparing the lesson. I believe a more thorough grading with uniform lessons would be more practicable by setting a standard to be reached; that of the advanced grades, being higher, requiring more memory work.

G. W. C.

I do not favor the Graded Lessons, because: (1) it is difficult to place those older just coming in with the smaller ones; (2) it endangers the spiritual work of the Sunday school.

E. J. B.

The Graded Lesson system does not appeal to me as being a betterment over the present system. I find that in some of the homes of my pupils the lessons are discussed between parents and children and this is a great help to the pupils. I think that with the Graded Lesson system this would be far less apt to be done and thus be a hindrance.

E. M.

I do not favor the Graded Lessons because: (1) it will destroy the unity existing in our schools under the present system; (2) the boy entering the S. S. for the first time between the age of 12 and 20 years would not "fit in" anywhere, therefore he would not become interested; (3) we would lose those members of our S. S. who are sensitive as to their limited knowledge of the Bible.

H. H.

I believe the Graded system would be all right. I will take the vote of the school.

H. H. M.

Extract from letter: I have read with interest the series of articles on the Graded Lessons and believe that I was favorably impressed with the same. There is no question in my mind that the lessons used at the present time are too hard for the Primary and Intermediate grades, and something should be done to get lessons that are fitted to their age and mental capacities.

J. L. S.

Extract from Letter: I think it unwise to cater to many of these popular ideas. The use of the Graded system will offend many of our people, therefore it behooves us to be careful regarding the introduction of new ideas. Unity is absolutely imperative to good organization and to cause division would hinder the work and not help as we might first suppose.

Again if the regular teacher of a certain class would not be present, and a teacher were selected from another grade (which is sometimes unavoidable), it might

find him not well prepared to teach a different grade. The fact that in one family several different grades are represented would not in all cases be desirable. It would be a damper on studying. For myself I would not favor them and would be indeed sorry to see them adopted.

M. B. S.

From Ohio

I am opposed to Graded Lessons because there is danger of losing some of our scholars that are not so well educated according to their age and size. It is hard to get them back to the S. S. after they are once discouraged. It would be a hard matter to put a boy of 16 or 18 years back in a class of about 8 or 10. As a result we would lose him. I am well pleased with the lessons we have and our Sunday school is doing well.

A. H.

I am opposed to Graded Lessons because I think they can't be used to any good advantage in our country S. S. Scholars in our Sunday school of the same age differ very much in education. Grading them discourages some, and they are apt to stay out of Sunday school.

M. S.

Extracts from Letter: I read with much interest the articles on the Graded Lessons and am certainly well pleased with the manner with which they were treated. Perhaps no one in the brotherhood appreciates this more fully than I do because I have used my little influence in that direction for over 7 years, having had talks with many of the leading S. S. workers in this country. I feel for myself it is just what we need because it is in keeping with Bible teaching. Our present way of doing is a poor makeshift. I only hope that I may see the Graded Lessons introduced in every school in the brotherhood.

J. A. L.

From Illinois

It would be well to adopt some of the Graded Lessons in our Sunday schools. Some of the lessons we have been using are not simple enough for the child mind to grasp. Especially do Primary children and Beginners need the Graded Lessons.

E. O.

We should adopt some of the Graded Lessons in our S. S. for the Primary classes, because they are practical and suited to the needs of the children. There can be no doubt that they would be a greater benefit to the children. Before adopting them careful study and investigation as to the needs should be made with this one aim in view: Will they be the means of creating a greater interest in the Lord's service?

J. R.

I think that the Graded Lesson helps would be just the thing for a primary class. The lessons could be made plainer and clearer for the little folks.

G. I. S.

Graded Lessons are as much needed in our S. S. as they are in our public schools. A child five years old needs an easier and simpler lesson than one twelve years of

age, and those that are grown can understand more complex truths. By using Graded Lessons all the classes will receive the proper food and all will make more progress.

H. R. S.

From Indiana

I do not think we should adopt the Graded Lessons in our Sunday schools because: (1) it will cause too much confusion in preparing the lesson. A family of parents and four children would possibly have 3 or 4 lessons to prepare. At present they have scarcely time for one. (2) Where from 10 to 15 classes recite in one room, no general review could be held which oftentimes is better than the class discussion. I admit that at present many lessons are too hard to be understood by smaller pupils, but let the teacher prepare for such a class. For classroom they are all right, but not at present in the church.

O. L. Y.

The Graded Lesson system should be adopted for the reason that the lessons are arranged to suit the pupils in their different ages. This makes the lessons easy for them to grasp and also much more convenient for the teachers. I cannot see that it would in any way conflict with the progress of S. S. work, but rather help.

E. M.

Graded Lessons have been found the most effective in our public schools. The Bible has material for all grades of pupils and I believe it can be taught the best with a graded arrangement. We should adopt the International Graded Lessons because our present lessons do not fill the present need, especially in the primary department.

F. S. E.

I teach a class of girls ranging from 16 to 20 in age. I am not hostile to the Graded Lessons, but am well satisfied with the present system so far as my class is concerned.

B. D. S.

To assume that the child should be able to grasp the significance of the deeper truths of Christianity as presented at random is impossible. To proceed from the simple to the complex inductively is the best educational method and I see no reason why this cannot be effectively applied to the teaching of religious truth as well. This should simplify teaching for the teacher and pupil. It would avoid confusing the young mind with truths it cannot grasp. It would create a greater interest in the pupil by giving it what it is prepared to receive and thus give a system of greater working efficiency than the present one.

F. A. C.

A graded system of S. S. lessons will fill a great need in the S. S. because: (1) it will adapt the lesson to the pupil which the teacher so often is not able to do; (2) such lessons will thus be put together that are suited for the particular grades of children. There is as much need for a graded system of lessons in our S. S. as there is in our public schools. Some lessons are too deep

for children, others too easy for grownups. All grades are represented, so all grades of lessons must be used if the best results are desired.

J. R.

It is very important that a number of our best organized schools at once introduce Graded Lessons in at least a few of the elementary grades. We must teach each grade what they need, and can understand at that time. Those who are in a position to know are sure that this is the best system. It is simply a matter of learning how to put it into successful practice. If we begin we will learn how.

N. E. B.

The Bible is such a large book and there are so many good things to be gotten from it that it takes a lifetime to become really familiar with it. We ought therefore to plan wisely in the study of the Sacred Word. From childhood up there ought to be a careful plan that could be followed so that we can get the most benefit out of it. In the Sunday school the children should have their lessons taken from the parts of the Bible that they can understand. Then as they get older more difficult passages should be studied. In this way they will get the most good out of the study of God's Word and they will learn to love the Bible more than if the lessons are made difficult, uninteresting and hard to understand. The Graded Lessons would be a great help in this respect.

J. M. K.

We should have the Graded Lessons because the large majority of our S. S. teachers have never had the opportunity to take a course in pedagogy and it is difficult for them to determine just how to prepare a lesson so as to make it appeal to their class. Again many of our International Uniform lessons are of such a nature that it is almost impossible to teach to little children so as to give them the right conception of a truth that is far beyond them.

A. C. B.

Since the child's mind, the youth's mind and the adult mind do not by nature understand and comprehend the same ideas and truths, it is very evident that they should not be taught the same lessons.

E. L.

Since we are about to enter upon a series of studies from the Old Testament, I believe we ought to adopt at least some of the Graded Lessons. For how can we as S. S. workers successfully teach small children that which they ought to get from a lesson, when we have a lesson to teach like the first one in January, 1911 ("The Kingdom Divided")? I think we ought to adopt some of the Graded Lessons, because they are adapted to the peculiar needs of the people.

T. K. H.

The smallest members of the family always receive the best care and attention. They can not use the strong foods that a grown person can, so we give them food suited to their particular need. Neither can they understand the deep truths of the Bible

which often come into our S. S. lessons. Since lessons which are suited to the particular needs of the child at different periods of his life are now ready for use, why not adopt them, give them the "sincere milk of the word" and feed the lambs good nourishing food by which they may grow.

A. Y.

SUMMARY DISCUSSION

In point of number, the favorable arguments outweigh the objections; although the number of persons sending unfavorable reports outnumber those who are in favor of Graded Lessons. Yet neither of these can be final; for each argument, whether for or against, must be weighed according to its own merit. While some of the objections are rather of a secondary nature, others present serious problems which will have to be dealt with in adopting the new system of lessons. There were a number of evidences that the workings of the Graded Lessons were misunderstood, all of which may be more clear in view of the following discussions.

"They are too popular." Now they are not as popular as the Uniform System for they have not had time enough to attain to that position. But this cannot be a serious objection, for the matter will have to be determined upon more important principles.

"They may offend some one." This claim works both ways. If we adopt them it might offend (or rather displease) some, but if we reject them it might do the same for others. So this point is as long one way as the other. Then again, one school can use them without interfering with other schools, so in places where there should be any danger they can simply continue with the Uniform system.

"The family cannot study together." Now while this is true in some families, the fact remains that the large majority of our people do not study in this way. In fact more than half of our pupils do not study their lessons regularly either by families or privately. So this cannot be so great a hindrance; while on the other hand Graded Lessons ought to increase the interest and thus secure more study. It is actually reported from those schools who have used them, that there was an increased interest and consequently increased average attendance because of the lessons appealing more naturally to the children. So while in this case there may be a loss to some, yet on the whole there are advantages gained for others.

Placing a sixteen year old boy into the Primary or Junior grades is a misunderstanding of the system and no S. S. worker would make that mistake. Newcomers would always be placed into the grade most nearly his own age. Even though his education might conflict a little, it after all would be an improvement over the Uniform lessons where no choice of grades is possible. Here is one of the points where we can find fault with the new system which we endured unconsciously many times under the Uniform lessons.

Teachers' meetings are so exceedingly

few in our country Sunday schools, that this system would not conflict with many; but even these, it seems to me, could be sufficiently adjusted to meet the new situation.

The substitute teacher objection offers some real difficulty, but does not even that suggest that the new system might demand more faithful attendance on the part of the regular teachers? It will demand a more careful placing of the teachers, which would be an improvement in many schools?

If the Bible is not used as a text-book in the Sunday school, it is not the fault of the International System, for these lessons are all taken from the Bible text. This fault belongs to the members of our Sunday schools and partly to the lesson-help publishers. If the text had never been printed in the helps we would never have lost the Bible from the class. I feel that certain features in the new system of lessons are going to be an incentive for returning the Bible to the Sunday school class, and has already been so reported by several schools using the Graded Lessons. If this be true then well and good. I confess that the Mennonite Church is too much enslaved to lesson-helps.

Here are two objections which are closely related. While the lack of separate rooms may offer the greatest obstacle, I believe the Superintendent's review to be the more delicate problem to deal with. This is the most frequently offered objection that I have ever heard in the discussion of this subject. But why should the review be so highly esteemed among our people? The following statement may be challenged by many, yet I make it fearlessly because I really believe it to be a veritable fact. These reviews are not as successful as people think. In fact I have heard several teachers, remark recently, and read from some authorities, that the large majority of these reviews are failures. Why then do we claim so much for them? In many cases the Superintendent, some of the ministers, and the leading teachers usually like to ventilate some of their opinions; and for that reason they enjoy them, while the remainder of the school is either entertained or bored because of the controversy. But the children must simply wait until the older people have had their pleasure gratified. Now if we remember that in all these discussions **we did not advocate the use of graded lessons except for the elementary grades (under 12); and that for a long time to come the Uniform lessons will have to be retained in the advanced grades,** the Superintendent's review will in no way be prevented. For some of our churches have separate rooms, or basement, in which the graded section of the school could recite and remain there under the Superintendent of that section; while the Superintendent of the main school could continue exactly as before. This is already done in some of our schools, therefore it is not a new idea. A Superintendent's review can no more be a success to the whole school than the Uniform lessons have been.

As a carpenter, I am personally much interested in church architecture, and it is my opinion that many of our Mennonite church buildings are models of excellence as far as the regular preaching services go, but in many of even those which have been erected within the last twenty years the Sunday school has indeed been left out of the plan. To committees planning new houses of worship it might be suggested that a little careful planning will help out very much without any extra outlay of money. Any congregation which will neglect its Sunday school in planning its buildings, does not value its schools high enough.

As to the spiritual value of the International Graded Lessons, they stand on a par with the Uniform Lessons because they are from the same source, and no doubt if they are more suited to the individual needs of the pupils, they surely ought to be a sign of spirituality rather than a loss.

It might appear that I wanted to explain away all of these objections, but my purpose in discussing them in this manner was to show how some of the more serious ones could be adjusted to new conditions, in case Graded Lessons were to be adopted. Also to show how some of the less serious ones may be just as true on one side of the question as on the other. I let these for the candid consideration of the reader.

Nearly all of the favorable arguments were quite good, although one of the main principles of child nature was left untouched. The Symposium seems to suggest that it is only a matter of grading from the simple to the complex. But we must also remember the larger fact that in the different periods of development there is also a difference in the type of the mind and there ought to be a difference in the character of the lessons, as well as the degree of grading. Believing in the Graded Lessons, as I do, to discuss these points would simply be reiterating what the others have so well said. So much then for our theorizing and enumerating points pro and con; but in a year or so, we will be able to talk more from immediate experience. I trust that this Symposium may make us more conversant with this whole problem.

Acknowledgment

I am greatly indebted to valuable help from the brethren, P. E. Whitmer and S. E. Weaver, who studied the reports and by whose suggestions and sanction all of the editing and abridging of the reports was done. Each point was gone over carefully and discussed and the whole matter decided unanimously. But for lack of time, the Summary Discussion was written up since the meeting of the committee, and I assume all responsibility for the same; although most of these points were discussed, but not reviewed by the above named brethren. So if there seemed to be, or really was, any unfairness in this matter, the reader will know where to put the blame.

Yours in behalf of S. S. Progress,
Rudy Senger.

Our Boys and Girls

BETWEEN TRAINS

It was a sunny-faced old lady sitting there in the waiting room of the great union railway station. In the midst of the coming and going of people, of strange cries and clanging of bells, however, she seemed sadly aloof and alone.

"May I sit here?"

Of course the question was a needless one, but the words called the attention of the old lady to the face of the gentle-voiced, bright-eyed young woman who had dropped into the vacant chair beside her.

This was the beginning. Step by step the casual conversation grew. One confidence led to another, and soon the young woman knew that the elderly traveler was on her way to the bedside of a sick daughter in a neighboring city. This was a new business to her, this traveling, the old lady admitted, throwing up her hands to express her bewilderment, yet smiling half-comically at her own inexperience. But the call had come from her loved one, and she felt that she must go. Her son, with whom she lived, could not conveniently leave his work at this time, and, anyway, he was not in circumstances that would justify the expense of both going. So she was making the long journey alone.

"I have four hours to wait here in changing cars," she added. "It seems an age. Everybody and everything are so strange that I sort of feel myself clear out of the world. And then I can't help thinking of my daughter, and wondering if her illness is serious, and I can't help but fear for her. I'm afraid I—I—was getting a little bit homesick."

But there was no sign of homesickness now. The clouds that lowered had disappeared, and the rays of sunshine were beaming from the benign eyes that looked trustfully into the face of this courteous young woman.

"I must change again," the old lady said at length. "It's at a little place up among the hills, and I'm not sure of the time of the trains there. I've a time-table, but my reading glasses are in the bottom of my satchel. I suppose the ticket man might tell me but there are so many crowding up to the window all the time, I've not ventured near. I reckon the conductor can tell me on the train."

Let me do it for you," suggested the other. "I've lots of time, and can help you, I think."

And so the young eyes traced the mystery of the time-table, and sought out the information that reassured and comforted the uncertain one. To remove all doubt the young woman verified the figures of the time-table by a question at the window of

the ticket office. On her return she suggested that the hour for luncheon had arrived, and asked her companion if she would not go with her to the lunch-room for a cup of tea.

"I would like it," answered the old lady. "I ate my luncheon from my basket, a while ago, and would have gone for a cup of tea then, but I didn't know what to do with all my bundles."

Bundles presented no difficulty to this wide-awake young American, and soon the two were seated at a little table in the railway lunch-room. When they came out, presently, the older woman was talking volubly, and holding confidentially on to the arm of her new friend. Just then the old lady's train was called, her bundles were hurriedly collected, and the young woman helped her through the crowd toward the gate leading to the railway tracks where the waiting train stood.

"You've chirked me up wonderful," the old lady ran on, as the two made their way out of the station. "The last hour has just flown. It's proper kind of you to be so good to an old body like me." And then a new thought came to her. "I've read," she said, "of their having deaconesses and King's Daughters at city depots to look after travelers. Are you something of that kind?"

"If I'm not, I should like to be," was the earnest reply of the young woman, as she smilingly bade good-by to this one whose life she had touched and cheered.

And as she hastened away to make her own train, one who had seen it all felt that her hope was not far from the reality.—*Girl's World.*

JIMMY'S CLUB

A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society, organized to help the poor of a great city. The trouble was this: Thanksgiving was at hand, and he had not money enough to do all that he wished to do for the coming day. He knew too many families who lived at starving point, to whom Thanksgiving brought little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four soiled faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of a city mission evening school. He said, pleasantly:

"Well, children, what can I do for you today?"

"Nothin'" answered the children, vaguely.

"You, Jimmy, you tell," said one of the girls, giving the tallest boy a shove. Jimmy fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We girls are in it, too," interrupted the girl who gave the shove.

"We, all of us, and the girls, too," responded Jimmy. "We come from Cummin's Alley, and we're a club to help Thanksgivin'. Here's nine dollars and ninety cents."

The agent stared at the large sum—collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't get no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say as he glanced at the poor clothes and shrunken cheeks of the "club."

"Yes," said Jimmy, stoutly. "There's plenty poorer than us, mister; we had a club to help 'em. We didn't care if we didn't have a dinner two or three days, so'st we might give real poor folks one."

The dinners were bought. The "club" distributed them. The children's first plan was to put a cabbage in with each dinner, the agent says. But there were not cabbages enough to go around. So they cut each cabbage into quarters, and put one piece into each bag.

The club of twenty poverty-stricken children worked until 9 o'clock on the night before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves."

This is a true story, and one that should make our blood tingle with something akin to shame.

Generosity means comparatively nothing unless it is freighted with something of self-sacrifice. To give away an old pair of shoes that we do not want means simply a kindly disposition. To give up a luxury for a few weeks is not Spartan. But to give up what we actually need—to do what these twenty children did—is real generosity.

If starvation feeds starvation, what might not comfort and luxury do?—The Youth's Companion.

Current Events

On December 3, Mrs. Mary Baker G. Eddy, founder of the Christian Science Church, died at her splendid mansion in Newton, Mass., in her 90th year. Thus ends the career of a remarkable woman.

In 1883 in the city of Boston the first services of the new religion, Christian Science, were held under the leadership of Mrs. Eddy. There were forty persons present. Today there are 1200 Christian Science churches in the United States, fifty-four in Great Britain, five in Africa, one in Panama, two in Asia, and churches of the faith in every civilized country on the globe. The present membership numbers several millions.

As a child she was delicate and when a young woman was a confirmed invalid. She finally regained her health and claimed to have received a new revelation of Truth. Upon this alleged revelation she founded what is known as Christian Science. In 1875 she published her book, "Science and Health, With Key to the Scriptures," which is the basis of Christian Science.

One of the fundamental teachings of this cult is that mind has absolute power over the body, that matter, sin, sickness and death do not exist, but are merely delusions or false beliefs of the mind. If you rid your mind of these false beliefs you will be freed from those things we call sin, sickness and death. It is true that the mind has great power over the body, but that it has the power to eliminate and ignore everything that is material or that we experience through the material is absurd.

The federal government took a hand in the movement to stop the sale of impure foods in New York City. Two federal inspectors have been detailed to assist the New York Board of Health. They visited egg dealers and dealers in bakers' supplies and took samples of eggs from each place. It is said that since the inquiry began the price of "rots and spots," as spoiled eggs are called, had decreased from \$1.50 or \$2.00 a case to 25 cents. It has been further disclosed that meat so decayed that it had to be sprayed with sulphurous acid to conceal its condition is being sold daily to the public. Candy sprayed with the same acid to prevent stickiness is also sold to the children. It is surprising to note the fraud and dishonesty that permeates the business world today.

On November 23 the crews on four of Brazil's warships mutinied, killed a number of officers and started to bombard Rio de Janeiro. The mutineers demanded shorter hours, better working conditions, the abolition of the whipping post and to be treated with leniency. The government granted the request under the muzzle of the big guns ready to train upon the city in case the request was refused.

China is determined to rid herself of the opium curse. A "monster appeal" is being drawn up by the Chinese, urging Great Britain to abrogate the treaties with China which permit British interests to engage in the opium trade. While practically all the nations in the world have joined a crusade against the opium traffic, it is declared that it is still far from being abolished, although it does not flourish as formerly. It is charged that the treaties in question afford legal excuse for British and French citizens to engage in the opium traffic in China. It is to remove such an excuse that the petition is being drawn up for the presentation to the governments in London and Peking. It is to be hoped that England, who is guilty of the crime of forcing the cursed opium traffic upon China, will rise to the opportunity to make at least partial amends for the evil and injustice she did China.

The value of a good covering of snow on the ground in winter is known to all northern farmers, but until recently no one has measured the heat-storing properties of the blanket furnished by nature to protect buried seeds. It is found that a dense covering of snow only one centimeter (.39 inch) is 30 times more effective than a sheet of iron in preventing the escape of heat, and more than 50 times as effective as a sheet of copper. A mixture of sand and clay is only one-seventh as effective as snow in retaining heat.

While digging for the foundations of a new public building on the banks of the Thames River, England, the workmen came upon the remains of a genuine Roman boat, or barge, the first craft of its kind ever found in England. It was found twenty feet below the surface upon a bed of sand which evidently formed the banks of the river many centuries ago. It was made of oak and was about seventy feet long and fourteen wide. In it were found Roman coins of the first and third centuries, fragments of leather shoes and pottery.

According to returns made to the Internal Revenue Bureau, under the new corporation tax law, the net income of the 262,490 corporations of the United States subject to the tax was \$3,125,480,000 for the year ending June 30. The capital stock of these corporations was \$52,371,626,752, and their indebtedness in bonds and otherwise was \$31,333,952,696. The average net income on all the securities, including watered stock, was 3 3-4 per cent, and indicates that the corporations made a little less than 6 per cent on the total capital stock.

The superintendents of instruction and commissioners of education from more than thirty states, while in session at Salt Lake City, urged improved methods in determining national standards for teachers in the public schools and a uniform interstate certification. Pleas were made for the unification of the educational systems of all the states.

Bombay, India, is conducting a systematic warfare against the rat. It has been known for a number of years that the rat is an industrious carrier of the bubonic plague. During the last year a half million rats were killed in Bombay alone. Ninety thousand of these were examined by the bacteriologists of the health department, and nine thousand of them were found to be infected with the plague. The destruction of these rodents was accomplished by the co-operation of the police and health departments, which scattered bread smeared with poison and furnished thousands of disinfected traps to the inhabitants, who caught tens of thousands of them. During the last fourteen years this plague claimed 169,000 victims in Bombay alone, the highest mortality being 20,000 in 1903 and the lowest 5,000 during the past year.

Europe is conquering the waste land problem by planting trees. Every year thousands of acres of land are being reclaimed in this way by the leading countries and put in a condition preparatory to a profitable timber harvest in the years to come. Not only many previously forested areas which have been cut over are replanted, but a number of the countries are also devoting their energies to establishing a forest cover on dunes and other waste lands, in fact, on all land which is more valuable for producing timber than for other purposes.

On November 23 J. Armstrong Drexel, a young society man and popular aviator made a world's record by driving his monoplane to an altitude of 9,970 feet at the aviation meet in Philadelphia. This exceeds by a few hundred feet the record made by Ralph Johnston at New York, who shortly afterwards was instantly killed while making a flight at Denver, Colo.

The soldiers and sailors of the Portuguese colony, at Macao, China, revolted recently and took possession of the colony. The authorities were powerless and sought safety in flight. The nuns in the convent were driven out of the country. They then forced an interview with the governor and demanded the expulsion of the religious orders, better pay, and the correction of the soldier and sailor wrongs, all of which were granted. The island city is a noted gambling resort of the Far East.

TOPIC CARDS FOR 1911

The Topic Cards are now ready for distribution. The cards contain all the topics for this year except two, which will be supplied later. In addition to the topics they also contain the Scripture readings for each topic, also some valuable pointers for the benefit of all interested in the work. They are of convenient size to carry in the vest pocket or Bible. They may be secured at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

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Miscellaneous

HALF A BILLION WASTED IN SMOKE

The damage and waste caused by smoke in the larger cities of the United States is estimated by H. M. Wilson, chief engineer of the technological branch of the U. S. Geological Survey, to be \$500,000,000 annually, and this figure he says is conservative.

"The present method of burning coal with smoke is unnecessarily costing the people of this country \$90,000,000," says Engineer Wilson. "It is estimated that 8 per cent of the coal used in the production of power, light, and heat, or in all about 20,000,000 tons of coal, are going up the chimneys each year in smoke. This coal costs the people at least \$40,000,000. It is further estimated that in the production of coke 25,000,000 tons of coal are wasted in the air, and the coal may be said to be worth \$50,000,000.

"With this total loss of \$90,000,000, due to imperfect combustion, added to the losses due to damaged property, the figure grows to more than \$500,000,000. In our great and middle-sized cities live more than 30,000,000 people, and it is these people who suffer the loss shown in the astonishing total of half a billion, which means a per capita loss of \$17 each year to every man, woman and child. Chicago loses about \$50,000,000 each year, Cleveland places her smoke damage at \$4,000,000, and the city of Harrisburg, Pa., shows a loss of \$120,000."

The above figures, of course, are statistics from only a few of the cities, and the rest of them would in all probability carry the total estimate even above the half billion mark.—Sel.

WHERE THE STRAW HAT GROWS

The greater part of the straw employed for making summer hats comes from Italy. To obtain a suitable straw for this purpose, the wheat is sown as thickly as possible, in order that the growth of the plant may be impoverished, as well as to produce a thin stalk.

The Italian wheat blooms at the beginning of June, and is pulled up by hand, by the roots, when the grain is half developed. Should it be allowed to remain in the ground a longer time, the straw would become too brittle for the purpose.

Uprooted straws, to the number of about five dozen, the size of the compass of the two hands, are firmly tied together in little sheaves and stowed away in barns. After that the straw is again spread out to catch the heavy summer dews and to bleach in the sun. When the product has been sufficiently bleached, it is put into small bundles and classified.—Harper's Weekly.

(Continued from page 3.)

of Him that sent Me, while it is day; the night cometh, when no man can work.—(John 9:4). It seemed like a command from heaven. It startled me and brought me to my knees that night, and I could not sleep until I could sing:

"Oh, the cleansing blood has reached me! Glory, glory to the Lamb!"

"I have professed to be a Christian for twenty-two years, my lad, and when I made inquiries and found out who dropped these texts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

Tears of joy were rolling down the lad's face.

"It's too much, sir," he said, "altogether too much."

"Tell me how you managed to get the paper to start it, my lad?"

"That warn't hard, sir. I jest had a talk with Granny, and offered to give up my ha' porth o' milk she gives me most days if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give Him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to Him, and who have time, talents and money, and do little or nothing for Him."

"They don't know Him, sir. Knowin' is lovin' and lovin' is doin'. It ain't love without."

"You are right, Tom. But now about myself. I must begin by making your life brighter. How would you like to end your days in one of these homes for cripple lads, where you would be nursed and cared for, and where you would see the trees and flowers, and hear the birds sing? I could get you into one, not far from my home, if you liked, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence, answered:

"Thank'ee, sir; I've heard tell of 'em, but I ain't anxious to die easy when He died hard. I might get taken up with them things a bit too much, and I'd rather be a-lookin' at Him, and carryin' on this 'ere work till He comes to fetch me. Plenty of joy for a boy like me to have a mansion with Him up there through eternity." The visitor felt more reprieved than ever.

"Very well, my lad; then I will see that you have proper food and all the paper you need while you live. I will settle it all with one of the Bible women. Now, before I go, I want you to pray aloud for me," and as he made the request the strong man knelt down by the dying boy's bedside, scarcely suppressing a sob as he covered his face with his hands. The lad trembled at having to do such a thing, but when he saw that bowed form and heard that half-stifled sob,

he knew he ought to comply with the request.

There was a seraphic light on the poor pale, upturned face, as he said in a tone of the deepest reverence: "Lord Jesus, I know You're a-listenin', and I'm much obliged to You for sendin' this friend here to cheer me in my work. Now, Lord Jesus, he's a bit troubled about not havin' worked for Thee enough in the past days. Will You help him to see to it that there's nothin' left undone in the comin' days, and please, Lord, make him go straight away and tell them other rich men that they don't know Thee if they aren't a-workin' for Thee. And I'm grateful to You, Jesus, for the paper and the food that's a-comin' to me while I live. Maybe I'll hold out a bit longer to write these texts for Thee. Now, Lord Jesus, please bless this kind friend, all roads and always. I ask this for Thy name's sake." "Amen," said the deep-toned voice.

Then the gentleman rose and said farewell. Before leaving London he made every arrangement for the lad to be cared for, and then with a gladder heart he went back to his beautiful country home and lived for Christ. As soon as he could he built a mission hall on his own grounds, and preached Jesus to the villagers. When he confessed his sin of negligence towards them, and told them of his second conversion through the cripple boy and his text, many of them were led to "seek Jesus."

News of the dying lad reached them from time to time through the Bible woman, but it was not till winter set in, and the snow had fallen and covered the earth with its crystal whiteness, that they heard that the dear lad "had gone to be with Jesus." The same post brought a parcel which contained Tom's much-prized and much-used Bible. What a precious relic was that marked Bible in that beautiful home! For when the crippled boy's friend lent it to his youngest son to read—the careful marking, the short, simple prayers written by the cripple lad on the margin, and his dying wish on the fly-leaf, written about a week before his death, that "this Holy Book may be as great a friend to some one else as it has been to me," made such a deep impression on the youth that he gave himself to the Lord, and later on to mission work in foreign fields, and out in Central Africa he has shown that worn Bible to many a native Christian, when telling them about Cripple Tom and his texts.

This beautiful incident of consecration in lowly life teaches us that the most adverse circumstances coupled with intense suffering, need not interfere with a life of intense devotion to Jesus Christ.—From a Tract.

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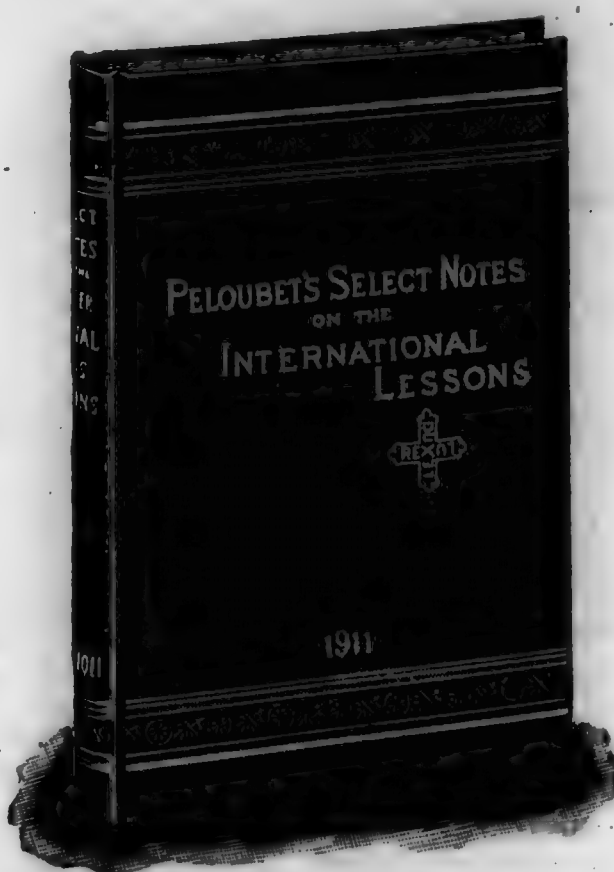
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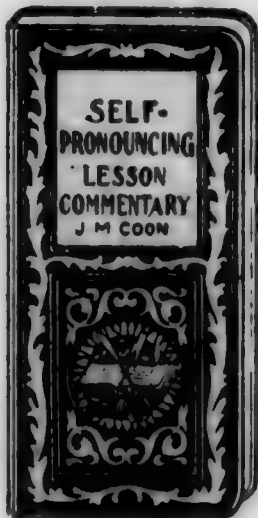
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CHRISTIAN MONITOR

FEBRUARY, 1911

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have.

I must stand with anybody that stands right; stand with him while he is right, and part with him, when he goes wrong.

Abraham Lincoln.

SELECT READING

HOW LINCOLN SIGNED THE TEMPERANCE PLEDGE

Abraham Lincoln was an earnest advocate of temperance. Total abstinence from both liquor and tobacco was part of his religion. In every way he seems to have tried to help other people to find out the "safe water-way of total abstinence" from strong drink. He detested tobacco and used to plead with Gen. Grant to give it up. Grant, it is said, never defended its use, and promised his friend, the great-hearted president, that when the war was over he would give it up. This he never did, and the hero of many battles died at last a victim of nicotine.

Lincoln's idea of temperance did not mean indulging even moderately in what is dangerous. He often defined temperance as "the moderate use of that which is good, and total abstinence from that which is evil." He was very simple in all of his habits of life, and set a good example in using the good things of life and not abusing them.

Temperance people who are strongly opposed to the use of liquor or tobacco need to be on their guard against all kinds of intemperance, as in eating and especially in the use of stimulants like tea and coffee.

The boy who voluntarily gives up coffee, or anything else, because he does not wish to become a slave to the habit, shows his strong character by the act. This makes such a boy much akin to Abraham Lincoln, and other heroes of the world, who were masters of their appetites.

Among the many interesting stories that are told of Lincoln is one of his boyhood of great significance. This story ought to be told over and over, so that every boy in America would hear it, and heed it. Modern life gives the boys of today that which Lincoln did not have, but they miss lots of the largeness, the breeziness, the all-roundness of life that the boy Lincoln enjoyed. He lived in close touch with the great, strong, true things of nature, and they must have meant much to this boy of open eyes and open heart and open lungs. He had few books, but the few he had he mastered, and they helped him to think deep thoughts, even as a boy.

The good and noble appealed to him. It is not strange, therefore, that he took his stand for temperance when the question was first presented to him.

When Lincoln was a boy almost everybody drank, and temperance had less advocates than at present. Among those who were working for temperance in that early day was "Old Uncle John," as he was called, who gathered the people together for meetings in the rough log schoolhouses of the sparsely settled communities in that section of the country. People came out of

curiosity, but he often found little sympathy for his cause. One long to be remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved, as the story goes. A tall and far from handsome boy got to his feet and came up the aisle. Even in that rough audience he made an ungainly appearance in his sadly outgrown clothes, coarse and too short in trousers and sleeves. But a hush fell on the rough men as that boy, with determination in his face, stooped to write the name, "Abraham Lincoln" on the pledge.

The work of that night lives in history. Lincoln always attributed much of his success in life to his temperance principles, and years afterward when as President of the United States he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him, "I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation I should probably have gone the way of a majority of my early companions who lived drunkards' lives and are now filling drunkards' graves."

There was never any letting down in Lincoln's principles whatever the circumstances. When a candidate for President his attitude was early shown by his cold water reception of the committee appointed to notify him of his nomination. It was believed necessary to serve wine to the committee and friends brought in wine and wine glasses. Lincoln thanked them for their intended kindness, but ordered it away at once and called for a pitcher of water and glasses, saying, "We'll drink to the fortunes of our party in the best beverage ever brewed for man."—The Boy.

THERE'S ANOTHER SIDE

"There's another side," said the minister's wife, softly.

"How do you know?" asked the visitor who had told the discreditable little tale, strictly in confidence, as she had herself learned it in the bosom of the Wednesday afternoon sewing circle. The minister's wife had not been present, and it was only right that she should be put right about this family of newcomers in the parish. "Some things had come to the ears of the sewing circle that were not—well—not exactly—"

"There's another side!" repeated the minister's wife, not so softly this time. In fact, there was a noticeable little ring of indignation in her tone, which died out in a sort of wondering pity as she noticed the challenging look of her caller. "You're glad there is another side, aren't you? Why, of course you are! And, you see, I know all about it!"

"You weren't at the meeting!" said the other stiffly. "If you had been, you—"

"No, I was there—at the house! And I say—I saw—O Mrs. Babbitt! if you could have seen what I saw!"

"I saw, too—with my own eyes! That daughter of theirs is an opium—"

"She isn't their daughter—not any relation; not even a friend or a friend's daughter; just a poor girl who had been sick so long and so terribly that the doctors themselves had made her a victim of the opium habit. And they have undertaken to try to cure her. They have given up their home—their very lives—to it. They don't say a word about it. I just found it out—with the help of the doctor!"

The visitor rose suddenly—almost unceremoniously. For a moment the hostess looked troubled and aghast. Had she spoken too sharply, discourteously, even? Her mind fled back over the interview and she faltered:

"You are not going yet! You—O, you aren't offended at anything I've said?"

"Yes, I'm going. Offended—I? I'm going round to see all our ladies, every single one of them!"

"And tell them—"

The minister's wife held her breath for the answer. One may be very bold, but it sometimes means a great deal to offend "the ladies."

"And tell them," said the caller, gathering her wraps about her, "that beautiful 'other side!'"

"O!" breathed the minister's wife, gratefully. "And tell them, won't you, that there always is another side—always—always! And it is our Christian business to try and find it."—Zion's Herald.

A WONDERFUL TREE

In far-off Persia there grows a shrub which is called the Sorrowful Tree. Another name for this tree is the Night Jasmine or the Sad Tree. The reason why it is called the Sad or Sorrowful Tree is because it blooms only at night.

When the first star appears in the sky, the first bud opens on the wonderful tree. As the evening advances, the buds open more rapidly until the tree is covered with the delicate blooms, and it appears like one vast flower. The bloom is quite fragrant, and the perfume is like the odor of the evening primrose. As the stars begin to grow dim and the dawn approaches, the flowers begin to fade, and by the time the sun has risen, not a flower can be found on the tree.

During the hours of daylight, the tree appears to be withering as if it had been injured in some manner; but in reality it is simply regaining its strength in order to put forth new blossoms on the following night.

This tree is held in high esteem by the natives of the country where it grows, and is looked upon as a curiosity by florists throughout the world. When cut down, these trees send up sprouts from the roots that will mature into a flowering tree in a very short time.—Apples of Gold.

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VOL. III

SCOTTDALE, PA., FEBRUARY, 1911

No. 2

THE SYNAGOGUE AT CAPERNAUM

J. S. Hartzler.

"He loveth our nation and hath builded us a synagogue."

Ruins on the north shores of the Sea of Galilee have for many centuries been so little regarded by the resident people of the country that thorns, thistles and underbrush have covered them so completely that the person visiting these places finds great difficulty in deciding which of the ruins belong to a particular place. For illustration, it is a common thing to find authors differing as to the location of the former city of Capernaum. One supporting one place with his particular argument while another does the same thing for an entirely different place.

Some twenty-five years ago the Roman Catholics bought a large part of the ruins of what they believed was Capernaum, the once flourishing city with a population variously estimated at from fifty to one hundred and seventy-five thousand. About the year 1892 they began to excavate, but they had done very little until they were stopped by the Turkish government and were compelled to cover what little they had excavated. In the meantime a small monastery was built on the ruins. It was not until 1904 that all the necessary arrangements were made with the government for the excavation, and a year later the work began in earnest but is not completed yet. Their labors were greatly rewarded. They found fine marble ruins which proved to be the synagogue referred to in the above text. As one looks over the work that was necessary to construct such a fine building it becomes evident to him that the Jews must have told the truth when they said, "He loveth our nation." The synagogue proper was a rectangular structure, fifty-nine feet wide, and seventy-seven feet long. This was surrounded by twenty-eight pillars, each twenty-five feet long, and twenty-six inches in diameter. Each of these stood upon a beautiful ornamented cut butment of the same material as the pillar.

While the foundation was built of native stones, the pillars, as well as all the other stones used above the ground were of white marble. No one knows from what quarry, or even from what country this material was brought. There is no quarry in Palestine that has this kind of stone, nor in the countries just adjoining. There were twelve doors entering this part, three from

each side. Outside of this structure was a porch which enclosed the whole of the structure above described. The east and the west sides of the court were each twelve and one-half feet wide, and the north and south sides were each eight feet, two and one-half inches wide. The reason for this difference is, that on the east and west sides there was a beautiful stone seat facing the audience room. Much of this seat is intact as it was when the building was constructed. The wall on the outside of the court was built of good-sized stones and they were laid without mortar so accurately were they cut before placing in the wall. At the southeast corner there was a stairway leading from the street, some fifty feet from the east side of the synagogue, to the court. It was made into three divisions of seven steps each, giving respect to the much favored number seven which the Jews regarded so highly. Part of this stairway is in a fine state of preservation.

Whether this was ever changed from a Jewish synagogue to a Christian church is not known, but it is very doubtful. It would be of special interest to know that such was the case because there is evidence that the number of worshipers increased rather than diminished. Some time near the close of the first century or the beginning of the second, there was another story built onto the former one, but this time it is evident that the designer was not a Roman, as in the first case, but a Jew. This is shown by the style of architecture. The first was Roman and was of a positive but by no means restful style, while the second was Jewish and of an easy, simple yet beautiful and ornamental style. The vine cut out of the solid marble with its leaves and grapes is very attractive. This addition formed a gallery and was the principal place for the women during the time of worship.

Another century or more passed away and another addition became necessary. This time the architecture was still different, it was more of the Greek style. Doubtless, it was intended to be an improvement over the former, and may have been so considered by the people of that day, but most people of the present day consider the first addition the most beautiful. This time the addition was placed on the east side of the original, occupying about one-half of the open court, which was on the east side of the inclosed structure. This addition was about fifty-nine feet square.

If this became a Christian church, it shows something of the development of the church during the time of opposition, while if it always continued to be a Jewish synagogue, it shows that Judaism grew more rapidly than the doctrine of salvation by faith in Jesus, which was intended to supplant Judaism. This, and the city in which it stood, as well as a great many other cities and towns in Palestine, were destroyed by earthquakes and the curse which seems to have rested upon this country may be the reason why nothing was done to its restoration.

The superior who is in charge there, was very kind and took great pains in explaining the work as they found it, their great task of excavating and their expectations. As the materials of the one side, both of the tabernacle and its porch are well preserved and are seemingly complete it is the design of the people living there to put up the building as it was at the first. By supplying the missing parts and designating what is original and what is supplied the structure itself may be a lesson pointing to Him who had so many times taught in that place, provided, that the people do not then get the idea that the sacredness of the place makes it an atoning element and they begin to make pilgrimages to it, and in course of time, "worship the creature more than the Creator."

Capernaum, Palestine.

DIED CLIMBING

At a certain place in the Alps there is a monument to a guide who had perished when attempting to make the ascent of the mountain. The simple inscription on the stone is, "He died climbing." It is a noble tribute to a heroic man. He was in the line of his duty. His face was forward and upward. Higher and higher was his aim, not in a vain ambition, but in the way of duty.

"He died climbing." The words are a suggestion to men everywhere, an example that calls others to the same faith, even though it may have the same perils. We say he died. No, he only reached a point beyond our vision. We see him no more, but he lives, and will live in the hearts of men and with God. Happy the man of whom it may be written, his effort was to be better and nearer to God. Happy the man who dies climbing.—United Presbyterian.

EDITORIAL PAGE

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A PARCELS POST:—A sentiment favorable to a parcels post has been developing for a number of years. The demand at present is becoming so insistent that the government cannot safely ignore it much longer. The reason why we do not have a parcels post in the United States is not hard to find. When John Wanamaker was Postmaster General, during 1889-93, he was asked why we do not have a parcels post. He answered the query very briefly and pointedly when he said that there were four reasons. He then named four prominent and influential Express Companies as being the chief obstacles in the way. To this day the Express Companies are the fundamental causes that operate against the establishment of a parcels post. This is one instance showing how special, moneyed interests may control legislation favorable to them so that they may enrich themselves at the expense of the public.

All the civilized countries, with the exception of a few, have in successful operation a parcels post for the benefit of their citizens. There is an international parcels post, which, however, overlooks us. During a single year more than 1,000,000 pounds or parcels are dispatched from the United States to foreign countries and about as many pounds received in return. Our neighbors across the sea are kindly accommodated, but the citizens of our own country are denied these privileges within their own borders.

No sound reason can be advanced why a package sent from the farm in England should cost only twenty cents for carriage while here it costs eighty cents; or why a ten pound package costing twenty cents in England should cost in the United States \$1.60; or why a four pound package sent from Brooklyn to New York City by mail should cost sixty-four cents, but the same package may be sent to Germany for forty-eight cents. If the English government, as well as the other governments, can carry parcels at the above named rates, and do so at a profit, there is no reason why our government should not be able to do the same.

An efficiently organized parcels post would greatly reduce the present high cost of living, because it is generally conceded that the excessive transportation rates prevailing in this country are among the chief contributing factors to the present excessive cost of living. If the farmer would have the privilege of sending much of his produce direct to the consumer by means of the parcels post, it would be at a greatly reduced cost to the consumer since it would eliminate the middleman's profits and the excessive cost of transportation possible under the present system. And in turn the farmer would be greatly benefitted because he could secure many of his supplies at the same reduced cost.

It is reported that the Postmaster General will urge the

establishing of a parcels post to be effective in the rural districts. It is argued that the rural carrier with his present equipment can without additional expense handle three or four hundred pounds more mail. Indications are that Congress will take favorable action during the present session or in the one following. However the public will not be satisfied until they have a system of parcels post covering the entire country. This is a service the people need, and should have had before now. They will not rest until they secure it. The question needs to be agitated until public opinion is strong enough to enforce favorable action on the part of those who are entrusted with the responsibility of enacting our laws.

OUR OFFERS:—We are highly gratified with the promptness with which many of our subscribers are sending in their renewals. Also for the kind words of appreciation for the paper. We are very glad to welcome the new subscribers into our family circle. Kindly examine your label to see whether your subscription is due, if so, would be pleased to have you renew as early as is convenient for you. We send the paper until notified to discontinue. Many of our readers are taking advantage of our club offers, thus securing their papers at greatly reduced rates. Secure your neighbors' and friends' subscriptions and send them along with yours. Note the following offers:

Regular subscription price \$1.00.

We agree to send the *Christian Monitor* (new or renewal) for one year and a copy of *Lights and Shades from Hindu Land*, postpaid, for \$1.25.

Our rate to new subscribers is 75 cents. This is a new rate and will be in force indefinitely.

In clubs of ten or more to separate addresses, 75 cents each per year. New or renewals.

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FREE:—If you will send us your name and address on a postal card we will send you absolutely free, three successive issues of the *Christian Monitor*. We make this trial offer in the hope of largely increasing our circulation. Many have taken advantage of this offer made in previous issue, but we believe there are many more who should become familiar with this periodical. We kindly request that the readers of the *Christian Monitor* send us the names and addresses of their friends who are not taking the paper and who would likely be interested in reading it. Send in their names and addresses at once as this offer may be withdrawn in the near future.

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY

VIII

J. W. Shank.

"On Olive's Brow"

Midnight! The city is quiet. For a few brief hours the throbbing of restless humanity seems hushed in calm. But not all of the city is sleeping. In a certain part, where wealth and power is manifest, there is wakefulness—men, with hatred in their bosoms and revenge in their thoughts, are nervously waiting for the hours to pass. In another part of the city, where the humble dwell, there is also wakefulness—men, in whose hearts there are dark forebodings and fear, converse quietly, but above them in the silent darkness the angel of God watches in pity.

As the latter group of men pass from the upper room of a stone building and through the dark shadowy streets wend their way out of the city, the night seems to grow darker and the loneliness more depressing. The garden which they enter is just outside of the city beyond the quiet brook Kidron. Few words are spoken by any of the party—it is not an hour for words, for that hour has passed earlier in the night. It is an hour for waiting, for silent suffering, for agonizing prayer—but also for slumber and despair. The night seems deathly still. No soothing breezes, no friendly stars take away the loneliness and gloom, but everywhere, even far up the slopes of Olivet and down the dark valley, there is a brooding spirit of nature quite in harmony with the strange melancholy in the minds of those who enter the garden.

Near the entrance, the leader of the group pauses and speaks a few words to His followers, after which some of them remain where they are and others follow into the darkness within. But soon the Master pauses again, this time to leave the remaining three followers while He Himself passes on still farther. For the Master, it is not an hour of contemplation—long before this He has anticipated its meaning—but it is an hour filled with the bitterness of death, when every fiber of His human frame shrinks from the coming ordeal, when the pure unspotted soul is torn with the thought of humanity's sin. Under the weight of this immeasurable burden He cannot but pray.

Fancy the picture and its meaning! The Master passing through the bitterest hour of His life, and His disciples lying in unconscious slumber several yards away—the Master praying in agony because of others' guilt, and His enemies, even at

that moment, coming to seize their Lord. Could anything be more pathetic and heart-breaking? We cannot realize the full extent of that sorrow, but as we review the scene we must wonder and love. We see Him bowed in the lowly attitude of prayer; we see His body heaving with emotion that is too intense even for tears; we see the troubled brow that is moistened with agonizing sweat; we see Him rise and pass to the little group of sleeping followers; we see Him turn away with still greater sorrow as He feels the lack of their sympathy—we see all of this in our imagination because we love the One who suffered.

But the hour is not long. Already the heavy tread of soldiers is heard and their torches are seen in the darkness. The enemies come; the betraying kiss is placed upon the feverish cheek; they roughly seize the Savior of men; the disciples rise to protect their Lord but find in terror that such must not be; the Master submits to the cruelty of men; the followers, save one or two, flee in overwhelming despair; the whole company pass out of the garden; alas! the Son of God is in the hands of sinners.

The scene closes while the darkness of night still broods over the earth. As the picture passes before us we sit in sorrow and tears—in sorrow, that makes us appreciate our Savior; in tears, that make us resolve to live always for Him. Upon such a picture we cannot comment; we would rather ponder and pray.

Hastings, Nebr.

HOW OBTAIN FULNESS OF POWER

Emma King.

This is an important question and one that concerns many. That we need this power, cannot be denied. The cry for it comes from every side—from the pulpit and the pew; from mission workers, both at home and abroad. Much is done these days for the extension of the kingdom—preaching, Sunday schools, Bible Conferences, mission stations, etc.—and yet comparatively little is being accomplished. We lack power to wrestle and prevail with God; power to travail and bring forth spiritual children; power to pray such conviction on souls that they tremble, lose sleep and appetite; power not only to get them stirred, but to lead them through to the Kingdom—and yet it is the privilege of believers to have it.

In the final analysis the lack will be found to be in the individual. Let each one realize that I am as responsible as any one. If we, as individuals do not have

power to love an overcoming life, we can not expect the Church to have it. So before going farther we want to consider keeping power and how it is obtained.

Those of us who have been brought to see ourselves as vile, wretched, doomed sinners, and then have become desirous of doing His will, have not gone far until we found ourselves unable to stand. After we have given our lives to Him, Satan, with all his host, seeks to overthrow. We try to resist; we try to defeat him; we try to stand true, but alas, how vain our trying is! Does not each one who has really been saved know the heartaches and grief that come as we see failure and defeat? One who has never known the Lord does not know that intense longing to please Him in everything, neither does he know the sorrow that defeat brings. Sin has become exceedingly sinful when once we have seen what it costs to wash it away. The more we realize this, the more awful yielding to it, even in the least thing, becomes, and the farther we want to get away from it.

As we go on thus, seeing more and more our utter helplessness and inability to keep ourselves pure, our hearts cry out: "Who shall deliver me from the body of this death?" How we long for power to stand! But this is just the place to which the Lord would bring us. He wants us to see sin as it is, see our own helplessness to overcome it, and then cry out to Him for deliverance.

This is one of the first steps in obtaining power—our realization of its need. It is not the sinner, but the believer, who wants it. Perhaps the way becomes dark and seemingly closed and we feel so helpless and forsaken, yet how blessed when we become just so helpless that we cease our efforts and let Christ undertake. This may seem of little importance to some, but we believe it is the **one important** thing. As long as we have not gotten to the end of self God cannot work as He would. He works only as we allow Him. "He that hath entered into this rest, he also hath ceased from his own works" (Heb. 4:10).

Many deplore their spiritual weakness not knowing there is a remedy. Others think it impossible to stand, and go on rather rejecting than accepting what God has for them. They sing, "While Jesus is ready to save you, And **keep you from sin every day.**" "Oh, for a heart to praise my God, **a heart from sin set free,**" and then deny cleansing and keeping power. But it is to the former that this is directed—those who are really desirous of obtaining power.

We must not raise the standard too high, neither must we lower it. God says He is able to keep that which we commit unto

Him, and, "let them that suffer according to the will of God commit the keeping of their souls to Him" (Peter 4:19). Herein lies the secret of an overcoming life and power over self and sin. Power for this cannot be obtained by study nor culture or any human effort, but comes only when we yield ourselves unconditionally to the Lord, allowing Him to purify and fit our hearts for His indwelling.

Many start but do not go all the way of the cross, which means a forsaking and dying out until we are—

"So dead that no desires arise
To pass for good or great or wise
In any but my Savior's eyes."

"He that is dead is freed from sin" (Rom. 6:7). We see those who seem so easily moved. They are not settled and established. Perhaps they are stirred during a conference or revival and drop some superficialities and bad habits, but is it not true that often in a short time these things are again appearing, and in perhaps a more marked degree? Why thus? Is there not power sufficient to keep us in plain and simple paths? We fear the change has been only on the outside and not within. When once we have seen the vanity of these things we lay them aside, not because of duty, but because of a real desire. We have no more use for them and desire to be like the world. "In the world but not of the world." May "the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (I Pet. 5:10). Peter speaks of being established after that we have suffered, and this suffering is what brings us to the end of self and weans us from the world.

While many are bewailing the sad lack of power and long for a change, they often employ the wrong method to bring it about. Instead of striving to bring about an inward change, they work on the outside, thus hoping to revive power in the Church. Much is said of going back to the old paths, which truly is necessary, but does it not mean more than outward form?

Many in answering the question under consideration might urge that people keep the ordinances, dress plainly, and become better indoctrinated, which is all very essential and we are glad for such a way; glad that even our very appearance may show that we are not of the world; glad that we have the privilege of keeping the ordinances, but after all there is something of greater importance. It does not take these things to bring about a change of heart, but it **does** take a change of heart to bring us to where we can rightly observe them.

Man may patch up and appear all right, and in his heart craving for the things of the world. Such an one is far from the Lord. Jesus came to free us. Is there any freedom in keeping His commandments simply because of duty? Oh that we might enter into the real spirit of freedom! When we see those whose hearts are reaching out for the things of the world and see the

bondage in which they are, yet wanting to serve the Lord, we are made to think of the words of Malachi: "What a weariness is it! * * * and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord."

We are glad that "the God of Israel giveth strength and power to his people" (Psa. 68:35) to live above the contaminations of the world, but this only is possible when we can truthfully say, "Dead to the trifling things of earth, They're now to me of little worth."

We must not forget the work of faith. "Faith is the victory," and if we have met every other condition we still cannot have our desire until we by faith reach out and take. We know whereof we speak, for the long, weary weeks and months of fasting, wrestling, and struggling, after everything had been done that we could do, taught us that only by simply believing and claiming the promises brought their fulfillment. As we thus yield and believe and receive we shall go forth with a conqueror's tread.

As already stated, when we have given ourselves to the Lord our first desire is to have power to live an overcoming life, and then as we go forth in God's vineyard we realize our need of power for service. This, like keeping power, cannot be obtained by human efforts, but only by coming to Him for the endowment, which is promised to those who "tarry." We do not mean to convey the idea that there are different kinds of power, for there is but one, and that belongs to God. After all, it is not so much the **power** we want, but **Christ** Himself; not the **blessing** but the **Blesser**.

We must not fail to notice the motive in our search for power. If we seek it for our own benefit, or for the accomplishment of great things in the eyes of men, or to gain large numbers we shall fail. It is only when the glory of God is sought above all else that it comes and then not in **our** way, but in **His**.

We believe much of the effort put forth for power is illustrated in the experience of a brother, who said he had been seeking power a long time, but it was just like pulling on his bootstraps—the harder he pulled the deeper he sank into them. He finally found there was some self in his motive, and when that was given up, and only the glory of God sought, it came.

As we think of the question under consideration we believe there is no better answer than the words of Christ: "Tarry until ye be endued with power" (Luke 24:49) and, "ye shall receive power after that the Holy Ghost is come upon you" (Acts 2:8). The disciples however had to meet conditions before receiving Him, and we must not fail to notice this.

The ten days spent in that upper room were days of fasting, praying, and searching and emptying of hearts. The Spirit fills only when the heart is emptied of all else. More can be accomplished with Holy Ghost power in a day, than with human power in years, as the results of Pentecost show.

If we could but realize that "it is God

that worketh in us" and not so much we ourselves that are doing the work. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. 3:7). We can accomplish nothing in **our** strength, but it is our privilege to take **His**, knowing that His strength is made perfect in our weakness. Paul says: "Strengthened with **all** might according to His glorious power."

Can we fathom the depth of this! Notice the word **according**—according to **His** power. He has **all** power, and that power is ours, if He is.

Some may plead their weakness, but David when realizing this said: "My flesh and my heart faileth, but God is the strength of my heart" (Psa. 73:26).

Another thing we must not forget in attaining power is prayer. Oh, that we might learn the secret of prevailing in prayer!

Let us meet conditions, take God at His word in a simple, childlike way and we shall find Him able to succor us when tempted and keep us pure and clean—lives that are a power for good. We may not see results, but He has promised that we shall bear fruit if we abide in the vine. It is this close union—we in Him and He in us, by faith—that brings fulness of power.

"Oh to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that **He** might fill me
As forth to His service I go;
Broken, that so unhindered,
His life through me might flow."

Kansas City, Kans.

A LASTING SABBATH

By H. T. Miller.

In passing through the woods I go past many trees. In passing through the Bible I encounter many promises, how have I tarried and let the roots take hold of my being. What is a promise? It is a thing of the future; it is encumbered, with conditions; it may be cancelled, or withdrawn I have taken much value out of many promises, now I have passed up into the open table-land of performances. These stages have helped me wonderfully in the past, but I plead promise no more. I rest in the vital truths which are back of all the promises, and know these vital truths reigned in the mind and heart of God from the beginning.

I have ceased to argue, ceased to plead, ceased to complain. I simply come, and stay, and rest. My tongue, my nerves, my desires, keep a lasting Sabbath.

I bring my entire personality to zero, but I am not dead. I simply in the eloquence of the dumbness of a hundred tongues, invite my Father to survey my need, to give, to withhold, to prepare strength for today, and this strength will bring greater strength to-morrow.

"Give what Thou wilt, without Thee I am poor,
But with Thee rich, take what Thou wilt away."

Vineland, Ont.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XX

J. A. RESSLER.

Bro. and Sister Page left Calcutta by the steamship Ghoorka on the 28th of August, 1900. That left the American Mennonite Mission in India with only one missionary and work begun that would have made ten workers feel busy. That period of my life seems to me now to have been the darkest spiritually I ever experienced. Perhaps it was the fact that I was alone, so far as European Christian associates was concerned, in a land where Satan held full sway and he was enraged at seeing his kingdom invaded and made me a peculiar victim of temptation. But people at home were praying. I was down in the deep, dark mine of heathenism truly enough, but there were many faithful ones "holding the ropes" in the home land.

"What do you mean by a famine kitchen?" has often interrupted a conversation in regard to the work of famine relief in India. Let us visit a famine kitchen.

At day-break you have your cup of tea and a biscuit or two or a piece of toast. A little later the elephant owned by Government and lent to us for our famine work comes up ready for the journey. The driver sits astride the neck of the elephant and on the broad back of the animal is securely bound the howdah or saddle with accommodations for four passengers, two facing each way, with the feet resting on a convenient foot-board, and a strong iron bar in front to prevent falling off.

This is a tour of inspection and word has been sent ahead to have the people who receive aid in the kitchens assembled at stated hours along the route. We first come to the village of Loharsin. Here there is a Government school-house built with mud walls and having a tile roof. This has been occupied for the purpose of housing the managing staff and the schoolmaster has been impressed into service as clerk of the kitchen. As we approach we see what seems to us to be the entire population of the village seated in rows on the ground in front of the schoolhouse. A few men who consider themselves important are standing about ready to exchange a profound salaam with the visiting sahibs. But the white people do not get all the salutations. The elephant is an object of worship among these people and the beast is saluted with great reverence by a number of intelligent people from whom we might have expected different conduct.

The elephant kneels and we descend.

At our request the clerk of the kitchen

produces his register and we rapidly call the roll of those receiving aid. As each name is called the owner stands up and is inspected. If he is lean and poor and especially if he is old the word meaning "good" is pronounced and the person sits down again. Those who are fat and well-favored have a harder time. They are asked as to their condition as regards property and means of a livelihood. If there is reason to believe that they have not only fed on Government rations at the kitchen but have a good supply of food at home the name is ordered cut from the roll and they are no longer fed at the kitchen.

When all have thus been looked over the supply of rice is examined and compared with the clerk's account of it. If all is in order a few words of commendation are spoken to the clerk, a few questions are asked as to the condition of the growing crops and we are off to the next kitchen. On the way it will be plain to any one why it is that we do not use some other means of travel. The whole country is under water. The cart tracks that served as roads have disappeared and in many cases have been sown in rice. No wheeled vehicle could be taken through such a region. Horses would swamp. But the faithful, wide-footed elephant can go anywhere, through rice-fields and swamps and flooded roads.

We arrive at the village of Kartoli just as they are ready to serve dinner. The rows seated on the ground look very much like those we saw at the last village. These are here not only for inspection but for the main business of the kitchen—getting something to eat.

The rice has been cooked in large earthen jars and poured out in bamboo baskets to cool. The famine sufferers have each brought some kind of vessel and now the baskets are brought and a high caste man, either a Brahmin (priest) or a water-drawer, who has cooked the food, divides it with his hands, placing the proper ration into each dish. Then dal, which has been cooked soft and prepared in a sort of gravy, is given to each relief patient, sometimes in a separate vessel, often in the same vessel with the rice. Dal is a kind of pea and is a common article of diet.

In our orphanage kitchen the children were used to eating their food at the place they had received it. Here in the village an exception is made for the people are used to very strict rules of politeness in regard to eating and one rule is that it

would be very bad manners to eat in the presence of strangers, especially those of higher caste. So each takes his vessel of food and goes to his home to eat.

If low caste persons were employed to do the cooking those of higher caste would break their caste if they ate. This accounts for the high caste cooks. Caste is a curious institution.

The much maligned British Government is the benevolent provider of all this relief. If people who harshly criticize would know facts they would be more generous toward a government that is really doing a great deal to help a backward people. The Government had asked the missionaries to help see that the people who were in need got the relief and not the fat village owner or the kitchen clerk. Forty-one kitchens in thirty-eight villages were on the roll for inspection.

Such work was very prosaic and very much of the earth, earthy. But it was the introduction of the religion of Jesus Christ to a people who had never heard the name before. And the ten years that have followed have seen the work grow and yet there is much of the foundation work then done that has not been followed up by Gospel teaching. Truly there is much land to be possessed.

Smithville, Ohio.

MISSIONS

C. Z. Yoder.

Christ's mission is our mission (Jno. 17:18). Christians will seek for lost souls, because:

1. Souls belong to God (Ezek. 18:4), and He wants them saved. Hence Christians cannot indifferently behold souls going down to perdition which is prepared for the devil and his angels.

2. Souls will never be annihilated (Matt. 25:46). The lost will forever be banished from the presence of God, because they knew Him not or were deceived by false teachings. Now is the time to work, in eternity will be too late to think of our brethren, as it was with the rich man in torment.

3. We see the high value God places upon the soul (Matt. 16:26). It is the blood that makes atonement for the soul, "the precious blood of Christ." In eternity these material things will appear small to us compared with the value of a soul.

4. It creates great joy among God's children here and with the heavenly host above when a soul is saved (Luke 15:7).

5. God declares that he that winneth souls is wise (Prov. 23:30), and the wise shall shine as the brightness of the firmament and as the stars forever and ever. They shall enter into the Celestial City with the heavenly Bridegroom there to dwell with Him and be like Him for ever.

Wooster, Ohio.

One who, knowing the best and the worst, trusts us utterly.—(Kingsley's definition of a friend).

THE VEDAS

GEO. J. LAPP.

Hinduism did not take on its original form in India. While the Aryans were neighbors to the Iranians they observed customs and religious rites which they verbally taught to their children till ten or twelve centuries before Christ, when they began to be written. These ancient writings are still extant and are venerated by all the loyal Hindus who pretend to base their belief on sacred writing. The great cry of modern Hinduism is "Back to the Vedas," which are considered inspired.

The word VID means, learning, and from it is the word Veda derived. Therefore the Vedas are considered books of learning. They are also termed, "Books of Sacred Lore." There are four general divisions of the volumes, viz., The Rig-Veda, Sama-Veda, Yajur-Veda, and Atharva-Veda.

The Rig-Veda is by far the oldest and most important as it forms the foundation of most of the later literature. It is composed mostly of metrical hymns of praise intended for loud recitation. Each saying or mantra is called a Rich (reech). From this word is derived the word Rig, which signifies Praise, hence "Praise-Vedas."

Though ancient, the Rig-Vedas contained skillfully composed hymns. The diction is simple, compound verbs are few, the thought is usually direct, except in the ritual hymns which are involved in more or less obscurity. The very themes seem to have forced the writers to resort to variety in giving utterance and to express their ideas in enigmatical phrases.

The purpose of the Sama-Veda is the collection of such hymns from the Rig-Veda which would be of use in the famous Soma sacrifice. It was observed in honor of the god Soma, the deity of intoxicants. The Soma juice taken from a certain creeper was pressed out at this time. It was milky and an intoxicant. The Rig and Sama-Vedas were evidently written before the Aryans came into India.

The Yajur Veda forms the third division. It was written for the instruction of the priests in their sacrifices. The subject matter shows that it was written in Northern India in the district between the Jumna and Ganges rivers. It also shows a new era of civilization. The volume is divided into what are known as the Black and White Yajur Veda from the following legend: "Vaisampayana becoming displeased with one of his disciples, cursed him, whereupon he disgorged all his master's teachings, The Black Yajur, which was picked up by the other disciples, who were turned into partridges. Not being able to get them back the unfortunate disciples prayed to the Sun who granted him such texts as were not known to his teacher. They are the White Yajur Veda."

The Atharva Veda is of much later origin. The hymns of which it is composed are meant for incantations, charms, spells and curses. They are yet supposed to possess the power of forcing the gods to prolong life, to give wealth and guard

against sickness, pestilence and evil spirits. It is supposed to contain charms which will guard against fierce animals and thieves. Many of the people think that they even give supernatural powers to the lower animals and inanimate things.

The Atharva-Veda is a book for the sorcerer. It seems to have been the result of having beheld the phenomenon in nature.

The following are a few translations of the Vedas which will give the reader an idea of the subject-matter.

From the Rig-Veda:

"Who was our father, parent and disposer,
Who knows all habitations and all beings,
Who only to the gods their names apportion:

To him all other beings turn inquiring?

What germ primeval did the waters cherish,
Wherein the gods all saw themselves together,
Which is beyond the earth, beyond the heaven,
Beyond the mighty gods' mysterious dwelling?

That germ primeval did the waters cherish,
Wherein the gods together all assembled,
The one that in the goat's (sun's) source is established,

Within which all the worlds are comprehended.

Ye cannot find him who these worlds created;
That which comes nearer to you is another.

From the Sama-Veda:

"This Soma is a god; he cures

It is night in the great city; the business streets are thronged with people hurrying in every direction. The myriads of electric signs send out their intermittent glare, doing at once both the work of street lamps, and of advertising the wares of the many different shops.

There on the busiest corner of the busiest street in the city, hanging far out over the surging multitude, is the largest and most attractive sign of all—one that must arrest the attention and command the interest of the most indifferent stranger. Hanging one and one-half stories above the pavement, high enough to catch the notice of the passer-by a block away, and yet not too high to be out of the certain notice of a near approaching pedestrian, written in huge letters made prominent by the flash of the electric current in the bulbs, are the significant words, "Hof Brau Haus." They are evidently taken from a foreign tongue, for they do not convey much meaning to the ordinary American stranger. But ask that poorly-dressed German loafing on the corner, see him give you a knowing nod and wink.

The entrance to the tall building is placed directly on the corner. The opening is very spacious, tapering like a funnel to the wide, double, swinging, brass-finished doors. This brightly polished door has no catch to hin-

The sharpest ills that man endures.
He heals the sick, the sad he cheers,
He nerves the weak, dispels their fears;
The faint, with martial ardor fires.
With lofty thought the bard inspires;
The soul from earth to heaven he lifts;
So great and wondrous are his gifts;
Men feel the god within their veins,
And cry in loud exulting strains:

'We've quaffed the Soma bright
And are immortal grown:
We've entered into light
And all the gods have known.
What mortal now can harm
Or foeman vex us more?
Through thee, beyond alarm,
Immortal god, we soar."

From the Atharva-Veda:

(Spell or charm to produce sleep.)
"The man who sits or he who walks,
And he who sees us with his gaze;
Of these we now close up our eyes,
Just as we shut the dwelling house."

Charm to preserve life when at the point of death:

"Just as the yoke with leathern thong,
They fasten on that it may hold:
So have I now held fast my soul,
That thou mayest live and not die,
Anon to be unhurt and well.
Downward is blown the blast of wind,
Downward the burning sunbeams shoot,
Adown the milk streams from the cow;
So downward may thy ailment go."

The above charm might be a good tool for the powwow who under the guise of Christianity works on his theory.

Selections from the Yajur-Veda would be of less interest since it is written mostly in prose and is a description of different kinds of sacrifices.

Dhamtari, C. P., India.

TWO TRAPS

C. L. SHANK.

der the easy entrance of one who might experience difficulty in finding the latch.

From within comes the uncertain sounds of boisterous laughter with variations to curses mingled with the notes of beautiful music; all growing louder and softer in irregular intermissions as the tightly fitted, burnished door opens and closes. The boisterous laugh sounds like a feast and revelry; and the perfect mechanical precision of the music tells to the practiced ear that it comes from an electric barrel organ. The stained windows bar the gaze of the bystander, disclosing only the softened light which filters through to the outside; while through the door, opening ever and anon, the sight is intercepted by a partition placed before it on the inside.

What is this massive building darkly rising above the street? What is the meaning of the apparently inviting, yet mysterious, rebus hanging out for a sign? Why such an ingeniously and carefully constructed entrance? And why the air of mysterious secrecy when everything about the door seems to invite one to enter?

Are you a stranger in the city. Here is something that will appeal to you. The massive walls of fireproof stone and steel will afford you a quiet, safe place to spend the night. You enter the burnished door and meet well-groomed men coming out.

You arrange for lodging and as a matter of courtesy the proprietor asks you with a wink what you will take.

Are you a poor man? A chalk sign displays a free oyster supper. You enter and are asked which you will take, "Milwaukee" or "Wilson's."

Are you fond of strong drink? The very air of the place invites you and you shuffle over the doorstep (which is conspicuous by its absence) without a thought.

Is your mind crazed and your eye dazed by frequent indulgence? The wide portal and the burnished door, without a catch, is not hard to see nor easy to miss.

Do you love music? You can hear it floating out from somewhere, and it is easy to follow where it leads.

Once familiar with the place, you become familiar with its frequenters and its atmosphere. You enter again and again, like the moth about the candle that gets its delicate wings singed till self-mastery and self-respect are burned out of you, and "at the last (when your money is gone with your virtue) it biteth like a serpent and stingeth like an adder." The heartless trapper, the agent of the devil, kicks you into the gutter. You are trapped—ruined!

* * * * *

It is upon the same busy street, full of the ever-changing signs and many colored lights, and the same thronging multitude that surged by the "Hof Brau Haus" that we find another building.

A strong clear light streams through the unstained windows and open door. Within are men and women, and with their earnest voices they sing in clear sustained tones, "Throw out the life-line across the dark wave." A passer-by stops to look and listen. The music has not the same mechanical barrel-organ precision as that kept behind closed doors in the "Hof Brau Haus;" it bears evidence of being poured out of souls overflowing with the message of Christ's love.

As one after another stops at the door a smiling, cheerful man invites them in. One by one they enter while the music rings. The wide-open door and the joyful, happy spirits cannot but be taken as a welcome that is irresistible. Ah! its identity cannot be hid. We have found another man-trap!

The singing ceases; men and women tell how Jesus saved them from sin; they tell of the awful misery to which the sinner is doomed even in this life if he does not turn. They tell of the mercy of the heavenly Father who will cast out none who will come to Him. They are following the Master who said, "Henceforth ye shall catch men."

An hour ago dazed and dulled by drink, expelled from the very place that caused your ruin you lay in the gutter. Your very weakness kept you from the watchful police. Miserable, friendless, hopeless, helpless, ruined, your mind wandering like your body, you staggered in front of the dazzling white light while, "From sinking sand He lifted me" floated out in song.

Scarce comprehending the meaning of

the words, your better self recognized the hearty, kind hand-clasp and welcome. You entered—heard of the "Friend that sticketh closer than a brother"—who was willing to help you. "Friend?" You haven't had one for years. "Help?" You realize that you need it. But with returning reason, despair finds you and in tears and groans you

declare that it is too late. Your newly found friends give you assurance that you are the one Jesus came to save. Soul and body with all your sin you lay yourself down; this time not in the gutter, but at the feet of the Savior. The trap has sprung—you are saved!

Kalona, Ia.

WHAT HAVE WE TO GIVE TO THE HEATHEN?

L. ELLEN SCHERTZ.

It is the question that often confronts us. The question that has many solutions by many people. But why do we call them heathen? And what is there in our religion that is worth propagating? What have we that is of such importance that we can give to a non-Christian world?

Some say, teach them to eat with knives and forks; teach them to sit on chairs and wear clothes. But having done all that and no more would they be better?

Some would say civilization is the thing we have that we should give, but China, for instance, was civilized when our ancestors were barbarians. They wore silks and lived in houses when our ancestors were still living in the forest and were clothed in skins and yet we see China, today, as one of the most needy fields. So it must be more than civilization that has made the West different from the East.

Education is what some would propose as the thing we owe, but what about Japan and Upper India? They are highly educated, yet they lack a great deal. Of course, these all hold their place in the great plan. Education is a great factor, but is only a means to an end. Modern civilization is fast being introduced into nearly all lands. Business men are seeing to that. Much of it, too, comes with the missionary, but let us remember that "civilization and piety are not synonymous terms. Highly civilized men may yet be unregenerate men. Forbid that we should think that anything external, any sociological conditions, any intellectual culture, can eradicate the sinful nature of man."

Do you say church organization is what the non-Christian world needs? It almost appears at times that the churches of today have concluded so. Of course, it never could be decided which church. But church organization and church creed are not enough. What then have we left to give?

Is Christianity as we exemplify it really worth propagating at an annual cost of \$25,000,000? I sometimes almost doubt it—as we exemplify it. We have Europeanized it and Americanized it and sectarianized it until Christ is almost lost from it. Christianity was formerly an Oriental religion, but it would hardly be recognized as such since we have made it over to fit conditions in the West, and since we seem to hold that it must forever remain so. Do you think India cares for the controversies through which we have passed unless it is something pertaining to conditions in India?

If our primary object is not civilization, nor church creed, nor church polity, the

things apart from these may be fewer, but they are more important. What, then, shall we give to the world?

First of all, we have an idea of **God** which it is our duty to give to the heathen. In Asia the higher classes have no conception of a personal God and they find it difficult to conceive of Him as such. The lower classes, on the contrary, think of God in many forms, but always as a wrathful Being, who is trying to harm them or destroy them and their property. The very air is full of evil spirits and what they call religion is simply an attempt to outwit these or in some way appease them. The thought of a Supreme Being, who could be loved and who in turn loves, never entered their mind. That is why they are heathen—because they know not God.

What have we in our religion for such a people? We say I believe in God the Father Almighty, Creator of heaven and earth and "like as a father pitieth his children even so the Lord pitieth them that fear him." "When the father saw him yet a great way off." "The Wonderful, Counselor, Everlasting." "The same yesterday, today and forever." Such is our conception of Him. Is not that worth giving?

We, too, have an idea of **man**. They have no conception of the sacredness of human life. No sympathy for the fallen. In all the non-Christian lands there was not a hospital nor an asylum, nor an orphanage, until it was brought in from the outside by Christian influence. Jesus gave the world a new conception of man when He said, "One is your Father, even God, and all ye are brethren." His divine plan is that we show our love to Him by showing it to our brother. "I have served you . . . by love serve one another."

Again, we have an idea of **sin**. The languages of Asia and Africa have no word to convey the true meaning of sin. Sin to them has no idea of moral wrong in it. The non-Christian thinks it is enough to keep rites and ceremonies and he can keep all these and keep his wicked heart too. The most sinful things are done in their religious worship. All done in the name of religion. The most popular god in India is the god of lust, the next the god of devilry and the next the god of cruelty.

We have awful wickedness in America, but it does not pass as religion. The vilest know it is wrong. They are not trying to worship God through it. The most wicked ones will at times long for a clean heart and a right spirit. Christianity has taught us that.

Then we have an idea of salvation that we can give. Could we only tell to the world about a great God of love, purity and sovereignty; tell them of their duty to their fellowman, of their sin; lead them, even, to forsake all their idols, and give them nothing more; forbear to tell them how they might approach God; how love their fellowman; how they might rid their heart of sin and of something that would more than take the place of their idols, it would hardly be worth while going to them. It would only add sorrow to their already great store. The teachings of Confucius are beautiful. They hold up high ideals. The Ramayan has many excellent truths and beautiful sayings, but they are dead because there is no power in Buddhism, Hinduism or Confucianism to help men do these things. Ah! there is the great lack. No power! "Christianity is preeminently a religion of power." Paul defines the Gospel in terms of power. "The Gospel is the power of God unto salvation." The angels brought that same story. "A Savior which is Christ the Lord." The Savior then is the power of God. We have that and hold it. That too is worth giving and as we read again the story of the Savior, follow Him to Calvary, stand before Him as He hangs on the cross and feel that "Love so amazing, so divine," we cry out, "I give my life, my strength, my all" in exchange for that power. Oh, the cross has wondrous attractions! It will succeed when everything else fails. It is better than anything else we can bring. Jesus Himself said, "And I, if I be lifted up, will draw all men unto me."

Let us consider one more thing that we have that is worth giving—the hope of eternal life. The Mohammedan religion comes nearer being truth than any of the others, yet their conception of heaven is a place where man shall have unbridled liberty to gratify his lust and his hate. Hinduism is not much more. Buddhists dream only of Nirvana, and many others make no pretense of knowing. Jesus said, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." I never so fully realized what it meant to have no knowledge of eternity as one day when I followed a funeral procession of one who had died trusting in the gods—was it? Or was there no trust at all? His family, too; not knowing, trusted not. They were mournfully calling to the lost soul to come back, rushing wildly about trying to save it from the clutches of the evil spirits which might be pursuing it, yet so stupefied, so sad. It seemed as though it could not have been more sad to know that the soul had been damned. Anything rather than that awful uncertainty. No trust in God. No hope of a resurrection. I realized anew what it means to have a hope of a resurrection when I sat by the side of one who before had not known, but had learned to know her Savior; had felt the power of God, had trusted in Him and was now going to be with Him. Victory was written on her face. Joy through sorrow on the faces of the weeping ones gathered round and as

she passed away she said, "Precious Jesus, Jesus."

Picture the world in need. See its sin. See the suffering. See it groping after God, who is so near—nearer than our hands or feet, we sing—and yet so far away from them that they can never, by themselves, find Him. Pity it for its ignorance of Jesus. See a messenger go forth amidst such a people. See him lift up, not civilization nor creed, but Christ, yea, the crucified Christ, the risen Christ, Christ the Redeemer. See him go among a people who do not understand, who do not care. See some scoffing, some turning away, but some being drawn. Drawn by the power of the cross of Christ. See that power attended by the Holy Ghost transforming the most ignorant. "It shall be for those, the way-faring men, the fools shall not err therein." Could anything else be worth while? Oh, the power of the cross!

"I, if I be lifted up, will draw . . ." So while we are getting the very best preparation the world can give (and the best is not too good), and while we are emphasizing the most important things, and while we are getting hold of the things that shall increase our usefulness a hundredfold, let us not fail to come often to the cross. Let us get a clearer vision of God, of man, of sin, of salvation and of eternal life. Let us remember that intellectual training is good, almost essential, but it is not enough. Pity is not enough. Even that will fail. "Not mere pity for lost souls, but a passion for the glory of God shall lead us on to victory."

"I beseech thee, shew me thy glory." Shall we say it meaning it to the very uttermost. The uttermost may hold hard things, but there is no other way to make our lives useful. "Crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." "Love is the motive power. Not only our love for Him, but His very love itself. Let Him shew us the vision of His glory. Bring us to the very end of self. Let Him touch our lips with the live coal and set us on fire to burn for Him: yea, burn with consuming love for Him and a purpose none can turn us from and a passion like a pure and white flame, a passion for the glory of God. May this passion consume us. Burn the self all out of us and burn the love into us—for God's glory we ask it."

For Christ's sake, and for the sake of those who, having not Him, are as sheep without a shepherd, we beg of you, let the glory shine and burn and transform till changed into the same likeness, you reflect that glory that shall draw others, and having drawn them transform them into that same likeness.

Goshen, Ind.

The Prince Regent of China, by imperial decree, has made English the official language of all Chinese schools of Modern language. This will enhance the prestige of missionary schools and add to their power for good.

MODIKHANA

"Far from the beaten track of globe-trotters, on the sun-scorched plains of the Deccan, is situated a dreary little Indian village known as Sirur. Never has the bustle of the factory disturbed its rest nor the shriek of the engine broken its slumber, but in common with many similar villages its peaceful life has dragged on for ages. So ancient are its dwellings, with their crumbling walls and tattered roofs, that they suggest an antiquity greater than the little brown hills that fringe the village on every side. On the outskirts of this village is a courtyard formed by a wall of mud-built houses. A massive gate covered with many crusts of paint forms its only entrance. Tradition has forgotten who built it; but in the latter days of its existence the Duke of Wellington was known to have used the yard for his elephants and to have constructed the huge tank, which lies buried in the garden, as a drinking trough for them. From that day to the present it has been known as the Elephant Stable or Modikhana.

"After the elephants left, a family of Brahmans took up their abode under its protecting eaves. A marble image of Ganpati was installed in a shrine by the massive gates, as the keeper of the hearth and guardian god of the household, and he was tenderly cared for while many generations of Brahmans enjoyed his protection, and especially the offerings which were brought him by the poor. But time wore on; the Brahman family moved out; the god was neglected; grass grew over the courtyard, and a huge serpent took up his abode in the tank.

"By and by another family moved in, and since then many others have come and gone. The god at the gate has suffered many tides of fortune, but the last has been the worst of them all; for some twenty years ago the old quadrangle was leased for a school, and at present it comfortably serves the purpose of a dormitory. The shrine by the gate has been walled in and all relics of Hinduism carefully obliterated.

"The boys who live at Modikhana are the famine orphans of the Christian Herald. There are about a hundred of them, from little fellows knee-high to fine, strong, manly youths with well-trained muscles and active brains.

"The life of these boys is so primitive and simple. Their food is of the simplest sort, with but two meals a day. Their clothing is composed of a coat and a garment known as the dhotar, which admirably does duty for trousers. Caps cover their heads, and bare feet are always more useful than shod, at least to the native carpenter.,,

"At seven in the morning the bell rings for school. The morning hours, until half-past ten, are devoted to learning a trade. The afternoon from twelve to five is spent in pursuit of book knowledge.

"Those who graduate from the school have no difficulty in earning a living, often making fifty to seventy-five cents a day in a land where the day laborer gets but six."—Sel.

NOTES

A Suggestive Thought

Among the suggestive thoughts about the missionary enterprises of the churches, there is one that frequently comes to us. Some of our mission fields have been worked long and effectively enough to have brought the population to a fairly Christian basis of living, so that the people begin to rebel against being denominated heathen, and almost resent the presence and efforts of foreigners. Christ's kingdom is well started among them, being neither mustard seed nor small tree. They feel able to manage things for themselves and desire no longer to be accountable to Mission Boards thousands of miles away, where the officers are all of other nationalities. How long will that feeling last? Is it a desirable state of mind for them to be in? Is it jealousy, self-satisfaction or an honest conviction that they can best further Christ's cause when their own work for their own? Part of China, India, Korea and all of Japan are coming to or have reached that place. But the question is especially interesting at this moment, since Japan, having largely insisted on going alone in recent years, appeals to us through its Native Christian Council, to begin afresh our efforts among the rural classes, and show our solicitude for their evangelization as we did before they bowed us out.—Presbyterian.

Quick Work of the Gospel

Three years ago an educated young Russian, on landing at Ellis Island, was presented with a New Testament in his own language by a missionary of the New York Bible Society. It was the first time he had ever seen any portion of God's Word. The village in Russia from which he came had not a single Christian living within its boundaries. On Sunday, March 6, 1910, this same young man was baptized in one of the churches of New York City. He had been converted through reading the little book and had decided to return to his own country as a missionary. He delayed sailing in order that he might be baptized in the country where he had found the True Light. His parents have disowned him because of his conversion, and he will be the only Christian in his village, yet he has gone back to tell the people there the story of salvation.—*Christian Herald*.

Work in the Dark Continent

The population is estimated to be 175,000,000; and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for whom 4,790 places are provided. In the 4,000 schools, 203,400 pupils received instruction. Hospitals to the number of nearly 100 minister to the sick and suffering. Printing presses to the number of 16 are kept busy, and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.—Sel.

Self-rule Not Yet Possible

A missionary, speaking of the situation in India, says the extreme party among the Indians are asking for self-government, and the moderates want more voice in government. The British Government has been acceding somewhat to the requests of the latter, and shows a willingness to grant the people more as soon as it is possible. The missionary says there is no doubt that many Americans sympathize with India in her efforts to secure more voice in the government. No doubt many sympathize with the desire for complete self-government. If the moderates should gain all they are now asking for, it would not be a blessing to India, while the success of the extremists at present would be disastrous to the people of India. They are not yet ready for even a large share in government, much less for self-government. It is difficult to find an Indian official whose standard of truth and honesty would measure up to even the lowest American standard. It is said by those who ought to know better, that England ought to withdraw from India. Should she do so, it would be one of the greatest political crimes of the centuries. The only hope for India is in a complete annihilation of the whole Brahmanical system.—Sel.

Korean Foreign Missions

Korean Christians have decided to send a Korean missionary to China. At the recent conference of Methodist leaders at Pyeng-yang, a resolution was adopted declaring it to be the duty of the Church in Korea to do their part in the evangelization of China. This significant and far-reaching action indicates the character of the Korean Christians. One of the significant things about Korean converts is that, as soon as they are brought into the Kingdom of God themselves, they feel an irresistible impulse to strive to win others for Christ. Last year the Korean Presbyterians sent a missionary to Manchuria. This evident leading of the Spirit of God contradicts the selfish argument sometimes made that we should not send missionaries until all the people in our own land are Christianized. The fact that Korea desires to assist in the evangelization of China shows how world-wide is the Christian impulse and outlook.—*Missionary Review*.

Attaining to Self-support

Rev. J. A. McConnelae writes in the United Presbyterian:

"Self-support in the Panjab is no longer a dream and a theory; it has become an accomplished fact. Five years ago there were but six self-supporting congregations in our entire mission. Now there are five self-supporting congregations in each of two districts; and in the whole mission twenty-five. Out of our forty pastorates, twenty-five are self-supporting. The native church gave to church work in 1908, \$3,529; and in 1909 this amount was increased to \$4,492, an advance of twenty-seven per cent. This, too, should be viewed in connection with the fact that it was given on a wage rate of from fourteen to sixteen cents a day. Not that our people are doing all

they can and should. Poverty-stricken they certainly are, but yet they can do better, and they will, for the spirit of giving and self-support is taking fast hold of the people.

The Missionary Call.

The Bible tells us how such men as Abraham, Moses, Elisha, Jeremiah, Peter, and Paul were called, and we often wonder why God does not call the modern missionary in the same way. But when we consider carefully, the history and the experience of these men, perhaps their lives were not so supernatural as we had first thought. When God called Abraham to leave his own kindred little do we know whether he had not thought a great deal on the subject of idolatry in which his people were living. This would open the way for God to speak to him. When we consider the dispensation in which we are living, the idea we have of God and a number of other contrasts, perhaps God is working just as definitely today as He did in the lives of the above-mentioned.

Koreans and the Bible

Already a larger proportion of the Koreans are Christians than is found in any other nation in Asia, and the Korean Christians are wondrously zealous, devoted, and studious of the Bible. History has shown that the peoples which are most thoroughly Christian are those which have become dominant. The moral power of Christianity has, time after time, raised subject peoples to become masters of their pagan conquerors. And it will be one of the most interesting developments of the coming years to watch the superior Christian and moral character of the Koreans gaining gradually in power and ascendancy over the Japanese, whose warlike temper has placed them for the time in the leadership of Asia.—*The Watchman*.

The United States Last Year

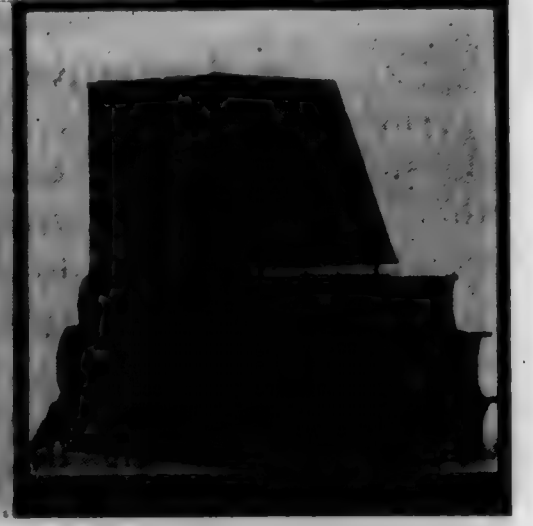
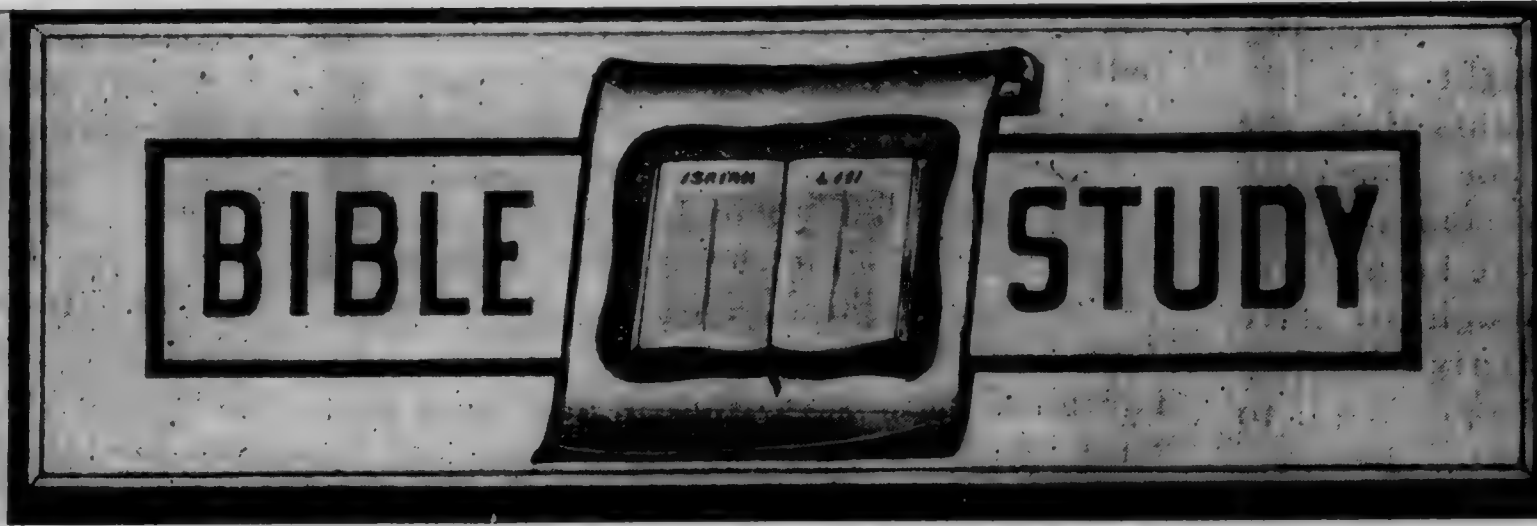
Population of about	100,000,000
Spent last year for home work	\$100,000,000
Population in "utter most parts of the earth" still unevangelized	600,000,000
Spent for foreign work last year	\$11,000,000

That there is one minister for every forty-six in United States and one to every two hundred thousand in the foreign field ought to be argument enough for foreign missions.

"Twenty-five years ago there was not a Christian in Korea. Twenty years ago there were only seven, meeting secretly. Now there are over 200,000 and yet we ask for an argument."

Dr. F. E. Hopkins of Beirut says: "Christian Missionary Educational Institutions have done more to solve the far eastern question in Turkey than all the gunboats that have sailed through the Strait of Gibraltar."

The great explorer and devoted missionary in Africa, Dr. Livingstone, once said with deep sincerity, "I never made a sacrifice."



Conducted by S. F. Coffman.

GRACE OF THE LAW

II

Leviticus

The second class of offerings mentioned in Leviticus is the "meat" or "meal" offering. The chief characteristic of the meat offering was, that it had no blood connected with it, but it was a "sweet savour" offering (Vs. 2, 9). As with the burnt offering it was an offering well pleasing to God. While it could be offered by "any" (V. 1), it must be brought to Aaron and his sons and thus offered upon the altar. There were two classes of meat offerings. The first was that made by the people, only part of which was burned upon the altar (V. 2, and Lev. 6:15), and that offered by the priests, all of which was to be burned (Lev. 6:23).

THE MEAT OFFERING—Lev. 2.

I. A General Offering. V. 1.

II. The Kinds.—

1. Fine flour.—V. 1.
2. Fine flour baked in the oven.—V. 4.
3. Fine flour baked in a pan.—V. 5.
4. Fine flour fried in a frying pan.—V. 7.
5. The first fruit.—V. 12.

III. How Offered.—

1. Anointed with oil.—Vs. 1, 4, 7, 15. (The offering taken in a frying pan was not anointed).
2. Mingled with oil.—Vs. 4, 5, 7. (The offering of the fine flour was mingled, by the anointing, with oil as was also the offering of the first fruits).
3. Frankincense offered with the offerings.—Vs. 12, 15, 16.
4. Salt was added to all of the meal offerings.—V. 13.
5. No leaven or honey was added to these offerings.—V. 11.

(The offering of the meal of the first-fruits (Lev. 23:15-21), was accompanied with the offering of two **wave loaves** baked with leaven. These were given to the priests, they were not burned on the altar. In the case of the peace offering accompanying the sin offering (Lev. 7:11-14), leavened bread is offered, but the one loaf only is used, and that a **heave offering** which becomes the priests.

6. A handful taken by the priests and burned upon the altar as a memorial of the offering—V. 2; a piece of the baked loaf—V. 6; and of the fried offering—V. 9.

7. The remnant of the offering given to

the priests, Aaron and his sons—Vs. 3, 10; 6:16-18.

The fine flour was divided among all the priests. The baked offerings belonged only to the priests who offered them (Lev. 7:9, 10).

The meal offering or meat offering had various uses. When poverty had so dwindled the fortune of any in Israel that he could not afford the customary offerings required by the law, the meal offering was accepted in its stead. Thus it could become a sin offering (Lev. 5:11). But when thus used the oil and frankincense were lacking, as they made of the meal a "sweet savour." Sin offerings could not be "sweet savour" offerings. They represented sin and not the virtues of holiness as found in Christ, the acceptable offering unto God. The meal offering was used with, and was a part of the daily burnt offerings required of Israel (Ex. 29:38-46). In this connection it was also accompanied by a drink offering. In the case of the offering made for leprosy the meal offering was used as a burnt offering (Lev. 14:21, 22, 31).

All of the important offerings, those that were perpetuated by the ordinances of the Lord, were accompanied by meal offerings; these meal offerings with their drink offerings, were arranged for each beast, and the quantities of meal and wine to be used with each kind of animal to be sacrificed was especially designated (Num. 28:29). During these feasts the meal offerings of fine flour were used only and these were used in connection with the burnt offerings only, and hence were "sweet savour" offerings.

The offering of the oblation of the first fruits is somewhat special. The expression "sweet savour" is absent. (See Vs. 12, 16).. It is called the "meat offering" (V. 14), and "an offering made by fire" (V. 16). It had all the elements of the "sweet savour" offerings, the oil and the frankincense, but was not "fine flour," it was only "beaten corn." It was an acceptable offering, but in its nature and associations, not being fine flour, and the use of leaven in connection with the offering, it could not be classed with the highest character of offerings.

The meal offerings constituted a principal part of the food of the priests. The flesh of the sin offerings and that portion of the other flesh offerings consecrated to the use of the priests, with the meal offerings, was the food eaten by the priests, while on duty in the sanctuary, and some portions were allowed to be used by the members of the priests' families.

Considering the fact that the meal offerings were a "sweet savour," they are intimately associated with Christ and His consecration to the service of God. As a memorial of the offering was placed upon the altar, it manifests the service of Christ accepted in heaven. The remainder of the offering of Christ to men for their lives and salvation and life. This is in perfect harmony with the declaration of Jesus that He is the "living bread which came down from heaven." "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:50, 51).

The fine flour may represent the character of Jesus in that it was of great excellence. His virtues and graces were most desirable. It was not that which was natural to man—it was a nature which had been specially wrought by the power of God. Nor was it alone a fine flour offering. It was an offering of fine flour and oil. His nature was especially associated with the Holy Spirit. The divine life was associated with the purity and perfection of His earthly body; but in the ministry which He began at the time of His baptism He was also anointed with the Holy Ghost.

The offering of the first fruits represent the offering of Christ to the Father in a peculiar sense. It was made in the first of the harvest and was especially connected with His work of redemption, and with the time when He was made an offering for sin. It was then that God forsook His son, but yet received Him from the tomb, the first fruits of them that slept.

Our meal offerings to God must be of the same nature as those brought by the people of Israel. We bring to God the best things that we have. We bring our best virtues and our best gifts. These may be sanctified by the Holy Spirit within our hearts and accepted by the witness of the Holy Spirit from above. But, with all that there may be of goodness and holiness, we must place our offerings in the hands of our Mediator who alone can make them acceptable by placing them upon the altar of His own sacrifice. May we ever present to Him the sweet savour of consecrated lives.

DEVOTIONAL STUDY

II

Galatians

The brightness of the glory which filled the apostle's heart at the thought of the wondrous grace as revealed in Christ seems to suddenly give place to the gloom of disappointment as he takes up the real subject of this epistle. Why should not his spirit be dejected when the blessed hopes of those who were dear to him as children to a father, was jeopardized by the teaching of false doctrines? (See Chapter 4:19). Among the most trying experiences in the lives of the ministers of Christ are the witnessing of adverse influences affecting the spiritual conditions of those whom they have been instrumental in bringing to Christ.

The condition of the churches in Galatia would seem to have been generally satisfactory to the apostle until this danger, the Jewish doctrine of circumcision, had been taught them. The change must have been recent and sudden. The astonishment expressed in the language of verse 6 must be interpreted in this way. The first messages to these churches had come from the apostle and were based solely upon the atonement of the blood of Christ, "who gave himself for our sins, that he might deliver us from the present evil world." It was this message that had brought them the salvation which had given them so much comfort and fortified them in all of their early trials. They had known no "other Gospel." To swerve so soon from these teachings to the influence of Judaism seemed a strange thing indeed. Too often are believers turned aside by what may seem to them plausible features of religion or doctrine, not considering that the new things may undermine and overthrow the principles of their faith and their hopes of salvation.

There is but one Gospel—one doctrine of salvation. As Christ came to fulfil the law and the prophecies, so must the preaching of the Gospel in the dispensation of the Holy Spirit agree perfectly with Christ and His Word. We can not expect that God will reveal to men of today what He did not reveal to His Son, nor can we presume that there is need of other revelations to the Gentile or Jewish world, than that which is given by Christ Himself to His chosen apostles. Other doctrines and revelations are not "Gospel." Additions to or subtractions from the teachings of the apostles perverts the Gospel of Christ and makes it of no effect (V. 6).

That a perverted Gospel has no power to save is evident from the fact that the anathema of God is pronounced against any man, angel, or any other creature, who would dare to teach it (Vs. 8, 9). This fact should impress us most profoundly with the reality of the revelation of the Gospel to Paul. It is not harshness on the apostle's part to pronounce this curse upon the presumptuous teachers of false doc-

trines. It is a divine protection which God Himself has established to safeguard His Word and His own "Little Ones" (Matt. 18:6; Rev. 22:18, 19). It is necessary that men should learn to reverence the Word of God. The world stands or falls by that Word. Life and death depend upon accepting the Word in its truth. To pervert it, or wrest it, or reject it means death.

The authority for Paul's preaching was not vested in Himself. He had received no commission from the apostles in Jerusalem. He was not the author of the Gospels. The work of the ministry was not his. What interests had he in the preaching of the Gospels and in the salvation of souls? He had left all and endured untold hardships in this work. Was it his? Only as he served Christ (V. 10). What motive, then, should have induced men in the past or influence them at the present time to teach other than the Gospel as it is revealed in the Word? It is the business of the ministry to preach the Gospel in its purity. God will be responsible for the results. He can and will save men by that Gospel. If we should dare to change it for the sake of men we would render it ineffective for the purposes of God. The highest tribute of a servant to his master is implicit obedience. Our highest tribute to God is simple obedience to the Word and a faithful ministry of it as it is.

The nature of the Gospel as preached by Paul may be questioned. Why did his preaching differ from that of the apostles? Why did he lay aside the ceremonial character as practiced by the Jerusalem believers? Why did the Jews persecute him and those who accepted the Gospel as taught by him? All this can be accounted for in only one way.—He received a revelation from Christ himself (Vs. 11-14). All the circumstances connected with the beginning of Paul's ministry are opposed to any other theory than that of revelation. The Pharisaical life which he had been living, steeped as it was with the traditions and surrounded by the elaborate ceremonials of worship, would have induced him to formulate a different system than was manifested in the simple Gospel truths, which he taught and the simple forms of worship which he practiced. The little lapse of time between his conversation and his preaching Christ as the Son of God, was not sufficient to have allowed him to even outline such a belief. Even though we granted the apostle the most of the three years of time between his conversion and the first visit to the other apostles in Jerusalem, for a prolonged isolation in the wilderness during which to elaborate a new religion, we would fail to account for its perfect harmony with the teachings of the apostles in Jerusalem, its agreement with all of the teachings of Christ, and its

fulfillment of all the laws and the prophets, without granting to him the aid of the Holy Spirit in His work. The Gospel which he preached is not human, it is divine. It is a religion revealed from heaven—from Christ, "the author and finisher of our faith."

In his desire to establish the church in their opinion concerning his apostleship, Paul also calls attention to the fact of his having had no associations with the other apostles (Vs. 15-17). This was an important factor in establishing his own authority and the truth of his Gospel. How could the agreement of the Gospel as preached by both be accounted for except by a common revelation? This being the case, Paul having had a special revelation of Christ (V. 15), he was equally an apostle with the others who had seen the Christ. (See I Cor. 15:1-9).

It is with a great deal of comfort that we notice these evidences of the truthfulness, the inspiration and the revelation of the Gospel to the Gentiles. We should never hesitate to accept any portion of the Word of God. It means life and eternal glory for us to believe and accept it. When the grounds of doubt have been swept away and we find ourselves resting firmly upon the solid rock of truth we rejoice the more fully and witness more confidently to the Word and become more efficient in the service of our Master.

Another thought which we cannot pass by without notice is, that the revelation of Christ to Paul was intended to make him a witness to the heathen. The Gospel is given to men as a power of salvation. The Lord intends us to become His servants in the great work of saving souls. If the Savior has been revealed to us, and we are enabled to partake of His saving grace, we too should be witnesses to those who have not known Him. No sooner were the scales fallen from the eyes of Paul than he began to preach that Jesus is the Christ, the Son of God. The natural result of our believing the good news of our salvation would be to tell it to others. We should be more impressed with the fact that we are not only the **object** of salvation, but the **means** of salvation to the world. "Ye are my witnesses."

The revelation which Jesus gave to Paul was complete (V. 17). It may have been about this same time that Cornelius prayed in his home in Caesarea and the Lord directed him to Joppa to find Peter, who should tell him "what he ought to do" (Acts 10:6). This was but a partial revelation to Cornelius. Paul was directed to Damascus and received only the laying on of hands and the baptism of water and the Holy Spirit. Other revelation or instruction he received none. Had there been anything lacking, would he not have been sent to others who were able to instruct him or have such sent to him? The mysterious period in the apostle's life, his journey into Arabia, had been the subject of many conjectures. What he did there, or what he received of the Lord there has never been revealed by him or by any of his contemporaries. His mission

was doubtless a similar one to that to Damascus and Jerusalem, the two places mentioned in connection with Arabia. The apostle had other visions and revelations in his after-life, but after this first revelation he was fitted for his great work of preaching the Gospel to the world. The Spirit took of the things of Christ and revealed them to the servants of Christ. The vessel which was to convey the message of salvation to the Gentiles was filled to overflowing, and eternal life accompanied the outflowing of the blessed truth, that Christ "gave himself for our sins."

The Workers' Column

CHRIST-

I. The Son.—

Of the Highest, of David and Abraham.—Matt. 1:1.
Great — Wonderful — Counsellor — Mighty.
Everlasting — Prince — Immanuel.

II. A Savior (Jesus).—

Thy salvation.—Acts. 4:12. From sins.
Its penalty.—I. Cor. 15:3. Power.—I Jno. 4:4.

III. The Christ (Anointed).—

Prophet.—Heb. 1:1; Luke 4:25.
Priest.—Heb. 3:1; 4:14, 15; 8:1; 9:24.
King. (Throne — Reign — Government).

IV. The Lord.—

Matt. 28:18; Eph. 1:15-23.
Over nature, disease, demons, death, etc.

V. The Word.—

Jno. 1:1-3, 14, 5, 12, 13; 5:25, 26; I Jno. 1:1-3; 5:11, 12; Col. 3:4.

-MAS

1. For unto us a child is born, a son is given.
2. I bring you good tidings of great joy which shall be to all people.
3. Glory to God in the highest.
4. They returned glorifying and praising God and made known abroad the saving concerning this child.
5. He took the child up in his arms and blessed God.
6. She gave thanks unto God and spoke of him to all.
7. They fell down and worshiped him and presented gifts.
8. We cannot help but speak that ye also may have.—Acts 4:20; I Jno. 1:3.

—J. S. Musselman.

THE VALUE OF A MAN.—Matt. 2:12.

I. The Lesson of Christ to His Accusers.

II. Relative Value.—

1. Our initial value—our origin.
2. Our intrinsic value—our blessings.
3. Our commercial value—our influence for good or evil.

III. Initial Value.—

1. Precious in God's sight.
2. God gave His Son for us.

IV. Intrinsic Value.—

1. The cost of our life to parents.
2. The cost of our life to the nation.
3. The benefit to us of the Word, the Spirit and the Blood.

V. Commercial Value—Dependent Upon—

1. Initial and intrinsic values.

2. Our willingness to serve.
 3. The consecration of our talents.
 4. Yielding ourselves to God.
- VI. Men Who Have Been a Blessing to the World.
- VII. Our Responsibilities.

—N. O. Blosser.

FOLLOWING JESUS.—Matt. 19.

1. In the good way—Jesus as Friend.
2. In the happy way—Jesus a Companion.
3. In the right way—Jesus the Master.
4. In the holy way—Jesus the Lord.
5. In the safe way—Jesus the Savior.
6. In the glorious way—Jesus with God.
7. Our way—Matt. 8:19.

—S. F. C.

THE PROMISED SAVIOR.—Matt. 1:1.

I. A Son of Promise.—

1. Abraham's promise.—Gen. 12:1-3.
2. David's promise.—II Sam. 7:16.

II. His Priesthood and Messiahship from Abraham.

III. His Kingdom Through David.—

1. Eternal—Christ has no successor, He lives forever.
2. Heavenly—David's Son sits on Heaven's Throne.

IV. He will Satisfy all the Need of Men.—

1. Mediator—to take away sin.
2. A Ruler—to reign in righteousness.

—S. F. C.

The Bible Class

Scottdale, Pa.

Our Bible Study Class was organized to begin work the first of the year. The first meeting of the class was on the evening of January 3, when the work was discussed and outlined. The Class is taking up the study of the life of Christ as outlined in the Harmony of the Gospels, by Stevens and Burton, using the Studies based upon the Harmony by Sharman. These studies outline the work for each day of the week, which is conducive to the formation of the habit of daily Bible study. Our purpose is to become familiar with the events in the life of Christ in their chronological order, study His teachings and also study the entire work from the devotional standpoint; to become familiar with the historical facts and develop our spiritual life by searching out the spiritual truths and applying them to our lives. The Class met for the first recitation on the evening of January 10 with an attendance of eighteen. The present enrollment is fifteen. The interest is good and many helpful thoughts were brought out by the members of the class, indicating that some good, hard studying had been done during the week. The Class will meet weekly for recitation.

Gist of a Student Bible Class Discussion Based on Mark 6:30—7:23 and Matt. 11:25-30

The predominant element manifest in Christ's life in this section is sympathy.

He looks upon the great multitudes who follow, as "sheep without a shepherd." His sympathy and compassion for men manifests itself in His supplying their physical and spiritual needs. It was not Christ's chief concern to give the people physical comfort, however, He did not ignore the fact that physical comforts are right and good. His chief concern was to supply the spiritual needs of men. He came to establish the principles which are to prevail in the kingdom of heaven. The secrets of this kingdom He could only reveal to those who took a sympathetic attitude toward Him in trying to help Him realize His purposes. Christ's greatest sympathy is revealed when He sees the shepherdless people who are kept out of the kingdom because they are laboring under the heavy yoke of meaningless traditions and inadequate interpretations of life as given by the rabbi. It is to this people who desire freedom that He extends the invitation to labor under His yoke which is easy and light. Christ is the Good Shepherd who desires that His sheep have a normal, healthy growth. He desires that people come in touch with the real, vital issues of life and that they link their lives with His in carrying out His purposes for mankind. He is confident that the Father has sent Him to bring new life to the people. It is the great burden of His life that all come under His yoke. His yoke becomes easy and gives satisfaction when doing good and exercising compassion becomes the prevailing desire in one's life. S. B.

BIBLE STUDY IN FOREIGN MISSION WORK

J. A. Ressler.

In a land where the Bible is unknown, except as the standard of a strange religion and the revelation of a strange God, the need of systematic and intelligent study of the Book is self-evident.

The Bible is the sword of the Spirit.

The Bible is the weapon with which the battle of the Lord is waged.

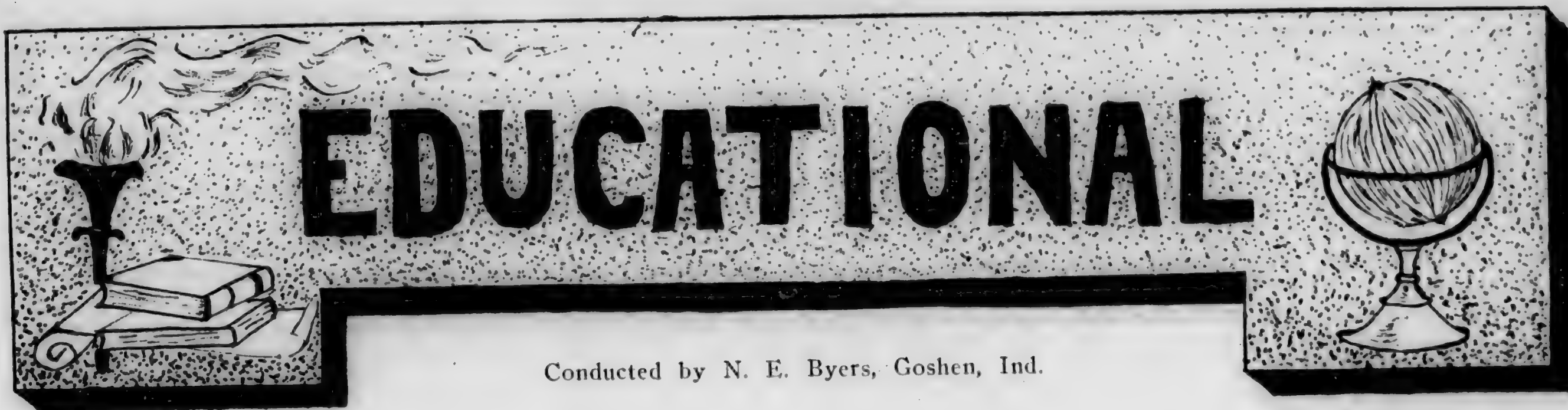
The Bible is the argument that brings conviction to the heart of the sinner whether he be a heathen worshiper of stocks and stones, a deluded follower of a false religion, or a refined and cultured sinner in a land which men are pleased to call civilized.

In fact, the Bible is the missionary's sole and only stock in trade. Other means he may use, it is true, and rightly and successfully use, such as general education, industrial work, and work among special classes like the blind and lepers, but these are only means of bringing home to the heart of the people the great truth of salvation—the message of the Bible.

With the Bible and the Bible only, God's eternal word of truth, can the great work be accomplished, the work of destroying the works of the enemy in his strongholds of heathendom and false religion.

So the missionary needs a thorough

(Continued on page 52.)



Conducted by N. E. Byers, Goshen, Ind.

BOOKS AND THINGS

The three series of articles on Travels, Birds and Mechanics ought to aid us in taking more interest in the things about us and give us an inspiration for that education which comes from the intelligent observation of nature and the words of men.

The schools always tend to turn away from things to books. The Greeks general interest degenerated into sophistry, the Romans finally limited themselves to the study of Cicero's writings, the Medieval scholars were mere speculators, the good beginning of the Renaissance narrowed down to humanism and our present school

masters seem to inherit tendencies from all these moves—merits of the past.

Since the time of Bacon and Montaigne in the seventeenth century there has been a reaction against mere bookishness in favor of the study of the objects in our environment, but the schools are slow to fully incorporate this modern reform into their regular system. However, laboratory science, manual training, field excursions, etc., give evidence of this influence.

As a matter of fact we need to see things ourselves before we can understand books and yet our knowledge will be very limited if we know about only the things that we can see. Let us use every opportunity of learning either by reading books or seeing things.

There are two periods of extended migration during the year which correspond in a general way to the approach of warm weather in the Spring and cool weather in the Fall. In the Spring, birds leave their winter homes and pass to their summer homes or breeding areas. In the fall they return with the young they have reared to the South to spend the winter.

It is during these two periods, especially the spring migration, that one interested in bird life can find plenty of opportunity to study it; for those birds that do not remain with us for the summer linger at least a few days to feed and rest.

They do not, of course, all arrive at once, but their appearance fortunately for the bird student, extends over a period of several months according to the season and the species of bird. About the last of February and the first of March come the purple grackles, robins, blue-birds and red-winged blackbirds; about the middle of March or a little later the meadow-lark, the cow-bird, the phoebe and a few others make their appearance. Near the last of March the king-fisher, mourning dove, swamp and field sparrows arrive if the weather be warm. From the first to the middle of April come the chipping, white throated and vesper sparrows. Then come a few early warblers, swallows and thrushes, a few new ones appearing every few days until about the middle of May when the migration wave reaches its climax. Then come whole hosts of the feathered friends. Every day will then disclose the arrival of a new group of travelers. If the weather be especially favorable, one may observe as many as ten or fifteen new arrivals, all of a different species on a single day. The warblers usually come last and by the middle of June the migration period is for the most part past and opportunity for studying the birds that pass through any community is gone for the season. The above manner of arrival is true in general in the vicinity of Goshen, although there may be considerable variation even in any one community depending upon whether they are north or south.

Birds that are swift fliers, such as the swifts and swallows, migrate entirely during the day and feed upon insects while on the wing. Bold and daring birds that have no enemies to fear such as hawks also migrate during the day. They usually fly

BIRDS

II

C. B. BLOSSER.

Migration

To the student of birds this is at once the most interesting as well as the most difficult problem of all bird study. It is interesting because countless numbers of birds of every kind pass before him. Any one living in a temperate community in the temperate zone may see birds whose winter home is in the tropics and whose summer home is within the Arctic Circle. During the migration period they pass over or before us in a general direction of either north or south according to the season.

It is a difficult study because birds during the migration journey prefer flying to any other method of locomotion, so the bird student must content himself with a glimpse now and then from a vantage point while the bird is passing overhead or when it pauses in its flight for rest and food. Probably when man has once learned the much coveted accomplishment of the bird to the extent that he can make the migration journey with him then the difficulties of this particular problem will disappear but not until then.

The habit of migration is one which is so common to most animals. Fishes, like the salmon, migrate during the spawning season from the salt water of the ocean to the fresh waters of the streams. Those of the Pacific journey hundreds of miles up the Columbia to lay their eggs. The fishes of

our fresh waters migrate from deep to shallow water during the breeding season and vice versa after the season is over.

Animals, like the American buffalo, formerly traveled great distances in search of food or water. But of all animals, birds without doubt make the most extended migrations.

The extent of these journeys is dependent in the majority of cases upon the kind of food they eat. Birds that remain in one community during the entire year must of course change their food according to the season. Those that eat berries must go far enough to find this particular food, while those that eat insects only, must travel much farther South.

The Golden Plover, of all birds, it is found migrates the greatest distances. It breeds within the Arctic Circle and winters along the coast of Patagonia, a habit which forces it to cover thousands of miles in passing from one region to the other. The birds of our Western States, that migrate, spend the winter in Mexico. Birds like the Robin and Bluebird that eat berries as food and our eastern sparrows winter from the Middle States to the Gulf coast. But most of our birds being insect eaters must pass over into Cuba and the other West Indies or even Central and South America.

long distances without food and stop only short intervals for feeding.

Most of our birds are feeble of wing however and migrate during the night and stop to feed and rest during the day in their favorite haunts. On almost any warm, quiet night during the migration period one can hear their twitter as they fly in immense flocks overhead. One need not be surprised on awakening in the morning to find whole hosts of birds that were not present the day before. Another very interesting feature is that the manner of migration is not an irregular haphazard movement, but regular, even quite methodical. One can estimate quite accurately from the bird calendar of any given year their arrival for the years that are to follow.

The question that is most often asked is, What is the reason for and cause of migration?

One of the answers that is usually given

to this question is that they migrate for exactly the same reason that salmon and other fishes migrate. There is an inherent and instinctive desire for seclusion during the mating season and the particular region for rearing the young must of course be one where plenty of the right kind of food is to be had. However satisfactorily or unsatisfactorily this question has been answered by bird students in the past it still remains a marvel that they perform this feat so regularly and with such precision and especially remarkable that the young birds who have never before migrated make the journey to the winter home unaided and alone as far as the parent birds are concerned and yet they fly with as much certainty as though the journey had repeatedly been made.

(To be continued.)

Goshen, Ind.

PRINCIPLES OF MECHANICS

II

M. B. STAUFFER.

Steel

In this article we take up the discussion of steel. Steel is distinguished from iron by the fact that it is not slag bearing, but homogeneous, i. e., one kind of metal all through, has no running or longitudinal grain, and may consequently be bent without regard to the direction of rolling.

Steel is composed almost entirely of iron, with from 1 to 1.5 per cent. carbon, which is the hardening element of steel, and small quantities of impurities such as phosphorus, sulphur, etc.

Steel is made by melting pig iron and burning out the carbon. The most extensively used methods are the Bessemer process and the Siemens Martin, or open hearth process used for making machine steel and the crucible process for making tool steel.

In the Bessemer process the pig iron is melted and then poured into a pear shaped vessel called a "converter," which is lying on its side and in the bottom of which are many $\frac{1}{2}$ inch dice holes. The air blast is then turned into the false bottom and is also forced through the holes in the bottom of the converter after which the converter is set upright. The blast which has a pressure of about 20 pounds per square inch keeps the iron from flowing into the holes and also bubbles up through the melted iron. The oxygen in the air combining with the carbon in the metal, burns the latter out and raises the temperature of the metal. This leaves almost pure iron only it is non-slag bearing. To give it the required hardness for the various kinds of work a carbonizing agent is introduced, the name of which is "Spiegel eisen." By this method the carbon content can be very accurately controlled. Sometimes burnt lime is added to dephosphorize the metal and is then called the "basic" process.

In the open hearth or the Siemens Martin process, the operation is similar to the puddling process only on a much larger

scale. The charge consists of from 40 to 200 tons of metal, pig iron, scrap iron, or both, and instead of stirring with hooks it is kept in agitation by the chemical reaction of the iron scale, iron ore and other oxides added. Bituminous coal gas is most frequently used. This gas with the air blast is heated in regenerative chambers to 1000 degrees Fahrenheit before entering the combustion chamber. Consequently a very high temperature can be maintained, keeping the iron liquid after separating from the carbon.

Dephosphorizing with burnt lime is called the "basic" process in contradistinction to the "acid" process where no lime is used, but where the metal charged must be low in phosphorus.

In modern plants where the melted iron from the blast furnace is charged into the converters the entire operation is carried through by the original heating except for the little heat added in the "soaking pits," where the ingots, which are made by pouring the contents of the converters or open hearth furnaces into iron molds, are placed to even up in temperature so that the finished red hot bar still contains some of the heat given it by the coke in the blast furnace, thus greatly economizing in fuel, time and extra labor.

The crucible process is the most expensive, but produces by far the best steel. As yet high grade steels can only be made by the crucible process. (The cementation process is obsolete.) To make crucible steel or tool steel of the very highest grade, Swedish iron is used which is cut into small pieces and placed into a crucible with charcoal and the lid sealed with fire clay. The crucible is then placed into the furnace and heated to a temperature of 2800 to 2900 degrees Fahrenheit. It is kept in the liquid state for five or more hours during which time it absorbs the carbon from the charcoal. The metal is then poured into iron molds forming ingots. These ingots are now carefully heated, rolled and hammered into commercial sizes and shapes.

Steel containing from .1 per cent. to .5 per cent. of carbon is commonly called machine steel and that containing from .6 to 1.5 per cent. tool steel. Steel produced by the crucible process even of low carbon content is often called crucible steel. Steel containing less than .6 per cent. cannot be hardened except by carbonizing like wrought iron, and that above .6 per cent. may be hardened by heating to the proper temperature and quenching in water.

Some special steel is made for exceptionally severe duty such as automobiles, locomotives, guns, instruments of various kinds, etc. These special steels are alloyed with expensive metals which give them extraordinary qualities. The most frequently used metals are, vanadium, tungsten, manganese, nickel and chromium. The first named alloy imparts such wonderful strength and toughness to steel that parts of machinery may be made much lighter and yet be stronger than when made of ordinary steel and may be bent cold into almost any conceivable shape without fracture.

Tool steel, known in machine shops as "High speed steel," is made by using the aforesaid alloys. It can be run at such speed while cutting steel, as to keep the cutting point of the tool red hot. Such speeds before the advent of high speed steel were thought impossible.

Manganese steel possesses the property of being unmachineable with steel tools. A determined effort to drill into a piece of manganese steel failed, having reached a depth of only $\frac{3}{4}$ of an inch in thirty days using such tools as are usually found in a machine shop.

Scottdale, Pa.

THE HAGUE

J. S. UMBLE.

S'Gravenhage, or simply S'Hage or den Haag was originally a game preserve and hunting seat of the Counts of Holland, hence the name, des Grafen Gehege or Gehaege. It is even less Dutch than Rotterdam and at first sight seems to differ but little from other clean modern European cities. It has few canals aside from the broad, deep one which nearly encircles the "old" town following the line of the

medieval moat. Many of the names of the streets have a termination denoting canal or moat, but the waterway has been filled in or arched over and at best serves only as a sewer or underground conduit. The modern aspect of the city is further emphasized by its thriving manufactures; the width and regularity of its streets and the beautiful villa section to the north and west of the city proper.

Hence we hurry by the pleasant market places and crowded thoroughfares of the "old" town to the Vyver, the Binnenhof and the Buitenhof. Here one realizes that he is in an Old World capital. One travel-

They are worse in the Hague than in any other city we visited and while we never once employed one, we were bothered considerably by them for we had not yet learned how to be rude enough to get rid of

protests, ringing door-bells to gain us admittance to museums and city buildings and volunteering us all sorts of information of more or less doubtful value. Finally to be rid of him we gave him a tiny silver coin worth about four cents. He looked at it a moment and then without a word of thanks he went slowly away, his manner indicating that he considered himself a deeply wronged individual.

At the entrance to the Buitenhof stands a gate that once formed one of the chief defenses of the old town. This gate is called the Gefangenpoort. Here political prisoners were formerly incarcerated. In 1672 Cornelius de Witt was imprisoned in one of the cells, still known as the De Witt cell. Falsely accused of plotting against the life of Prince William III, he was tortured in the torture chamber shown in the illustration. Later he and his brother John were dragged from the cell by an infuriated mob and torn to pieces in the most horrible manner in the square outside the prison. The whipping-post that stood in the market place at that time is now exhibited in the prison. It, together with a rack, branding irons, thumb-screws, beheading swords and axes and a large number of other instruments of torture and execution are still preserved and shown to thousands of visitors annually. A photograph of a corner of the torture chamber is reproduced in the accompanying illustration. A part of the rack and whipping post are shown.

Leaving the Gefangenpoort, crossing the Buitenhof and entering the Binnenhof we see before us the oldest building in the Hague. This is the Ridderzaal or Knights' Hall built in 1290 as a palace for Floris V.

Here in 1907 the second Hague Peace Conference was held in the large hall used for the opening of Parliament, when the



The Torture Chamber in the "Prison Gate"

er has said that "to take away the Vyver and its surrounding treasures would be to leave the Hague a not very notable modern city." But what a wealth of history and art is here summed up in the small space of a not very large city block!

The Buitenhof (outer court) is separated from the Binnenhof by a very high brick wall into which are built several high arched gateways. It is a large paved square planted with trees. The Binnenhof is a smaller paved square surrounded by irregular masses of buildings, some quite new, others very old. It was in the Binnenhof that the grand old patriot John of Oldenbarnevelt was wrongly put to death on a charge of treason in the glorious days of the republic.

The Vyver (pronounced fiver) is an old pond, the home of beautiful white swans. A steam pump miles away in the Downs supplies it with fresh water. With its tiny willow-covered island in the center and surrounded by beautiful trees, parks and flowers and the motley group of buildings facing on the Buitenhof and Binnenhof, it is a truly pleasing sight.

While we were gaining this preliminary knowledge of the city we were learning other facts just as useful, but not so pleasant. We had found in Rotterdam that no public, professional, official or any other kind of guide was to be trusted. They charge exorbitant fees and do more misleading than real guiding. To gain a client they do not hesitate to tell the most glaring falsehoods and often refuse to be driven away with anything short of positive rudeness and harshness. A guide is always a useless noisy encumbrance in Western Europe and no one with average common-sense and a good guidebook needs to have his pleasure spoiled by one of these parasites.

them quickly. One young man in a desperate attempt to induce us to engage his services told us one falsehood after another. We trapped him in them and he crept away half ashamed. He did not recognize us at first when he saw us next day and was about to "offer" his services again. But it needed only a look and a pitying smile to make him remember his adventure of the day before. He started as if he had been struck a blow and turned away quickly with a sheepish look, shrugging his



The Beach at Scheveningen

shoulders as if shaking off the memory of something unpleasant.

Another, a kindly old man, followed us about from place to place, in spite of our

queen or her representative sits on the large throne under an immense canopy and in the presence of both chambers declares parliament in session.

By the kindly assistance of a young American lawyer we were fortunate enough to gain admission into the Council Chamber too. An arbitration tribunal consisting of five judges from as many different nations was settling another fisheries dispute between Great Britain and America. Former Secretary of State Root and Mr. Turner, America's great authority on international law, were America's representatives. While Mr. Turner was reading his brief, Sir Edwin Grey, the English representative, flushed and fidgeted and looked about as if half angry and ill at ease. Scores of young lawyers from half a dozen countries were present taking notes on the case, listening eagerly to the legal wisdom of Turner and enjoying the discomfiture of the British representative.

In another building in the Binnenhof, in the hall of the second chamber of parliament, representatives from every civilized and half-civilized country had assem-

bled together. If passed by the Lower House the bill goes to the Upper House. This body may discuss the bill and have the record of its deliberations sent to the Lower House; but it can not amend the bill nor alter it in any way. It must either reject the bill as it stands or pass it without amendment. After passing the Upper House the bill goes to the queen for her signature or veto. If vetoed the bill is lost and cannot be reconsidered.

The queen's palace, a two-story structure with a rather disappointing exterior, is not specially interesting. It is like any other royal palace that we visited in that there are rich decorations, rich presents from most of the present and former rulers of Europe and an immense ball-room with chandeliers of cut-glass. These have over two hundred and fifty tiny electric lights set on porcelain tubes to represent candles. Before visitors are allowed to enter the ball-room with its floor of rare and costly

en gold set with the most beautiful jewels.

While in the Hague one must not fail to see Scheveningen, Holland's most popular summer resort, the "Atlantic City" of Wilhelmina's kingdom. One may choose any one of half a dozen roads and as many different conveyances. We took an outside seat on top of a tally-ho that runs out the Oude Scheveningen Weg. The fare for two miles was five Holland cents, equivalent to two American. The "old" road, as old as Holland itself, is bordered by a canal filled with deep green placid water. Rows of giant trees border the roadway, their immense clumps of branches meeting in a perfect arch overhead. Looking down the road for a mile we saw nothing but these great moss-covered, limbless trunks and the arch formed by the interlocking branches sixty feet above the road.

Scheveningen has been well described as "half squalid fishing village and half monstrous pleasure resort." The "old" town is primarily a village of humble fishermen. Walking along through street after street we saw no leather shoes. Men, women and children wore wooden shoes and were dressed in the wide loose garments of old-time Holland.

Four blocks away in the "new" town there was little to remind the traveler that he was in Holland. Here were pretty little parks, enormous hotels, and a sea beach full of pleasure-seekers. We walked along for more than a mile, where the big rollers from the North Sea break on the beach and then come washing up over the sands.

This beach is famous for the hundreds of wicker basket-chairs which the resorters use to protect them from the cutting wind and driving sand. They sit for hours in these chairs with the back turned to the wind, knitting or sewing, for even when visiting or resting a Dutch housewife's hands are never idle.

We returned to the Hague, over the Nieuwe Scheveningen Weg which passes through several of the Hague's most charming villa sections and by the great Palace of Peace, Andrew Carnegie's gift to the nations as international headquarters for the World's Peace Movement.

Another pleasant excursion took us through the Hague Forest east of the city to the far-famed "House in the Bush," formerly a favorite seat of the Dutch sovereigns, but little used by the present queen. The quiet canals reflect the leafy canopy and bit of sky above them so perfectly that when photographed it requires a second look to distinguish which is the object reflected and which is the reflection.

This "Huis ten Busch" is interesting as the place where the first Peace Conference met in the summer of 1899. The delegates assembled in the Orange room, a very costly ball-room; the floor finished in orange-wood and the walls and ceiling covered with beautiful paintings. One door bears a beautiful painting representing Minerva, goddess of wisdom, and Hercules, god of strength, joyously forcing back the wings of the door to permit the goddess of peace



A Corner in the Japanese Room

bled to discuss certain changes in postage rates under the International Postal Union. A very motley assemblage they were.

Directly opposite this latter building and on the north side of the Binnenhof we visited the hall of the first chamber of parliament corresponding to our U. S. Senate. The hall is modestly but richly furnished in green plush and mahogany. The porter's wife conducted us through the building and, when she found that we were interested in history and comparative government, gave us a brief outline of the Dutch legislative system.

Membership in the upper house is hereditary as in England. The lower house is elected by the people. All bills that are to come before the Parliament are recommended by the queen and drafted by one of her ministers, usually by the prime minister.

A bill goes to the Lower House first and there it may be amended and passed or passed as first drafted or rejected alto-

gether. If passed by the Lower House the bill goes to the Upper House. This body may discuss the bill and have the record of its deliberations sent to the Lower House; but it can not amend the bill nor alter it in any way. It must either reject the bill as it stands or pass it without amendment. After passing the Upper House the bill goes to the queen for her signature or veto. If vetoed the bill is lost and cannot be reconsidered.

The chief object of interest in the palace is a large room fitted up like the interior of a Hindu temple. It was presented to the queen on her wedding day by the Dutch colonies in the Far East. The walls, ceiling and floor are made of teak wood. Thirty-eight men worked six years in perfecting the parts of the temple in the East Indies; then the parts were shipped to Holland and these same men spent two years setting up the temple in a room built specially for that purpose.

The carving on the walls is truly wonderful. Dragon heads, lotus buds, lotus flowers, leaves, birds and other objects stand out in bold relief on the hard teakwood.

The floor is laid in beautiful and varied geometrical designs made from very small blocks of wood. There are several idols, representing Hindu deities, and some cabinets containing toilet articles made of beat-

to enter. Through this door, the delegates to the first Peace Conference entered the historic old room.

The dining room contains some rare old china that could not be replaced at any cost. Especially valuable are the first pieces ever made in the factory at Delft. The paintings in this room are gray on gray and we could not believe that they were not marble reliefs until we had examined them very closely.

Some years ago the rulers of China and Japan each presented the furnishings of an entire room to Wilhelmina's grandfather. The hangings, upholstery, and rugs are in the prevailing style of these respective countries. The walls of the "Chinese room" are hung with hand-painted rice paper representing all the stages in the cultivation and preparation of rice. No design is repeated and the decorative scheme is continued in the silk embroidered upholstery of the mahogany chairs and settees. A Chinese clock that goes a year without winding, a stand of solid lapis-lazuli, and some unique ivory carvings complete the furnishings of this rich and interesting room.

The "Japanese room" even excels the other in beauty and richness of design and in the quality of the materials used. The walls are covered with the finest white silk covered with fine embroidery which it must have taken years to complete. There are life-sized peacocks and parrots, flowers in beautiful colors and vines, all done by hand and in a faultless manner. In one corner, as shown in the illustration is a large ebony cabinet inlaid with gold and mother-of-pearl. The immense chandelier is made of the most delicate hand-painted china.

Now you have seen the Hague, but one thing has been omitted—the Palace of Maurice. Once the home of Maurice of Orange, this building now contains one of the world's greatest and best collections of oil-paintings. Here is Rembrandt's greatest work, "The Anatomy Lesson," Paul Cotter's "Der Jonge Stier," Vermeer's "View of Delft" and his "Head of a Young Girl," several good canvasses by the merry Jan Steen and about six hundred others.

A brief extract from one of the writer's letters must conclude this already too lengthy article.—"This evening after our visit to the queen's palace we hastened to the Mauritzhuis to bid a hasty farewell to our favorite pictures there, especially to the ones I described in my letter yesterday. We wished to take with us as much as possible of the color and the real message of these canvasses. I had finished all but one and was standing before Murillo's wonderful madonna with the golden radiance shed all around her when the director came toward me with his watch in his hand. The hour hand pointed to five. It was closing time so I turned to leave, but not without a feeling of inexpressible sadness at the thought of leaving the jolly Jan Steen, the wonderful giant of a Rembrandt, the peaceful, restful, contented Vermeer, and Murillo with his glorious visions of God. I could live without Potter's famous animals and

Reubens' perfectly correct and polished beauty, but I could not live any more at my best without Jan Steen's great heart, Rembrandt's great intellect, Vermeer's great

peace, and Murillo's great religious devotion."—And all this is free to the humblest visitor.

Akron, Ohio.

SOME OF THE PROVIDENCES OF AMERICAN HISTORY

II

C. HENRY SMITH.

Equally accidental, but fortunate was the Louisiana purchase in 1803. This region had been recently transferred to France by Spain. To Louisiana was added also the isle of Orleans, the region east of the Mississippi, near its mouth in what is now the extreme southeastern peninsula of the state of Louisiana. France thus by owning both sides of the mouth of the river controlled all the commerce of the upper Mississippi which sought an outlet into the gulf, as had Spain also before her. Spain had virtually closed the mouth of the river to the settlers of the Ohio valley who had no other outlet for their commerce, since in those days access to the Atlantic coast across the Appalachians was not dreamed of.

This situation was the source of a great deal of unrest among the settlers of the Ohio valley, as well as of those of the southwest country. There were numerous threats of secession unless the administration pursued a more vigorous policy against Spain with reference to the opening of the Mississippi. In 1801 this whole region with the control of the river was transferred to France, an even stronger power than Spain, and consequently the fears for the future were not diminished. It was at this juncture that Jefferson, then president of the United States, sent Monroe to France for the purpose of purchasing the eastern bank of the Mississippi, and thus securing a joint control of the river with France. Monroe found Napoleon at this time engaged in a death struggle with England. He had already apparently made himself master of Europe, and now seemed haunted by the ambition to conquer the entire world, the new as well as the old. His plans were to build up, out of the trans-Mississippi region a vast French empire which might serve as a recompense for what the French had lost in America during the preceding century. But the tide had already turned against the great conqueror. An expedition which had been meant for Louisiana for the purpose of laying the foundations of this empire was delayed at Hayti, a French colony, in an unsuccessful attempt to put down a revolt of the natives under the leadership of the romantic Toussant Louverture. At the same time Napoleon's attempt to invade England in 1802 also ended disastrously. These reverses forced him to shift his whole plan of campaign. All his resources now had to be used against England. Louisiana instead of being turned into a French-American empire was to be converted into ready money to help France keep her control of Europe. And so Monroe found that Napoleon was willing to part not only with the isle of Orleans, but with all the French possessions on the American continent at a

price but little higher than that which Jefferson was willing to pay for Orleans alone. **But Jefferson** did not want Louisiana. Not for centuries at least would the territory be of any value to the United States. The unoccupied lands between the Appalachians and the Mississippi would be sufficient for many years to come to furnish new homes for the surplus population of the tide-water states. It would take a thousand years at least before the Ohio valley would be completely occupied according to his estimate. And besides the buying of new territory was plainly beyond the constitutional rights of either the executive or legislative branch of the government. **But on the other hand** the Mississippi had to be opened, and \$15,000,000 was not a large sum. Fortunately Jefferson did not permit the constitutional scruples nor desire for retrenchment of expenses overrule his good sense. Louisiana was secured, and today instead of having a French empire across the Mississippi with French laws and institutions, a perpetual source of international strife, we have eleven of the richest agricultural states in the union—the granary of America.

Of course without Louisiana, the acquisition of the Pacific coast region would have been out of the question. Even though many may regard the conquest of California and the annexation of Texas as more of a deliberate steal than as a special favor of Providence, yet it remains that the addition of these states have added much to our material well being. The national domain was finally rounded out in 1846 by the acquisition of Oregon and Washington, after a long and serious dispute with England who also claimed the same religion.

This is how a few feeble English settlements along the Atlantic sea board grew and expanded until after having successfully crowded out all other European civilizations, they built up by one fortunate addition of territory after another, an empire which in extent of contiguous territory is surpassed only by Russia; in natural resources only by China. And which in wealth is unequalled by another nation on the earth, and which in the development of its free political and religious institutions is the hope of the world.

Not only in the expansion of its territory, but also in every great crisis of its history our country has been kindly dealt with by Providence. Want of time permits me to mention only one further example. The greatest test in all our history to our political integrity and our democratic institutions came during the Civil War. During this crisis there was but one man among all our public men who had the peculiar qualities necessary to cope successfully with the

situation, and he was placed at the head of the ship of state during those critical years apparently by the merest chance.

In 1860 the leading republican statesman in the country was William H. Seward. He seemed the logical candidate for the presidency. He had served his native state, New York, as governor and had a long and useful career in the United States Senate. The eastern states which heretofore always dictated the candidates for the presidency had not the least doubt that Seward would be the Republican candidate for the office. Lincoln was comparatively unknown, a country lawyer, riding the circuits of central Illinois, who never had any public political experience except a term or two in the legislature of Illinois and one term in Congress, and whose reputation was that of a good story teller rather than of a great lawyer. Such a man was not thought of seriously for the presidency during such trying times, by those who guided the counsels of the party. But as is well known Lincoln was nominated at the Chicago convention on the third ballot contrary to the expectation of all and seemingly by the merest chance.

The old leaders in the east were dismayed and great was the despair among those who loved their country because such an inexperienced, unknown and unpromising raw westerner should be called upon to guide a nation through what turned out to be the darkest hour of its history. **But Lincoln showed** himself the man of the hour. His very inexperience proved his highest qualifications for his great work. Had Seward been President he would have tried to solve the problem constitutionally and according to the methods of diplomacy. He would have hesitated and compromised as did Buchanan. Seward would have started a war with England in the hope that thus the north and the south might forget their own quarrel and unite against a common foe.

This plan he suggested to Lincoln who had too much sense, however, to follow it.

The Civil War was a new problem, and the old methods could not be applied to its solution. For once the constitution and legal rights had to be thrown to the winds. To Lincoln who had no training nor experience in the application of constitutional law, but who had, what at that time was infinitely more necessary, namely; an abundant supply of good common sense, it mattered little whether the southern states were within or without their constitutional rights. He knew enough he said to know that they were out of their proper working order in the Union, and his task was to bring them back to this proper relation. To the successful carrying out of this task he devoted the best energies of his life and resorted to the only means possible, namely; force of arms. Seward the experienced diplomat and constitutional lawyer would have attempted to solve the problem constitutionally. Lincoln, raised in the backwoods of Indiana, and in the raw prairies of Illinois, trained in the hard school of pioneer experience where every new problem

must be met by the individual in his own way tried to solve this great problem likewise by the shortest cut.

The only explanation for Lincoln is that he was providentially raised to save his country in this great crisis, and by doing so to show to an unsympathetic and incredulous world that democratic government was not a failure.

But while fortune has safely led our nation through many crucial periods of its history, it has not kept it altogether out of error. The most serious blunder our forefathers committed was the introduction of and maintenance of slavery.

For the sake of a few paltry present gains they saddled upon their children the curse of slavery which was eliminated only by the bloodiest war in the history of the world, costing the nation one million of its best men, millions of property and human suffering and heartaches beyond the power of tongue to describe.

And the war left us a problem in many respects as serious as the one it tried to solve. The negro question is the most serious question with which our nation has to deal. One, too, which no other civilized nation needs to confront. Never yet in the history of the world have two races so radically different in intellectual attainments and physical characteristics as are the blacks and whites been able for a long stretch of time to live together harmoniously and peacefully side by side on terms of political and social equality. Race antagonism is bound to increase. The negro is constantly growing more conscious of his legal rights while the whites are becoming more determined not to submit to the political and social rule of the black. Already white supremacy politically in many parts of the South can be maintained only by fraudulent and corrupt practices. Supremacy or even equality secured by fraud cannot permanently endure.

In earlier civilization when two races, an inferior and superior, came in close contact with one another the law of natural selection eliminated the inferior and the fittest survived, but in our modern civilization with its development of the humanitarian spirit it is no longer the fittest race that survives, but the most prolific. The negro race since the Civil War has increased three fold, and there has been no immigration from Africa either. This increase is much greater than that of the native American whites. When we remember this fact together with another fact, namely; that each year there come to this country 1,000,000 people, principally the scum of Europe and that these too increase faster than the native American Anglo-Saxon, we conclude that it takes no great mathematical skill to calculate the time when the ignorant and inferior races will greatly outnumber the intelligent Teutonic element. And then in this land of political and social equality when an ignorant vote counts for as much as an intelligent one, what will become of our free and democratic institutions? This is the question that looms large in the mind

of every man who is concerned for the future welfare of his country.

Here it may be a source of comfort to him to review the experiences of the past which may strengthen his conviction that the hand that has so providentially led our nation through every great crisis will continue to control its destiny in the future.

Goshen, Ind.

(Continued from page 46.)

equipment in Bible preparation. A few missionaries here and there may need to know the heathen classics where such exist. But the great majority of them need know no classic but the classic Bible. Pity the missionary who expects to give a message that has not yet taken full possession of his own heart.

But no matter how thoroughly a missionary knows his English Bible he will need to learn it all over again when he gets to a foreign mission field for he will need to tell and to teach the story in the language the people understand. In some respects this presents a difficulty, in other respects it is a neverfailing source of inspiration and delight. Those of us who know German, how often do we turn to our German Bible for a different shade of meaning, a clearer statement, or a more emphatic declaration than we find in the English. The same is true of those who know the Bible in other tongues.

The "fan" of Matt. 3:12 is far more vivid to those of India than to those who know only Western languages. The last clause of I Sam. 14:14 is almost meaningless to the English, but in a land where the word for "plow" is the same as the word for a definite measure of land it is very clear.

But there are difficulties. A missionary had preached his best. He asked a native brother to offer prayer. The brother thanked the Lord for the life of the missionary and for his kindness of heart, but he asked the Lord whether He might not give the missionary wisdom to learn their language so that they could understand what he said and he would no longer need to preach to them in English—and the missionary was doing his best in the language, only his pronunciation was so poor that the native thought it was English!

Not only does the missionary need the Bible, but it needs to be taught to and studied by the people of the land. And here new difficulties present themselves. Bible translation in heathen lands has not reached the degree of perfection it has in lands where Christianity is older. Translators have great difficulties in translating abstract ideas into the language of a people who live only in the concrete. Grace, honesty, and virtue have no equivalents in the language of the common people of the land. The translators resort to classic language and then the word must be defined and explained to the simple peasant as carefully as if it were a Russian or English word.

Again, imperfect translations lead to frequent new versions more nearly in accord with the language of the people. This fea-

(Continued on page 63.)

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

SAVED TO SERVE—II Cor. 5:14-20

Topic for February 5

MOTTO

"I will bless thee and make thy name great and thou shalt be a blessing."

OUTLINE OF TOPIC

I. The Meaning of Being Lost—

1. Estranged from the affections of home.—Luke 15:11-13; Eph. 2:12.
2. Exposed to the danger of soul famine.—Luke 15:14-16; I Cor. 6:9, 10.
3. Out of harmony with the right.—Matt. 9:11-13.
4. In danger of eternal woe.—Luke 9:25; Matt. 25:30.

II. The Meaning of Being Saved—

1. Restored to the fellowship and blessings of home.—Luke 15:18-24; Eph. 2:19.
2. Regaining righteousness in heart and life.—Luke 19:8-10; 10:25-28; Tit. 2:14.
3. Obtaining a hope of an eternal home of happiness.—Jno. 14:1, 2; Rom. 8:15-17; Matt. 25:34.

III. The Service of the Saved—

1. Loving and helping one another.—Matt. 20:26-28; 23:8-10; Jno. 15:12-17; 13:34, 35; Eph. 4:32.
2. Preparing for the day of reckoning.—Matt. 25:14-19.
3. Helping the world—
 - a. By their presence.—Matt. 5:13-16.
 - b. By their testimony.—Acts 1:8; Matt. 28:19, 20.
 - c. By proper use of means.—Luke 12:15-21; 16:9; 1 Tim. 6:17-19.
 - d. By doing good for evil.—Luke 6:31-36; Rom. 12:21.
 - e. By prayer.—Matt. 9:35-38.
 - d. Manifesting the Lord to the world.—1 Pet. 2:9; Jno. 17:18.

STUDY OF THE TEXT

II Cor. 5:14-20

V. 14. "Constraineth."—That which impels to action. Love of Christ is the inner spring of life in the Christian that produces all his activities.

V. 15. "They which live."—Those who have accepted the Lord Jesus as their Savior and have been made a new creature in Him.

V. 15. "Unto him which died for them."—It is not hard to comprehend the justice of giving our life wholly into the Lord's service when all that we enjoy is from Him. While the law of justice demands it, much more does the law of love call for and expect it.

V. 16. "Know we no man after the flesh."—Our earthly position, birth or attain-

ment has nothing to do with our approval before God unless there is a new life in us. Let us see men as either for or against God.

V. 20. "We are ambassadors for Christ."—Since He has saved us He has committed the work of reconciliation into the hands of us, His representatives, or agents and we speak and act in His behalf.

PERSONAL THOUGHT

"To every man his work." Our Savior has left a work for each of His followers. My part of the service is something. How am I doing it? The slothful servant will find no mercy at the day of reckoning.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Serve."
2. What Can Children Do?

For Young People—

1. "I pray not that thou shouldst take them out of the world" (Jno. 17:15). Why?
2. A Grateful Service.
3. Responsibility of the Christian.
4. What Can a Young Person Do for Christ?

For Older People—

1. The Motive Power of Love.
2. What is salvation
3. What is the Value of Service?

SAVED TO SERVE

Homer Newcomer.

It is a common belief, especially among moralists, that salvation is secured by works. Although there is a grain of truth in this belief, still it is altogether an erroneous impression, and apparently causes the ruin of many people. We may not steal, drink, lie, swear, or indulge in any form of wickedness mentioned in the Bible and may even teach the Scriptures and the right way of living and still be lost because we have not accepted Christ as our Savior.

The Bible teaches us that Christ is the only way into the kingdom and that if a man enters by any other way, the same is a thief and a robber. By studying other parts of the Bible we learn that salvation consists in repenting of our sins and accepting Christ as our Savior. Everyone must acknowledge that it is impossible to repay Christ for the sacrifices which He made that we might be saved. He sacrificed the pleasures of a heavenly home with His

Father; instead bearing temptations, sufferings, abuses, and in fact almost every conceivable form of human suffering except troubled conscience, and finally even sacrificing His life while seemingly forsaken by God and man.

In exchange for these sacrifices Christ asks but a small sacrifice from us. That is our reasonable service. If a man would save me from falling over a rocky abyss, and having my body dashed to pieces, I certainly would feel it my duty as well as my privilege to render him a great service if possible. If we would feel thus indebted to man for saving us from a natural death, it is impossible to express the degree of indebtedness to Christ which we should feel for saving us from a spiritual death.

Hence we realize the impossibility of being saved by serving, but that instead, through Christ, we are saved to serve.

Wadsworth, Ohio.

SEED THOUGHTS

The poor represent man stripped of all extrinsic attributes of honor, and reduced to that which is common to all mankind. On this naked humanity the world has ever set little value. It begins to interest itself in a man when he is clothed with some outward distinction of wealth or birth or station. A mere man is a social nobody. Christ, on the other hand, highly valued in man only his humanity, accounting nothing he could possess of such importance as he himself was or might become.—Bruce, The Kingdom of God.

It seems to be the policy of Jesus to have His kingdom extended through the message of man to his fellowmen.—Bosworth.

Another way of stating the ambition of Jesus for His disciples is to say that the disciple is intended to become an expression of the love of God. It is the genius of God to express Himself. The dominant note in both Old and New Testaments is that God means to be known. The disciple in whom daily life develops the capacity for unselfish love into an ever increasing power, becomes an agency through which the love of God can express itself. The culminating thought in Jesus' prayer for His disciples is found in the last sentence, John 17:26. God's love and Jesus' spiritual presence are to be in the disciple, and work out upon the life of the world

through the disciple. The successful disciple is the one who is increasingly becoming, according to his ability, an expression of the love of God. God is getting at the life of the world through the love of these God charged personalities that Jesus gathers about Himself and fills with the Spirit.

In this sense they are sent into the world on the same errand that Jesus came to perform. "As the Father hath sent me, even so send I you" (Jno. 20:21). "I manifested thy name unto the men whom thou gavest me out of the world" (Jno. 17:6).—Bosworth.

CHRIST—THE MODEL MAN.—Acts 10:38; Matt. 3:13-17; Heb. 4:15

Topic for February 12

MOTTO

"I press toward the mark."

OUTLINE OF TOPIC

- I. **He Partook of Human Nature—**
 1. Born of a woman.—Gal. 4:4.
 2. Subject to human temptation.—Heb. 4:15.
 3. Had bodily hunger.—Matt. 4:2.
 4. Had bodily thirst.—Jno. 4:7; 19:28.
 5. Slept.—Matt. 8:24.
 6. Felt pain.—Heb. 2:9.
 7. Felt human sympathy.—Jno. 11:35.
 8. Knew sorrow.—Heb. 5:7; Matt. 26:38.
- II. **He Is a Model for Us—**
 1. Recognized His fleshly limits.—Phil. 2:8; Heb. 5:7, 8.
 2. Served others.—Luke 22:27; Gal. 6:2.
 3. Loving.—Jno. 13:34.
 4. Sought to please others for good.—Rom. 15:2, 3.
 5. Prayed to the Father.—Matt. 14:23; Mark 1:35.
 6. Obeyed the will of the Father.—Jno. 8:29; Heb. 10:9.
 7. Denied His own pleasure for others.—II Cor. 8:9.
 8. Was kind to His enemies.—Luke 23:34.
 9. Was anxious for the lost and helpless.—Matt. 9:36-38; 23:37.
 10. Looked forward to the future.—Heb. 12:2.
 11. Was constantly busy doing good.—Acts 10:38.
 12. Overcame the world.—Jno. 16:33; Matt. 4:1-11.

STUDY OF THE TEXT

Acts 10:38

"For God was with him."—This was the reason of the good works and power manifest in the life of the model man, Jesus Christ.

Matt. 3:13-17

"Thus it becometh us to fulfill all unrighteousness."—However great in character and however superior to others, our Master saw fit to observe the ordinance of water baptism.

Heb. 4:15

"An high priest."—One who represents the people before God, (1) being qualified because of a likeness of nature with the people, (2) being authorized of God to act in behalf of the people.

"In all points tempted . . . yet without sin."—Thus He is fully qualified for the office to which He has been appointed.

PERSONAL THOUGHT

I have a perfect man to follow, who never made a mistake but set a perfect example for every part of my earthly life. My greatest desire is to know Him, in every phase of His being, that I may attain to all that is possible for a redeemed soul to attain.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Son of man."

For Young People—

1. Show How Jesus Can Sympathize With Men.
2. How May We Best Attain to the Likeness of Our Model.

For Older People—

1. Receiving of His Fullness (Jno. 1:16).
2. We Shall Be Like Him (I Jno. 3:1-3).
3. The Sinfulness of Turning from Our Model.

CHRIST, THE MODEL MAN

P. J. Blosser.

There is no fact set forth more clearly in Scripture than the manhood of Christ; a divine being, taking upon Himself human flesh, subject to all the aches and woes common to us mortals, passing through all stages of life that He might set before us an example and fulfil the design of God in the creation, which is to praise and glorify Him.

That divinely given characteristic in a boy to form his ideal of boyhood life from those that make up his associates, is not lost as he evolves from that period and enters into the period of manhood, at which time he comes under full responsibility for what he brings into his heart and life through this heaven born highway.

For a standard of life from which we can form our ideal, Christ is raised up and set before us. We may study every phase and quality of His life and the passions of His soul and thereby be enabled to bring into our lives heavenly qualities and graces, which glorify our Maker, fulfilling the designed purpose of our existence.

As I see Christ emerging from His private life into public activities, I see Him possessed with a **purpose** which He carries out with unwavering steadiness. He was conscious that souls were dependent upon Him for salvation. How important, when His people were so needy, "scattered abroad as sheep having no shepherd," enveloped in waters of affliction and under the darkness of blind Rabbism, that He carry His purpose through in face of all opposition and persecution that might be hurled against it because of the prevailing conditions and sentiments of the people! Thereby proving Himself a victor in the end and truly the Messiah; giving us an example as well as a steady life purpose, by which lost and sinned souls might take hold by faith and be led into the fold.

It is every man's life duty to take up a divine purpose to carry through to the end. There are souls depending upon his life in some measure, and if he fails to take up a life purpose as suggested by the life of Christ, some soul will suffer loss because of him. Christ lived so as to be the greatest blessing to man. All the powers of His

soul, every faculty of His being was directed to the one great end of bringing a blessing to man, instead of His own pleasure or glory. He made great sacrifices to be a great blessing. He subdued every unholy passion that He might give to us a perfect example.

Every man and woman can by the grace of Christ reproduce this life of blessing and helpfulness to sinful and suffering humanity. Christ said, "I have given you an example," "Lo, I am with you always even unto the end." Paul said, "I can do all things through Christ which strengtheneth me." Oh that we might have such faith as Paul, and such implicit confidence in the success of our life purpose as was characterized in Christ, pressing our every thought and energy into the one great end of our being—to be a divine blessing to man, ever looking to Christ as our great pattern and strength. He said, "I am the vine, ye are the branches." By a vital connection with Him our life will be crowned with success and we shall share in the crowning glory of our pattern.

South English, Iowa.

SEED THOUGHTS

This is the part of the glory of Christ as compared with the chiefest of His servants, that He alone stands at the absolute center of humanity, the one complete harmonious man, unfolding all which was in humanity, equally and fully on all sides, the only one in whom the real and ideal met and were absolutely one—He is the absolute and perfect truth the highest that humanity can reach; at once its perfect image and supreme Lord.—French.

"Learn of me," says the philosopher, "and ye shall find restlessness." "Learn of me," says Christ, "and ye shall find rest."—Drummond.

God never gave man a thing to do, concerning which it were irreverent to ponder how the Son of God would have done it.—G. MacDonald.

The incarnation of God is a necessity of human nature. If we really and truly have a Father, we must be able to clasp His feet in our penitence, and to lean upon His breast in our weary sorrowfulness.—Charles F. Deems.

Whoever would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.—Thomas A. Kempis.

CHARACTER STUDY—JONATHAN I Sam. 18:1-4; 19:1-7.

Topic for February 19

MOTTO

"We ought to lay down our lives for the brethren."

OUTLINE OF TOPIC

- I. **Parentage of Jonathan.**—I Sam. 14:1; 9:1, 2.
- II. **Character—**
 1. A man of piety and courage.—I Sam. 14:6; 14:43.
 2. Endeared to the people.—I Sam. 14:45; 14:29, 30.
 3. A man of strong affection.—I Sam. 18:1-4; 20:41.

4. A faithful friend.—
 - a. An intercessor.—I Sam. 19:1-7; 20:32.
 - b. Willing to sacrifice.—I Sam. 20:4.
 - c. Giving preference in honor to his friend.—I Sam. 23:17.
5. Loyal to the kingdom in death.—I Sam. 31:2.

PERSONAL THOUGHT

Jonathan by his unselfish devotion to a friend who was chosen of God to take the place that men expected Jonathan to have is an example to me of how my life should be free of self and devoted to God's plan. Am I knit in affection to those who love and obey God?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Brother."

For Young People—

1. The Power of Godly Friendship.
2. Unselfish Kindness.
3. Godly Courage.
4. A Dutiful Child Toward an Erring Parent.

For Older People—

1. Contrast the Character of Saul and Jonathan.
2. Strengthening a Brother in God—the Work of True Friendship.
3. Death of Jonathan, the Result of An Ungodly Parent's Folly.

OLD TESTAMENT CHARACTERS IN THE LIGHT OF NEW TESTAMENT TEACHING

In the Bible account of the Godly men in the Old Testament times we often find acts performed by those who otherwise are accorded the place of Godly men, that in the light of the present dispensation are far from excusable.

We notice Jonathan giving heed to David's instruction to speak a lie to Saul in order to find out his temper in regard to David (I Sam. 20:28, 29). We find David lying to the priest at Nob (I Sam. 21:1, 2). We find Michal, Saul's daughter, David's wife, lying to her father when David made his escape (I Sam. 19:17). And yet there is no expressed statement made in rebuke of their conduct. Shall we therefore conclude that God sanctions such conduct under certain circumstances? By earnestly following the account we find the truthfulness of the narrative revealing both their weakness and the strength, is a source of help to us. We are inspired with confidence that it was not an invention which sought to hide any part of the history. Why is it then not rebuked in some way? The sacred narrative does not stop at all times to comment upon the right or wrong of every detail, but is true to the inspired purpose in the various accounts given. If we want to know the right or wrong of such acts we need only go to the Lord's revealed will on that point and we can find the necessary light. Even David had access to the Ten Commandments, which say, "Thou shalt not bear false witness." Again if we trace the sin in its effect we find that it bore evil fruit in later times even if at the moment it seemed expedient.

Jonathan's lie was suspicioned of Saul and increased his rage (I Sam. 20:30, 31). David's lie to the priest at Nob resulted in a grief to David (I Sam. 22:9-22). So with

every evil which, even if for the time it were passed over or "winked at," of the Lord, and the general course of the life over-ruled and blessed yet in the actual fruit of the sin itself we find evil.

A God who could deliver David and others under extremities beyond their power, could likewise deliver them without the assistance of lies or questionable conduct.

In the light of the present dispensation we might through ignorance of certain principles violate God's law when our motives are good. God might bless us for the good purpose, but cannot bless the violation of His law. "Whatsoever a man soweth that shall he also reap." May we diligently seek the light and walk in all His counsels, trusting Him to be with us in all the hours of danger and narrow escapes.

CHARACTER STUDY OF JONATHAN

Lydia Lefever.

In all Bible history we find few men with such a beautiful character as Jonathan. We know him as an ordinary lad, a prince and a leader of men in battle. In each of these periods of his life, his personality stands out boldly and his principles of right are by no means hidden, although he was the son of a king and the apparent heir of the throne, his youth was not marred by selfish ambitions as the life of many a young person is, when he or she knows there is a probability of their making a mark in the world some day.

During the war with the Philistines when Saul, Jonathan's father, was yet quite young as a king, Jonathan was given many opportunities of displaying his chivalrous nature and the princely qualities with which he was endowed. We think of him as being very daring when he surprised and gained the victory over the Philistine garrison, because he was accompanied by his armor-bearer only. In connection with this instance, Saul had made a rash vow, saying that anyone who should take any food before night would be killed, but this was unknown to Jonathan. Just before he went out on the errand referred to above, his physical strength gave way from hunger and fatigue so he took food to strengthen him. His father would have kept his vow and taken his son's life, had it not been for Jonathan being a general favorite among the people. We always know him to have gone out on his daring exploits with much confidence, when he knew his acts to be for the right. Here is where the secret of his success in life lay. Much success in every one's life is gained when confidence enters in, and with this quality, the person's personality is very marked.

The amorous side of Jonathan's nature is very prominent when we study the friendship between himself and David. It is indeed very striking and gives proof of a generous heart. He did not consider his own safety when David's life was at stake, but with his ready mind, he was busy devising some means of protecting him from his father's anger.

He was a very valiant and accomplished young man. His ideals and standards of life were set high and his companions were chosen among such of his own kind. He had the admirable trait in his own life, of acknowledging the virtues in the lives of his friends. His strong personality together with this trait did not fail to draw out the best in their lives, and no doubt made them the better and stronger from associating with him.

Taking a general survey of Jonathan's character we find **unselfishness** to be the crowning beauty, and this virtue appeals perhaps more strongly than any other to the student of the lives of men.

Chicago, Ill.

SEED THOUGHTS

The name of Jonathan will remain forever as the perfect pattern of friendship.—Kingsley.

Through Jonathan comes this divine revelation: True friendship never hesitates at self sacrifice, for it is of the very essence of friendship that each should love the other more than himself, and therefore should be ready to "lay down his life for his friend."—Tuck.

Character is so largely affected by association that we cannot afford to be indifferent as to who and what our friends are. They write their names in our albums, but they do more, they help make up what we are. Be therefore careful in selecting them; and when wisely selected never sacrifice them.—M. Hulburd.

The light of friendship is like the light of phosphorus, seen plainest when all around is dark.—Crowell.

CHAPTER STUDY.—Isa. 55

Topic for February 26

MOTTO

"Hear and your soul shall live."

A.—OUTLINE OF CHAPTER

Subject.—The Covenant of Grace—A Good Bargain

I. The Market Call.—Vs. 1-5—

1. To whom given.—V. 1.
2. The things offered.—V. 1.
3. Comparison of this bargain with the bargains you are making.—
 - a. You spend money and labor for unsatisfactory things.—V. 2.
 - b. I give good things to eat and sustain life.—V. 2.
 - c. My bargain is an everlasting covenant.—V. 3.—
 - (1) Having good security.—V. 4.
 - (2) A good executor.—V. 4.
 - (3) It extends to other nations.—V. 5.

II. The Application of the Call.—Vs. 6-13—

1. Need of heeding a good opportunity to find God.—V. 6.
2. How to use the opportunity.—V. 7.
 - a. Repent and turn to the Lord.
 - b. Receive mercy and pardon.
3. Assurance of the faithfulness of the offer.—
 - a. God's thought and ways are higher than yours.—Vs. 8, 9.
 - b. Like the influence of rain and snow.—Vs. 10, 11.
4. The result of accepting the Word.—
 - a. Release from captivity.—V. 12.
 - b. Joy and peace and gladness.—V. 12.
 - c. A change of production.—V. 13.

B—STUDY OF WORDS AND PHRASES

V. 1. "Waters . . . wine . . . milk."—Something to refresh, cheer, and give strength.

V. 1. "Buy . . . without money . . . without price."—We must know that what we get has value and hence must be bought, but One pays for us and hence we buy without anything of personal merit (I Pet. 1:19).

V. 2. "Ye spend money."—That which is possible for you to use in obtaining real food: namely, your time, affections and God-given talents, which should be given to His service.

V. 3. "Incline your ear."—Bend it down or give attention.

"Come unto me."—To make a deal. To take advantage of my terms.

V. 3. "Everlasting covenant."—A covenant that will be good forever. God never goes back on His promise.

V. 3. "Sure mercies of David."—David's seed was to give the kingdom forever. Christ is that seed. In Him we have that everlasting promise. Outside of Him we have no promise.

V. 7. "Forsake . . . way . . . thoughts" "Return."—The two essential steps in repentance—negative and positive action.

V. 7. "Abundantly pardon."—The pardon is given freely and fully without reserve or grudging. We should be the more certain of this because the Lord sends the plea to us to meet the condition.

V. 13. "A name" . . . "An everlasting sign."—The change wrought by the Lord in those who accept the covenant is the evidence of the Lord's faithfulness and will stand perpetually as the token of His grace.

PERSONAL THOUGHT

As I study the wonderful offer of grace to men, and understand the terms of the covenant and examine the results of acceptance, do I find myself in full possession of it? Can I stand as a living witness to others because of the change wrought in my life?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Come."

For Young People—

1. Giving Attention to Important Messages.
2. The Price of Salvation.
3. Spending Money for that Which is not Bread.
4. Seeking the Lord—When? How? Why?

For Older People—

1. The Greatness of God's Thoughts and Ways.
2. The Power of God's Word.
3. The "Everlasting Sign."

THE BEST BARGAIN

J. P. Berkey.

We hear of many bargains. In every country are bargain seekers, who give a listening ear to the many smooth speeches made by those who are themselves looking for bargains. We now think of the "Klondyke" bargains heard of fourteen years ago. It was our privilege to ride down the great Columbia in a steamer loaded with passengers for the Klondyke gold fields. Those people were from various places of our great country. Some had left good positions for the hope of finding fortunes, others had sold all their possessions to get means enough to get to the land

of bargains; some few got fortunes, but the many found nothing but an inclement clime, the loss of all they had, and many of the things they had heard untrue.

Now "incline your ear" and "hear" a message from the skies by an unerring agent, "Ho, every one that thirsteth, come ye to the waters, . . . come buy without money and without price." An inexhaustible mine of never-ending wealth, "even eternal life." No inclement clime bars the way. None rejected for lack of means for it is free.

To get possession of Klondyke riches you had to seek them, and go where they were. To get possession of this "best bargain" offer in Isa. 55, we must "seek" (V. 6), forsake wicked ways and "return to the Lord" (V. 7) and "stay not in all the plain" (Gen. 19:17). Many stop long before they have gotten through the plains of sin, and so fail to become full possessors of this best of all

bargains. All those who go all the way get possession of the riches in God's storehouse, and to them "instead of the thorn shall come up the fir tree, and instead of the brier . . . the myrtle tree . . . for an everlasting sign."

Have you found the best bargain?
Harper, Kans.

SEED THOUGHTS

No glory of the Eternal One is higher than this, "Mighty to save;" no name of God more adorable than that of "Savior." no place among the servants of God can be so glorious as that of an instrument of salvation.—Wm. Arthur.

I thank God that the Gospel is to be preached to every creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him.—D. L. Moody.

HOW GIVE WORK FOR CHILDREN IN Y. P. B. M.

MRS. EMMA SHANK.

In those congregations having a large number of children who regularly attend Y. P. B. M. and a church building so arranged that two meetings may be conducted at the same hour, this question can be most easily and most satisfactorily solved by organizing a children's department. An organized Children's Meeting under competent leadership would be an inspiration and blessing to the children, and a valuable ally to the Y. P. B. M. and the church. Being on the plane of the child mind it would afford opportunity for the exercise of the child powers. Proper exercise means growth, thus the children's meeting would serve as a forerunner of the Y. P. B. M. in the life of the growing boy and girl. The transition to the Y. P. B. M. would not be difficult and would mean **helpers** not **parasites**. May we not see in the children's meeting a possibility of securing in the future Y. P. B. M. that willingness to contribute to the meeting which is now so much lacking in many places?

But there are places in which the children's department would be impossible. Here a combination must be made, but how, is the problem. The order and subject matter of Y. P. B. M. are arranged primarily for young people and not for children. This arrangement dare not be seriously interfered with or the purpose of the meeting is defeated. On the other hand we dare not ignore the children who lend their presence to the meetings week after week if we would hold them for the Young People's Meeting by and by. Now how shall we give work to the latter and yet preserve the unity of the meeting?

I confess I have not solved the problem, but will give a few general principles and plans which I have found in a measure successful.

1. Keep all assignments within the compass of the child-mind.

Children are always ready to respond if asked to do something within their range. But do not make the mistake of expecting original work from them unless it be very

elementary and then be sure to explain very definitely the assignment. Children can not think in the abstract. Do not expect it of them. The reciting of texts, choice selections of Scripture and poetry are all pleasing to the child. Special music by children who have the gift of song is also good. Whatsoever the assignment, keep the capability of the child in mind.

2. Assign work in keeping with the subject to be developed.

It is not a matter of furnishing entertainment or of simply giving the children something to do, but that **that something** shall be worth the doing and add to the general plan for the evening. For instance, when the Scripture lesson for the evening is one of those gems of Bible literature as the first Psalm, the Shepherd Psalm or the Charity Chapter, or if it be one of the beautiful little stories of the New Testament, have some child memorize the passage and recite it instead of having one of the young people read it. Not only will it be a valuable mental possession for the child but the lesson will be more effective to the entire audience. The child will have made a real contribution to the meeting. This ought to be and can be true of all assignments of recitations, songs, etc.

3. Ordinarily the children should have only a minor part on the program, but occasionally we can profitably give them the larger part of the evening. This is especially true of the Christmas program. If rightly directed, no one can so beautifully and effectually interpret the spirit of Christmas as the little child.

These are some of the things that appealed to me while leader of a Young People's Meeting. I give them with the hope that they may prove suggestive and helpful to other leaders who face this problem. How to capture and hold the growing boy and girl for God and the truth is surely a question worthy of our best thought and effort.

Hastings, Nebr.

OUR SUNDAY SCHOOL

THE BOY AND THE SUNDAY SCHOOL

The boy problem is ever with us. Perhaps the most perplexing question before the Sunday school worker. One of the first essentials to the solution of this problem is to know the boy, to be able to look at things and conditions from his viewpoint. So long as we look at the situation from the standpoint of the adult, through our own present experiences, forgetting that the boy's experiences are entirely different, we cannot expect to arrive at a satisfactory solution of the problem. Each individual lives in a world of ideas, emotions and experiences that is entirely his own, this world in which he lives colors his judgments and determines his viewpoint. In this fact we find the cause for the misunderstandings and differences of opinion between individuals and groups of individuals. Only as I can go outside the realm of my own world of thoughts and emotions and enter the world of thoughts and experiences of my fellowman and appreciate his viewpoint, and he enters the world in which I live, are we in a position to find a basis upon which an agreement or understanding may be reached regarding the things upon which we may differ. By each one appreciating the viewpoint of the other we often find that our differences were not real, only apparent, because we discovered that we saw the same truth only from different angles. So the first thing is to get the viewpoint of the boy, enter his experiences, his world of thought and emotions and then adapt your work accordingly.

Has it ever occurred to you that it might be well for you to ask the boys attending your school regularly some questions about the school? Does he like it? If not, does he really dislike it, or is he merely indifferent? If he dislikes it, why? What does he like about the school? etc. It would be profitable for superintendent and teacher to make a determined effort to secure an answer to these questions. You would receive new revelation and light on the solution of some of your problems.

Eugene C. Foster in his book, "The Boy and the Church," which should be read by every parent, minister, Sunday school worker and all interested in the welfare of the boy, because of the valuable principles given that should determine the treatment of the growing boy, gives the answers he secured from a number of boys who liked to go to Sunday school well enough to stay. He simply asked the question whether they liked to go to Sunday school and why. Following are the answers:

I don't think it is as interesting as it might be; there is not good order in the class.

Because of the teachings about the different Bible characters.

Because I think my teacher is trying to make us Christian boys.

Because it learns us something about Christ.

Because they teach what's good, about the life of Christ.

Because it kind of helps to brighten you all the week.

Because they teach me to believe in and honor Christ.

I don't care much for it; we have a slow superintendent and things are run poorly.

Because we have very nice hymns and our whole surroundings is helpful and good.

I like Sunday school fairly well; that is, during the lesson period. The three-quarters of an hour singing are terrible.

Because the things taught are interesting and worth thinking of.

Because we have a nice teacher.

Because I like the lessons.

I learn of Jesus Christ. Have picnics and excursions in the summer.

I do not know. Never analyzed my feelings. If it was not for sense of duty I would not go so often.

It helps educate me.

I like the Bible history and stories.

Because it teaches one to lead a better life.

For the help, the associations, the teacher.

I learn many good lessons, and it keeps me off the streets.

Because it helps me live better.

Because our teacher makes it worth while.

An equally interesting study would be to find out what the boys, who do not like the Sunday school well enough to stay, think about it. They evidently could give valuable suggestions that would enable a readjustment of the work so that they might become interested in the work of the school.

DAILY ENVIRONMENT AND SUNDAY SCHOOL ENTHUSIASM

Effie Shupe.

In both animal and vegetable kingdoms we notice that daily environment has a great effect on growth and usefulness. The little birds that sing so sweetly among the branches under the influence of freedom and God's pure air and sunshine, would soon perish if confined to darkness and impure surroundings. The tiny buds which burst forth in such glory and send forth their sweet fragrance and impress us with their purity, would fade and wither if removed from the light and fresh air.

So by studying nature we find that in order to obtain the best results the surrounding influences must be favorable.

When the human mind becomes too much contaminated with the things of this

life, enthusiasm in any line of religious work will begin to diminish. The tendency of the carnal mind is toward earthly things, and unless the environments are such as to encourage spirituality we cannot be successful Sunday school workers, unless we have the strength to rise above this undesirable environment and create a healthy environment of our own.

We will consider the effect of daily environment on Sunday school enthusiasm in three phases of life. First, in the home. Here we find the primary influence that leads to active Sunday school work and instills into the minds of the inmates a real zeal for the cause. The influence of a Christian father and mother, the family altar, are a power for good which God alone fully knows. The daily readings in connection with a thorough study of the lesson, prayer and a discussion of the lesson are conducive to a stronger Sunday school enthusiasm. During the week the mind is filled with thoughts and ideas on the lesson, and when the time for discussing the lesson in the school comes the heart and mind will be full of that line of thought. We learn in proportion to our interest. So if we have no interest in the lessons we will receive very little if any benefits from them.

Second, in society. Society is sought by every normal person, and this is right. The Bible teaches sociability. However our associates should be of the right kind or our interests and enthusiasm will be misdirected. We should at all times show friendliness and kindness to all, being careful that we do not overstep the boundary line and compromise by seeking pleasures of this life and placing our interests primarily in the material things, but endeavor to help those about us to the enjoyment of those things which are eternal. Following worldly amusements will be detrimental to our spiritual welfare and will influence others to do wrong.

Third, in business. Business interests may also prove detrimental to enthusiasm if not carefully and prayerfully guarded against. The mind has a tendency to concentrate itself upon some particular thing, consequently it is necessary to guard against becoming too deeply interested in business interests at the expense of the spiritual. If our interests along other lines become too absorbing it necessarily becomes less in the Sunday school work, our enthusiasm decreases. In Phil. 4:8 we read that whatsoever things are honest, just, pure, lovely, of good report, and if there be any virtue and praise, we are to think on these things. If the foregoing and Matthew 6:33 were studied and lived out the mind would be fed upon that which would promote spirituality and we would be safeguarded against the danger of our enthusiasm being directed too much in worldly channels.

If there were more real Christian homes, more enthusiastic Sunday school workers our church would flourish as never before.

La Junta, Colo.

Our Boys and Girls

"TELL THE TRUTH, AT ANY RATE"

A True Story for Lincoln's Birthday

Up the stony path winding along the side of the steep hill leading from the spring among the rocks at its bottom to the Lincoln cabin near its top, big, overgrown Abraham, strode forward, a pail of water in each hand. It was wash day, and the rain barrel at the back of the cabin having given entirely out, in the long drouth from which the neighborhood had been suffering, Abe had volunteered to fill the tubs from the spring before setting out on his long walk to Foster's clearing, where he had undertaken to split a thousand rails before corn-husking time.

"There, now, Abe, my boy, that will do, and thank you," said his stepmother, as he emptied the vessels into the big copper kettle hanging on the crane. "I am sure I do not want to keep you from your work, and it is now after 8 o'clock." "I'd better bring another load for fear you should happen to run short," returned Abe, as he picked up the buckets for another trip to the spring.

"I'll certainly have enough now," said the mother pleasantly, when he returned. "You are a good son, Abe; not many big boys would trouble themselves about helping with the wash, particularly if they had a whole mile's walk ahead of a day's work."

"Not many big boys have as good mothers to carry water for," replied Abe, gallantly, as, swinging his axe over his shoulder, he turned from the kitchen stoop towards the lane leading to the bottom road. "Oh, Abram, please, let me go with you; I do so want to gather some of those butternuts, and—and I am tired staying here without you all day long," and Abram's little stepsister Sallie took hold of his free hand, as if determined to gain his consent to her request.

"If mother can spare you and says you can go, I shall be glad of your company," returned the big brother. "There, now, run away and I'll wait here until you come back."

But mother Lincoln did not approve of "a great ten-year-old girl idling her time away, and trotting around after her brother in the woods, where she would only be in the road." All of which Sally poutingly confessed, though she ended by begging Abram to let her go at any rate, at least "as far as the butternut tree." "No, Sallie; mother knows best, and you must do just as she says," Abram argued. "No doubt she needs you today, and some other time will let you go. Run in, now, and help her all you can, for this will be a hard day for her."

Sallie was aware that when Abram spoke in that voice, coaxing would not accomplish anything; hence she stopped, looking as sullen as she felt, but instead of going back into the cabin to help her mother, she simply waited until Abram's long strides had taken him out of sight. Then she cut across the pasture lot and down over a bit of very rough woodland, and wading the stream running down a narrow, deep ravine, hid herself behind a huge boulder until Abram came plodding along, his axe on his shoulder, whistling away, as was his custom when alone, to keep himself company. When he reached the boulder, Sallie sprang out with a loud scream, taking poor Abe so completely by surprise that he was not able to jump aside in time to prevent her from striking the sharp edge of the freshly ground axe, cutting an ugly gash in her poor, bare foot, from which the blood flowed freely.

"Sallie, how came you here?" Abram asked, frightened at the accident he had unwittingly caused. "Did mother say you could come?"

"No," whined Sally, "but I wanted to be with you. Do let me stay."

"No, you must go home at once," returned Abram firmly, as he tore part of the sleeve out of his shirt to bind up the wound. "I am very sorry that I hurt you, dear, but you know it was an accident, and you know, too, how wrong it is for you to disobey mother. She will be uneasy about you, and I must tote you back to the house; instead of going to my work, and I am late as it is."

"Don't make me go back, Abram," pleaded the little girl. "Let me stay with you, for I am afraid mother will be angry and punish me."

"That would be adding disobedience to disobedience, Sallie," remonstrated Abram. "You have given mother a great deal of anxiety already, and now she will have to nurse this sore foot well. It would be cruel to add to her worries by staying away for a minute longer than you can get home."

"I'm afraid," said Sallie, beginning to whine; "I don't want to tell mother how I got hurt."

"But you must," Abram insisted firmly. "You must tell her the exact truth. It would be wicked to try to deceive her, and I am sure my little sister does not want to be branded as a liar."

While he talked, Abram had lifted the little girl carefully in his strong arms and was walking rapidly back over the road he had just passed over, in the opposite direction.

"I want you to tell about it, Abram,"

coaxed Sallie. "Mother will think it is all right if you tell her so."

"But, Sallie, I cannot tell her so, because I do not think it is right," protested the big brother. "It will be better for you to tell her, a great deal better, and be sure you tell the truth, little girl. I do not think mother will punish you, if she thinks you are really sorry; and even if she should it would be better to be punished than to tell a lie, for a lie is a dreadful thing, and once set agoing has to be bolstered up by a dozen others to make it stand alone, and even then it is nothing but—a lie—the meanest thing on earth."

Sallie made no reply, and, except an occasional inquiry and reply concerning the injured foot, nothing more passed between them until they were almost home. Then, as Abram set her tenderly down at the door of the cabin, he said: "Now, Sallie, be a brave, good girl, and tell the truth, no matter what comes. Promise me that you will not try to lie out of it," he begged, and when the promise was given, he added, "I am sure mother will be as ready to forgive you as you are to ask her forgiveness, and even if she should punish you, do not forget that a lie is worse than any punishment that could be inflicted."

Then with a wave of the hand, and a nod of encouragement, Abram hurried away, not wishing to lose any more of the morning from his work, while Sallie, strong in the strength he had communicated unto her, went in to tell her mother the whole truth, just as Abram had insisted she should. She might have shirked the duty, since her busy mother had not as yet missed her from the premises, but having given her promise to her brother, she dared not break it, and consequently, as she said long years afterwards, she took her first lesson in perfect honesty from truthful Abe that day, a lesson she did not forget to the day of her death.—In Christian Intelligencer.

The day has now come when a Christian man who is not praying and working for missions must first explain, then apologize, for calling himself a Christian. Missions are the call to men of today not to let their Christianity end in what it does for them, but to let it begin by doing something for God and their fellowmen. Missions are to put the first cause of Christ in the first place and keep it there. Missions is the Church of God on the errand of God interpreting the Gospel to all nations. This is the highest expression of Christian service and of the spiritual life of the Church. It is safe to say that the growth of a Diocese as a parish is measured by its missionary activity.—Church Life.

Current Events

Reports coming from Chicago say that the Cold Storage Food Trust has collapsed and that millions of pounds of butter, eggs, cheese and poultry, some of it "ancient and superannuated," being in cold storage for five years, is to be unloaded upon the public. These are to be sacrificed at whatever price they will bring because the Food Trust is unable to maintain an artificial price on cold storage foods any longer. The trouble of the cold storage people is the result of their own manipulations at the expense of the public. Five years ago a large number of them got together in more or less formal agreements and proceeded to put artificial prices on all products that could be kept in cold storage. They were able to do this by the simple method of putting goods in storage instead of delivering them immediately to the market. Their combined cold storage facilities gave them a position of supremacy which not only enabled them to limit the supply to the public and thus keep prices up, but to control nearly absolutely the prices paid to the producers. The open winter and the bounteous crops of 1910 were the chief factors in driving the cold storage men to the wall. January 1, 1910, there were 24,485,100 pounds of butter held in cold storage. Throughout the year butter was held at such outrageous prices that tens of thousands of families were driven to abandon the use of butter or to the use of oleomargarine. Yet on January 1, 1911, there were 45,142,000 pounds of butter in cold storage in the same warehouses.

The modern cold storage system is an excellent thing, but for the lack of legal restriction in the public interest, has been seized and its use perverted by unscrupulous exploiters of both producers and consumers. At the present time there is an excellent bill before the United States Senate limiting cold storage to one year and dating the period of storage. It seems that this bill is being delayed from passage by representatives of special interests in the Senate. Such a bill should be speedily passed to protect the public welfare. The lives of many are in jeopardy from eating some of these cold storage products which have become contaminated while awaiting consumption during the last four or five years.

It is interesting to note the little economies practised by some corporations to reduced expenses. The Chicago Railroad Company finds that it can save five cents a day per car by using tantalum lamps for car lighting. A thousand cars have been equipped with these lamps, and will save the company \$18,000 a year on this basis. The company expects to equip all its cars in this way, thus effecting a saving of over \$35,000 annually.

Adams County, Ohio, is doing some political housecleaning on an extensive scale. Political corruption has been extant there for a number of years to the extent, it is alleged, that votes were auctioned off in public to the highest bidder. Hundreds of voters have for years been so accustomed to selling their votes that they no longer considered it wrong to do so. The present crusade against this corruption was started when the grand jury brought indictments against certain persons for bribery. Leniency was promised to those who would plead guilty. The result was that voters flocked to the county seat by the hundreds to confess their guilt. The court imposed the sentence of a small fine and disfranchised each voter for five years, which does not permit him to cast a vote or take part in the political affairs of the county. It was estimated that at least 2,000 voters would be disfranchised, or that the voting population would be reduced to one-half the usual number.

It is alleged that Adams County is not the only county in Southern Ohio that reeks with corruption, the only difference being that Adams County has developed sufficient moral force and righteousness to make effective the laws against bribery. Bribery not only stalks about shamelessly in the lower places, but also shows its slimy head in the high places. The shameful scandal in the Illinois Legislature in the election of a United States Senator in 1909 is a disgrace to our country. Also in many other sections of our country there are suggestive hints of bribery in political circles. Neither the man who offers or accepts a bribe is entitled to any confidence; they are not to be entrusted with a public office, they are traitors to their country. The man who will sacrifice the best interests of his country, betray the confidence placed in him by his constituency, for the sake of a few paltry dollars of personal gain, has a very low and mean estimate of life.

John D. Rockefeller who for a number of years has been making liberal donations to the Chicago University, gave a final gift of \$10,000,000. He leaves the rest of the support to the people. His total contribution to this institution to date exceeds \$34,000,000. The annual income from his former gifts is about \$1,800,000. The new gift is in income-bearing securities with the provision that \$1,000,000 a year will be paid to the trustees for ten consecutive years. This is now the best endowed institution in the world. If the institution had as strong a moral and spiritual basis as it has financially, it would be a mighty force in the cause of right, indeed.

The aggressive Japanese are quietly but persistently strengthening their grip upon Manchuria. The gradual increase of their military force is causing alarm. It is reported that the Chinese in Manchuria have organized a large secret society with the object of driving the Japanese out of the country.

The United States government is prying into the affairs of some of the trusts to the extent that some of them are becoming nervous. The civil suits pending against the great packing companies or Beef Trust, have been dismissed by the government to pave the way for prompt and vigorous prosecution of criminal suits against the officers of the same companies. The government desires that jail sentences be imposed in these suits in case of conviction. The Bathtub Trust plead guilty and is begging for clemency. But the government it is stated will make no compromise and that jail sentences await the guilty officials.

The Sugar Trust has again fallen into the hands of the government. Within the last year they paid back to the government about \$2,000,000 as custom frauds. Now new frauds have been discovered which have been carried on for years. The trust offered \$700,000 as settlement for the frauds at the refinery in Brooklyn if the government would withdraw the civil suit. The offer was accepted, but the government reserves the right to institute criminal suits against guilty officers. Similar frauds, greater than these, it is said, have been discovered at San Francisco and New Orleans. Suits against the Standard Oil and Tobacco Trusts are now being argued before the Supreme Court.

The last day of 1910 claimed the lives of two noted aviators, John B. Moisant and Archibald Hoxey, the former at New Orleans and the latter at Los Angeles. Neither of the disasters seems to have been caused by the breakage of the machines, but by the failure to cope with adverse air currents. Hoxey was endeavoring to reach an altitude of 12,000 feet, but after reaching a height of a little more than 7,000 feet, he started to descend. At a height of 530 feet he lost control of his machine and dropped like a plummet. "So far thirty-six persons have lost their lives in the development of the art of flight, beginning with Lieutenant Selfridge, who fell with Orville Wright in 1908; in 1909, there were four victims; and in 1910, thirty-one."

Central and South America seem to be in a state of continual unrest politically. There are always some of the countries quarreling among themselves. Gen. Estrada, who led the revolution against the Nicaraguan government and succeeded in overthrowing it, was elected President for two years on the last day of the year. A few days prior to New Year a revolution was started in Honduras. At the present writing it was yet in progress. Panama and Columbia are not yet on very friendly terms. There is danger again of Peru and Ecuador becoming involved in a war. War between those two countries was averted last spring by the mediation of the United States, Brazil and Argentina. These three powers again advised that the boundary dispute between these two countries be submitted to the Hague Tribunal for settlement. It is expected that Ecuador will not heed this proposition.

The Moody Bible Institute of Chicago is planning to celebrate its twenty-fifth anniversary by a week of special services beginning Founder's Day, February 5, 1911. A strong program is being prepared and some of the most notable ministers and laymen of this and other lands are expected to assist in the celebration. At that time it is expected that the new dormitory for women will be ready for occupancy. It has cost \$200,000 and will accommodate two hundred. This is the second of the three new buildings made necessary by the steady growth of the Institute. Last year the enrollment was six hundred and fifty-one of whom about four hundred were men and two hundred and fifty were women.

The object of this anniversary week is not simply to mark off another milestone in the history of the Institute, but also to inaugurate a vigorous campaign for awakening interest in Bible study and in individual effort to win men to Christ among Christians generally. It is also hoped that thousands of young men inspired by the example of the great founder of the Institute, D. L. Moody, and encouraged by the success which God bestowed upon a humble, consecrated layman, may be led to devote their lives to some form of Christian service. Every mission field in the world is crying for trained workers, and there are ten calls for every man that can be supplied. If Christian young men and women knew these facts and realized the urgency of the need and the richness of the reward which every faithful worker may hope to gain, it is believed that many of them would choose this form of life-work.

Reports from Harbin, Manchuria, say that the Chinese there are strongly opposing the summary disposition of the bodies of those who have died of the bubonic plague, which is claiming many victims there. The authorities dare not burn the bodies because the people desire that they remain intact so their ancestors may recognize them in the future life. The burning of houses is also opposed by the natives. Some of these houses contain the bodies of entire families, bodies are left in the city for days after being removed, which is conducive to a further spread of the dread disease. The bodies are now being taken to the country and buried in trenches.

The plague is of a very virulent type. Death usually occurs within forty-eight hours, and not more than one per cent. of the cases have ended in recovery. Doctors are going into the infected districts. They have been inoculated and are equipped with special costumes and masks. The government is insuring each foreign volunteer for \$20,000. The doctors already recognize the hopelessness of attending to those stricken and are devoting their energies to fighting the further spread of the plague. It is feared that some of the Manchurian villages have been entirely wiped out. The intensity of the cold weather has caused the people to remain indoors, thus fostering infection. All train service between Peking and the infested districts has been stopped to avoid spreading the pestilence.

Recent news received from China confirms earlier reports of the new outbreak of famine in the Grand Canal provinces. One despatch says: "Three million people are affected. The Chinese government and people are generously contributing relief. According to report of missionaries in the districts affected, relief is insufficient. **** A million dollars is needed. Help must be carried on until May."

The State Department received information from Peking that plague has broken out in one province and that a very large proportion of the population is afflicted. This is no doubt the dreaded typhus or hunger-fever, which is the usual accompaniment of continued famine conditions.

Mr. Preston, a missionary, writes: "We will need a great deal in January and February, as the cold weather will then be upon the people. ***** On a recent trip to the worst parts of the famine district, I found the people eating dried leaves, grass and rice hulls. The mortality is enormous! At the approach of winter, the suffering is of increased intensity."

A police judge in Grand Rapids, Mich., has instituted a novel plan of dealing with those brought before him charged with intoxication. The erring ones are sentenced to attend the local Rescue Mission every night for terms ranging from thirty to sixty days. The religious influence is being felt on confirmed drunkards; they have ceased to appear in court. The officers of the mission are provided with commitment papers, the same as a jailer, and all who are sentenced to attend the services are warned that if they do not attend the mission every night, they will be taken to jail. All of them prefer attending the mission to the going to jail.

A Cleveland physician has conducted over a hundred post-mortem examinations on dead cats within the last six months. Tuberculosis germs were found in every one, at least thirty being in a serious condition. He states that in every one enough germs were present to constitute the animal's presence a danger to any household. The animals prowl around in various places, pick up the germs, and scatter them broadcast. Cats and dogs should be no means be allowed in the living rooms of the family.

New York City is to have the largest hotel in the world, to be known as the Greeley Square Hotel. The entire investment, including site, hotel building and furnishings, will represent an outlay of \$13,500,000. The site, covering 31,500 square feet, cost \$7,600,000. The building will be twenty-five stories high and will contain 1,600 sleeping rooms and 1,000 baths.

Three and a half millions is the size of the gift given to the Technical School of Pittsburg by Andrew Carnegie on his seventy-fifth birthday. His previous gifts to the Institute, founded by him, aggregate twenty millions.

The sanitary inspector of the Turkish city, Salonica, has adopted a plan whereby to insure the public within his jurisdiction an undiluted supply of milk. He has ordered a supply of cans fitted with valves, working in such a manner that a liquid may be poured out of a can, but not into it. Another opening permits the can to be filled with milk. The cans, when filled, are taken to one of the four inspection depots, where their contents are chemically tested, after which this second opening is closed and stamped with an official seal. All the milk dealers are obliged to use them as soon as they are secured.

During the last two months the custom officials have seized in raids nearly a ton of opium that had been smuggled into the United States. The greater part of this drug had been put through a process of cooking and was packed in two and a half pound tin cans. About fifty arrests were made in the raids. In most cases the opium was found in the hands of Chinese. The government officers say that most of it was brought into this country on fruit steamers from Mexico and Central America and part of it through the "underground railway" on the Mexican border.

Postal Savings Banks conducted in the Philippines under the auspices of the United States government are proving to be successful. These banks were established in 1906 and since then have been paying 2½ per cent. interest. A recent report states that the government has been coining money on this basis and recommends that the rate of interest for 1911 be increased to 3 per cent. At the close of the fiscal year there were 293 banks in operation, an increase of 42 over the previous year, an increase is shown of 4,320 depositors and of 230,287.79 pesos in deposits. The total number of Filipino depositors is 8,547. Within the last few weeks the first Postal Savings Banks have been opened in this country.

The seismographs, instruments used to detect earthquake shocks, recently indicated severe earthquake shocks at a distance approximating that of Salvador. Later reports stated that a number of islands in the Pacific disappeared. The natives on the islands fled for safety toward the mainland, most of them taking refuge on Lagoon Island. Very few if any of the islanders reached a place of safety, and at least five hundred sank into a watery grave. Puny man stands in awe at the mighty forces operative in Nature. Yet he need not fear if his trust is stayed in God.

It is reported that a new mineral has been discovered by a scientist named Calafat, who has named it Calafalina. It produces, after being reduced to powder by heat, pure aluminum and pure sulphate of soda. It is thought that this new discovery will revolutionize the sulphate of soda trade, which has heretofore been monopolized by the Germans.

Miscellaneous

THE SECRETARY BIRD

A rare and most remarkable bird, practically new to the eyes of the American public, is the Secretary Bird (*Serpentarius serpentarius*, Miller) from South Africa, of which a pair were recently received at the New York Zoological Park. Few visitors, however, who view the stately, long-legged creatures stalking about in their outside run or in the inclosure of the ostrich house realize that these queer birds with beautiful plumage and tail feathers two feet long are the famed snake killers. Yet such is the case. As a slayer of serpents the Secretary has gained his greatest reputation.

To the casual observer the bird appears as a long-winged, long-tailed, bluish-gray hawk, mounted upon very long legs. In fact, the bird is considered by ornithologists as a long-legged hawk, highly specialized and adapted for ground hunting. The zoological status of the Secretary Bird has occasioned a good deal of controversy, but most modern authorities admit its affinities with the Accipitrine birds, and place it in a separate sub-order of that group.

The male bird stands four feet high, the greater part of the body being made up of legs and neck. The bird has derived its odd and significant name from the crest of the long dark plumes rising from the back of its head; for it looks somewhat like a secretary of comical aspect with quill pen stuck behind his ears. In general color the bird is a bluish-gray, with long unfeathered legs, the wings, thighs, and abdomen black, the breast white. In the male, the naked skin of the face is yellow, with long heavy eye-lashes and large fine gray eyes. The feet are formidable weapons used in attack; the beak, which is short, strong and greatly arched, is never used until after the victim is dead. Each foot is equipped with a sharpened, raised, inner talon, which specialized claw assists in holding the prey during the process of tearing it with the bill. The public, however, is not treated to perhaps the most interesting and exciting performance of the Secretary Bird, namely, that of making a realistic attack upon a snake.

Through the courtesy of Director W. T. Hornaday the writer was given a special opportunity of making some characteristic photographs in the outside run of the ostrich house, showing how this curious and wiry bird attacks and quickly makes away with his victim. All food must be alive. A garter snake was thrown some distance from the male Secretary Bird upon the ground. Unlike hawks and vultures, he did not dart upon the prey at once, but cautiously approached the snake with wings partly outspread, so as to be ready to fly out of the way and escape any sudden lunge of the combative serpent. Still watching its movements, the Secretary slowly circled

around his antagonist, looking for an opening to strike, but keeping well out of danger. Suddenly, like a flash, the bird raised and shot out one of his powerful feet, armed with huge claws and talons, and struck the snake fairly on the head, stunning it. This was quickly followed by another crushing blow, which proved a death blow. The prey was then quickly swallowed. One of the peculiar battle tactics observed was that the Secretary always aimed his blows at the victim's head. The fighting and killing power of the Secretary is all in the long, powerful legs. The bird strikes a terrific blow by raising either foot to a position at right angles to the thigh, and bringing it down with great velocity on the head of the victim, which receives not only the force of the blow, but also the effect of the piercing sharp nails of the talons.

In South Africa, their favorite haunts, the Secretaries are said to be of great use to the community as destroyers of venomous pests that infest the country, for they



The Secretary Bird

quickly wipe out of existence great numbers of cobras, vipers, and other poisonous reptiles that make constant raids upon the farmer's poultry, young pigs, etc. In Cape Colony the birds are protected by sportsmen and hunters on account of the effective warfare which they wage against serpents, and a fine is inflicted for shooting them. Its extreme agility enables the bird in a short time to baffle and overcome a snake four or five feet long. It is said that one of the adroit fighting methods employed by the wiry male bird in a combat with a big five or six-foot reptile, which has given him a game fight on the ground and has proven a stubborn antagonist to subdue, is to watch the opportunity, when he springs and seizes his adversary close to the head, and flying several hundred feet up in the air, lets the snake drop to the hard ground below. The blow is usually fatal and sufficient to prepare the prey for the final ceremony of swallowing.

The Secretaries travel in pairs, male and female. If disturbed or pursued their pace is about as fast as that of a running horse.

They seldom use their wings, but if compelled to do so, can soar to a considerable height. They build bulky nests, and where trees are to be had, they select one fifty to one hundred feet above the ground. Their nests are built of sticks, sods, lined with grass, and measure as much as five feet in diameter and three feet in thickness. As a rule only two eggs are laid. Incubation takes six weeks, which is done by the female. The young have to remain in their nests several months before they can stand on their long, slender legs, which are very weak and brittle. The young easily break their legs if disturbed.

Good specimens of Secretaries are difficult to secure and are worth about one hundred dollars each.—Scientific American.

DR. COOK'S CONFESSION

In the January issue of Hampton's Magazine appears the first installment of Dr. Cook's own story of his alleged discovery of the North Pole. After Dr. Cook had been hailed as a great discoverer and honors were conferred upon him, a sentiment of suspicion as to the truth of his claim began to manifest itself. A few months later Dr. Cook disappeared which act turned suspicion into conviction that he had never reached the coveted goal, and he was almost universally branded as the greatest impostor in history. After spending a year in a self-imposed exile he now comes forth with a confession which may be summed up in the statement, "I don't know whether I reached the North Pole, but I believe I did."

After making a plea for sympathy and the withholding of judgment until he has completed his story, he writes as follows:

"Did I get to the North Pole? Perhaps I made a mistake in thinking I did; perhaps I did not make a mistake. After mature thought, I confess that I do not know absolutely whether I reached the Pole or not. This may come as an amazing statement; but I am willing to startle the world, if, by so doing, I can get an opportunity to present my case. By my case I mean not my case as a geographical discoverer, but my case as a man. Much as the attainment of the North Pole once meant to me, the sympathy and confidence of my fellowmen means more."

After discussing at length the events of his childhood, his struggles to secure an education, the incidents that led up to his attempt to reach the pole and correcting some misstatements concerning his expedition he writes:

"My conviction that I reached the North Pole never was based solely upon observations, figures, or mathematical calculations. I did take these, of course. Sometimes I took them hastily, again working them out with the most painstaking accuracy. Sometimes my mind was clear as crystal, again I was dazed with hunger, thirst, and cold. These figures did not serve to convince me of my achievement. They only corroborated

my inner conviction of progress. They were important in working a plan of action over a trackless waste; but as a proof of the conquest they must always be insufficient.

"Was my inner conviction that I attained the Pole insane? This has been asked, and suggested. Perhaps. Which raises the whole problem of the border lines of sanity. I was, I feel, no more insane than any man who frantically pursues an ideal—an ideal which may seem hairbrained to the practical—and who finally to himself, if to no other, is satisfied that he has accomplished his desire. My conviction may be beyond the bounds of reason. Sometimes I feel that it is. Again I do not. I do not know. I merely know, and describe, through what I passed. Moreover, and especially since I have viewed men from a peculiarly auspicious though unenviable angle of late, I have been impressed with the instability, the illogicality of all human reason."

He then describes the privations and sufferings of the actual journey over the ice toward the Pole and says:

"I want to be honest in this and right here I say that any observations I took were taken, first of all for my own satisfaction, to check our line of march. They corroborated my growing consciousness of success. The constant traveling over miles of ice and the enduring of pain engendered in my mind a conviction which no figures could have evoked. At the time, however, I did not doubt my figures. The thought of inaccuracy never occurred to me. True, I was mentally predisposed to credit a favorable reckoning. Were my observations incorrect? It is quite possible. Analyzing them, and the conditions, physical and mental, under which they were taken, I do not know. I never can tell ultimately.

"I made the last upward marches in a delirium. Just what I felt then, just what happened, I do not know. There are in my notebook brief notes and calculations. Unquestionably I believed that on April 21, 1908, we had reached the Pole."

Then Dr. Cook explains in detail his shadow theory which to him seems to be the strongest evidence that he discovered the Pole. He says:

"I want you to consider carefully with me one thing which made me feel sure that we had reached the Pole. This is the subject of shadows—our own shadows on the snow-covered ice."

There no doubt always will be a difference of opinion as to the motives prompting Dr. Cook. There are those who brand him as a wilful impostor; others consider him in a more charitable light, while there may be some few who have implicit confidence in his assertions and integrity. Whatever his motive was it is certain that he has succeeded admirably well in gaining notoriety and a place in history, however not a very enviable position.

Reports for the hunting season just closed indicate that 113 persons were killed and 80 injured through mistakes of hunters in taking other hunters for game or by accidental discharges of guns. A heavy toll for the so-called sport.

HOW COCOANUTS ARE USED

A coconut tree in the Islands of Trinidad and Tobago begins to produce nuts in four or five years after planting, and reaches maturity in twelve or fourteen years. The average life of a healthy tree is fifty years, often very much longer. The production of nuts does not average more than 100 per mature tree. At present coconuts for export are invoiced at from \$13 to \$22, a probable average of \$16 per 1,000, copra at 4 to 5 cents per pound, and the oil at 90 cents a gallon. The nuts are mostly shipped to Philadelphia and New York, the copra to Europe and the oil to other West India Islands.

Coconut trees are planted about 150 to the acre and fifteen to eighteen feet apart. Unskilled labor, coolie labor chiefly, is paid 30 to 50 cents per day, while the pickers get 90 cents per 1,000 and a higher wage if the trees are very tall. In some sections the trees are being affected with bud rot, but every effort known to science is being used to limit the spread of the disease. It is not, however, generally prevalent, but works most injury in sections where there is too much moisture. Insect pests have also to be contended with, but these thus far have not caused much alarm among the producers. The natural annual death rate of the trees, as stated by a leading horticulturist, does not exceed five per 1,000 and 5 to 10 per cent in sections of plantations where the bud rot prevails.

The coconut industry is considered very profitable and is rapidly growing here. The largest producer grows 5,000,000 nuts a year, another 3,000,000, while the remainder are mostly small producers.

The shells are looked upon as waste, except as they rot and become fertilizer, or when used on the large estates for road making. An effort was made a few years ago to utilize the fiber as a marketable product, but the effort proved unsuccessful, probably because it was not carried out on the right lines.—United States Consular Report.

FRENCH THRIFT

The French farmer rarely cultivates more than two or three acres of land, for which he pays from \$400 to \$1,000 rent annually. The buildings must be of his own construction, and he must know the art of soil-making through and through. He cannot fall back on commercial fertilizers to any extent, for that method of farming would soon swamp him. His family and those attached to it average eight persons, men and women. A little farm of this sort is made to yield over 100 tons of produce in a year. In other words there is not an acre of land in France or Belgium that can be cultivated at all that is not made to furnish not only food enough to sustain a family, but enough over to buy the necessities of life. The keynote of all this is that this sort of farmer knows how to make soil, not to stimulate it merely, but to make it. He does not waste a single weed or bunch of

leaves, and he burns nothing that can be fermented into manure. Will America come to this sort of tillage? It looks now as if we were well on the road. We are learning to make great use of glass in our gardens. The Florida farmer, who is up to the times, gets four to five crops from his land, although that is not quite up to the French farmer with his seven crops. The old idea of resting soil is proved to be nonsense, for, rightly replacing the elements used in our crops, the garden can be at work every day in the year. Our world is capable of taking good care of an enormous population, and it will probably have this to do. We shall learn to assign no more than five acres to a good-sized family, for liberal support and considerable contribution of produce to the support of those who do not own land at all. Five crops from ten acres equals one crop from fifty acres, but they mean five times the crop from fifty acres. Better than that, intensive farming raises each crop to double the average per acre, or more. It is all based on the principle that right tillage makes richer land while only wrong tillage wears out land. . . . Nobody until recently had a dream of the possibilities of farming. So much for agricultural colleges and science.—Independent.

SOME PARCELS-POST JOKES

By mail, you may now send packages weighing more than four pounds to forty-three foreign countries—but not to any one of the states of the Union.

If you live in New York, you may send a ten-pound package by mail to Tokio—but not to Brooklyn. If it weigh only four pounds, it may go by mail to Brooklyn for 64 cents—but four pounds to Germany costs only 48 cents.

These are not little jokes perpetrated on the public by the Post-Office Department; they are facts which have grown naturally out of the deep interest that the express companies have taken in the distribution of merchandise by mail. If you insist upon having the same parcels service to Chicago or St. Louis that you have to Berlin or Marseilles, how do you expect the express companies to make a living?

Another little joke on the dull-witted public has been published in *The Survey*; it is a photograph of a delivery-wagon in New York City labeled: "Parcel Agency for the Imperial German Mail." The idea is that Germany now offers in New York a service that the United States Government will not render—just as the German Government has set up a post-office in Tangier, with German postage-stamps, because Morocco is not progressive enough to establish offices itself.—*The World's Work*.

Mrs. Ida Clark of Nashville, Tenn., has undertaken to publish a national daily news paper for children. Her idea is to give the children the news of the world in language that they can understand, five mornings in each week. All news of crime and other objectionable matter is to be left out.

RIGHTS OF THE HIRED MAN

A little thought and a little "put yourself in his place," would do wonders in solving the problem of "How to keep the hired man on the farm." Of course, there are many worthless fellows strolling about the country looking for jobs as farm hands, and any employer is liable to get one of them. On the other hand, there are many employers who treat their men in such a manner that no self-respecting young man would remain in their service.

As a rule, the hand who goes at his work cheerfully and does not complain if a little extra job comes his way, is the man who can always find a place at the best wages going, while the one who grumbles at his regular work and flatly refuses to do an extra task is always moving from place to place. The employer who is considerate to his men, who does not impose upon them by word or deed, is the one who can always get good men, and he seldom has to hunt them up. The hired man is entitled to a good bed and comfortable room, with a place for his clothing. He is entitled to good, wholesome food; and, above all, he is entitled to decent treatment and kind words—Unidentified.

BIBLE STUDY

(Continued from page 52)

ture is good but it prevents the making of concordances and similar helps, for no concordance would remain accurate long enough to justify the expense of the making. Even reference Bibles are sadly wanting in most of the vernaculars, at least of India.

Here is where the missionary finds a very useful place. He has access to helps of all kinds in his own language. He can pass them on to the convert. A danger in introducing helps to the new convert is that he will fail to make the distinction between text and help and will quote the help with the same confidence and recognition of authority as the text itself.

If it is true in so-called Christian lands that people read the Christian more than they do the Bible it is still more true in heathen lands. The life of the missionary, far more than his words, interprets the Bible to the native. Oh, what a privilege the foreign missionary enjoys! Even Paul avoided working over soil that had been already worked by others. What a joy there is in planting the glorious Gospel truth on virgin soil. To watch the growth of character among those who have never before heard the Gospel message is a source of delight they who live in older civilizations never knew.

Another source of delight to the missionary is to see the Bible work out itself in the life of the new convert. He reads and wants to obey. He obeys in the way he understands. The thirteenth chapter of John is real and literal to him and he wants to practice it literally. The eleventh chapter of First Corinthians needs no explanation beyond the text to the women of India. It is as plain to them as Matthew five, six and seven.

Smithville, Ohio.

ORIGIN OF THE "BLIND PIG"

Many have wondered at the origin of the name "blind pig," as applied to liquor joints. An exchange gives the following account of its origin:

"When the Maine law went into effect there were many ingenious efforts to evade its provisions. A saloonkeeper in one of the small villages in Maine rented a small building adjoining his saloon, which was connected by a door cut through the walls. In an adjoining room he had a small pig, which he asserted was blind. Whether the animal was totally blind I do not know, but there was no expression about the eyes that indicated that he might be blind. The saloon-keeper posted a large placard over

the door announcing that the blind pig was on exhibition within, admission ten cents. Each visitor then passed into the adjacent bar-room, where he was treated to a drink without charge. Thus the saloon-keeper could not be found guilty of selling liquor to his customers, who paid not for a drink but to see the wonderful freak, a blind pig."

—National Advocate.

The wisdom of the legislation which placed seal fisheries of Alaska and the Pribiloff Islands in the hands of the government was proven when it was announced in London that the skins of the seal catch of the last season brought about three times the amount the government received for last year's catch.

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CHRISTIAN MONITOR

MARCH, 1911

TO LIVE well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties and little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He is one of God's heroes.

—FARRAR.

SELECT READING

MAKE THE CHILDREN HAPPY

A little while ago I was a guest in the home of a large family where the mother was a nervous, fretful, trouble-borrowing kind of a woman, who neither enjoys herself nor will let others enjoy themselves. There was scarcely five minutes during my stay that she was not correcting, repressing, scolding, or nagging one of the children. It did not seem to make any difference what they were doing, she would tell them not to do it. If a child stood in an open doorway or near an open window, she was sure he would "get his death of cold." He must not eat this, he must not make a noise, he must not play, he must not do this, and he must not do that.

She kept on repressing her children in this manner throughout the evening until they were very nervous and fretful. The result of this constant repression is that there is not a really normal child in the family. There is a sort of hungry, unsatisfied look in the faces of every one of them. They give one the impression that they long to get away from their mother and to let themselves out in laughter and play to their hearts' content.

It is worse than cruel; it is a crime to crush the childhood out of any life, to suppress the fun-loving instinct, which is as natural as breathing, for no wealth or luxuries in later life can compensate for the loss of one's childhood.

We have all seen children who have had no childhood. The fun-loving element has been crushed out of them. They have been repressed and forbidden to do this and that so long that they have lost the faculty of having a good time. We see these little old men and women everywhere.

Children should be kept children just as long as possible. What has responsibility, seriousness, or sadness to do with childhood? We always feel indignant when we see care or anxiety in a child's face, for we know someone has sinned somewhere.

The little ones should be kept strangers to anxious care, reflective thoughts, and subjective moods. Their lives should be kept light, bright, buoyant, cheerful, full of sunshine, joy and gladness. They should be encouraged to laugh and play and to romp to their hearts' content. The serious side of life will come only too quickly, do what we may to prolong childhood.

One of the most unfortunate things I know of is the home which is not illuminated by at least one cheerful, bright, sunny young face; which does not ring with the persistent laughter and merry voice of a child.

No man or woman is perfectly normal who is distressed or vexed by the playing of children. There is something wrong in your bringing up if it annoys you to see

children romping, playing, and having a good time.

If there is a pitiable sight in the world it is that of parents always suppressing their children, telling them not to laugh or not to do this or that, until the little things actually lose the power of natural expression. Joy will go out of the life when continually suppressed.

The first duty we owe a child is to teach it to express itself, to fling out its inborn gladness and joy with as much freedom as the bobolink when it makes the whole meadow glad with its song. Laughter, absolute abandon, freedom, and happiness are essential to its health and success. These are a part of its nature. It cannot be normal without them.

Suppression of the fun-loving nature of a child means the suppression of its mental faculties. The mind will not develop normally under abnormal conditions. There is every evidence in a child's nature that play is as necessary to its normal, complete development as food; and if the fun-loving faculties are suppressed, the whole nature will be strangled, its expression stifled. Play is as necessary to the perfect development of a child as sunshine is to the perfect development of a plant. The childhood which has no budding and flowering, or only a partial unfolding of its petals, will have nothing but gnarled and pinched fruitage. The necessity for play is as strong in all young life including the animal kingdom.—Success.

MARIAVITES

The Vatican is having some difficulty with a society organized in Poland in 1887. This was composed of women, each member taking vows to live the life of Mary, the mother of Jesus, in the retirement of her home, the name being a combination of two Latin words meaning the life of Mary. This society commended itself to the church overseers, and men were organized along similar lines. Rome was asked for sanction, but ordered dissolution under the penalty of the ban instead. Congregations were formed and churches built in defiance of the word from the Tiber. A little less than two years ago they cut loose from Rome and connected themselves with the old Catholics of the continent, their members then reaching two hundred thousand. Steady advances have been made since, Lithuania and Russia now being leavened for extending the work.

This has been a sad blow to Rome, as any defection is viewed with regret. Intellectual development has gone hand in hand with the spiritual freedom claimed, and schools and charitable institutions have

kept pace with the construction of churches. Contrary to the custom of Rome, the Polish priest leaders have granted their sanction and based their claim to a following upon high character and the faithful expounding of the Gospel of Christ. Bishop Kowalski wrote a letter several weeks ago, holding that all church laws, commandments, and ordinances introduced by man to keep his brother man down are null and void in the estimation of the Maria-vites, arguing that the Gospel is the one law. This carried the corollary that obedience to priests should be based on the love of Christ and on faithful expounding of the Gospel of Christ. Consequently, the Maria-vites had no room for the anathema or excommunication, regarding them as directly contrary to the spirit of love which is the foundation of the Church.

Seeing that threats would not avail, the Vatican changed its course and sent ambassadors, offering all the church reforms previously refused. The reply was that the papacy needs to be reformed, and that it itself is a great enemy to the Gospel. These words from the inside sound very much like those of a certain Augustinian monk about the beginning of the sixteenth century when rebelling against Rome and becoming the head of the Reformation.—Religious Telescope.

WORKING UNDER DIFFICULTIES

No one can accomplish much in life who must have everything "just so" in order to do his best work. For, with most men and women, the greater part of their life has to be spent under circumstances which are not just as they would like to have them. If they do not even attempt to do their best work except under the most favorable circumstances, this means that the greater part of their life will slip by unimproved. Those workers whose output of large volume and high quality surprises everyone are persons who have rigorously schooled themselves to do their work under any and every condition. So it becomes true that the measure of one's efficiency is largely his ability to do good work under advantageous circumstances. The man who cannot work well under such difficulties is putting an enormous limitation upon his output. His life is not going to count for nearly as much as the man's who can marshal his best powers at any time and under any circumstances and put them to work; whose powers are like the horses of the fire station, ready to spring into place, let the harness drop down about them, and be off, at an instant's call. The "just so" type of worker wastes years, in a lifetime, that the disciplined, ready-for-harness worker utilizes. It is well to have everything at its best when everything about us seems to be at its worst.—Great Thoughts.

In the special election offered by Congress to determine whether the Hawaiian Islands shall become dry and the importation of all liquor be prohibited, the liquor interests won.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. III

SCOTTDALE, PA., MARCH, 1911

No. 3

THE RURAL EDUCATION QUESTION

I speak advisedly with regard to the attitude of teachers as a class. The very nature of their profession, naturally tends to beget a degree of abnormal self-esteem, and this, together with the fact that the routine of their work is conducive to narrow views, breeds an attitude of contempt for all endeavor not along genteel or professional lines. This does not imply that there are no exceptions. There are doubtless many teachers with a fine appreciation of the eternal fitness of things. But still they are the exception, and do not widely affect the general condition that is producing such disastrous results. To be more concise the attitude of the average teacher is that he is training the pupils to become teachers, rather than giving them a broad appreciation of the value and dignity of the various honorable walks of life. This pernicious influence is not confined to rural schools alone, though for obvious reasons the result there is more pronounced. Nor is the attitude of refined scorn for industrial life as compared with professional life confined to what Mr. Morse on page 70 terms the Latin-German product of the high schools that serve as teachers in our district schools. Mr. Dillon in his report of "The Albany Convention," page 135, remarked on this same attitude as exhibited by Dr. Schurman, the distinguished head of Cornell University. Indeed, any thoughtful observer cannot fail to detect the venom of this false attitude, and that it is vitiating the general influence of our schools from that of "the little red school-house on the hill" to the mightiest college in the land. And the cure? From the very nature of the case this can only be attained gradually if at all. Doubtless something toward the desired result would be most promptly attained by requiring every teacher of rural schools to pass a creditable examination on the elements of agriculture, gradually increasing the scope of knowledge the subject required. This not so much with a view to instilling a wholesome respect in the mind of the teacher for the intricate and really scientific problems with which the farmer has to contend. Of course the result would be greatly influenced by the spirit and requirements of the examinations, and as this would rest largely with professionals higher up the effect might be largely neutralized. Still doubtless it would be a widely effective measure.

Almost as important as the attitude of the teacher and directly affecting that attitude itself, is the tone of our text-books. These naturally reflect the professionalism of the teaching class who compile them, so that here also we face the grave problem

of how to secure books of the desired tone. Yet if the demand were insistent and the criticism intelligent, there can be no doubt that the proper article could finally be secured. "But," says some one, "what is wrong with the books?" The fact is they are pretty much all wrong, so wrong indeed, that a farmer's boy may have completed the course his district school offers, and yet find he does not understand the ordinary agricultural terms in a farmer's paper, because they are almost entirely new to him. Examine any common series of school readers, and the chances are that you will find the primary end of the series made up of silly baby-talk supposed to amuse and interest the child, and the advanced portion of the series to consist of selections from the writings of the world's literary stars, with here and there a fling at "The sons of toil," "The man with the hoe," "The sodden toilers of the earth," and "The plowman homeward plods his weary way," to duly impress the farmer lad that if he ever expects to amount to anything he must flee the farm at the earliest possible opportunity. The ability to appreciate good literature, is of course, an invaluable acquisition; but while it is true that "Man shall not live by bread alone," it is just as true that he cannot live by air alone.

And what shall we say as to the make-up of the average text-book of history, that relic of barbarism and lineal descendant of the tribal war-song? The great bulk of text devoted to minute descriptions of war and destruction and glorifying the man at arms and in politics, while the great constructive forces, the triumphs of industry and peace, the brilliant inventors, the mighty army of development, receive scant notice. Pages concerning Washington the soldier and statesman, perhaps not one word concerning Washington the progressive farmer; minute biography of third-rate Presidents, and forget even to mention the inventors of the sewing-machine, the cotton-gin and the reaper. Incidentally it may be remarked: could our text-books of history be once brought to a tone that would exalt peace rather than war, we might hope to rear a generation of statesmen who could see the folly of the bully's method of preserving peace by preparing for war rather than by the sane and logical method of preparing for justice. The books on geography give undue prominence to the activities and importance of cities as compared with the value and extent of rural interests and activities.

The problems found in the text-books of arithmetic are prone to relate to business

propositions, while concrete problems relating to the farm are ignored. Search the average series of school text-books and see if these charges in the main are not fully sustained. Then wonder why our boys lack interest in and leave the farm. The last measure, the establishment of a connecting link between the farm and the aims and object of the school, should be the least difficult. A great deal, a very great deal, would be gained if the pupils were put in touch in the school with the agricultural literature of the day. This would at one stroke place the importance of agriculture knowledge on par with his estimate of other fields of knowledge as revealed in the world of books. This could be accomplished by a small but fairly complete library of books relating to various agricultural and other rural subjects. If there is a general library, as there should be, the agricultural contingent should occupy a prominent and distinct position. Then have at least two live up-to-date illustrated weekly agricultural papers, and the experiment station bulletins as they are issued, delivered by mail to the school. Besides these other minor means in the way of special exercises at stated periods will suggest themselves to the thoughtful. The main object of all this, be it remembered, should be to impress the importance and dignity of the occupation rather than to secure results that can be reduced to percentages in an examination. Besides the important considerations just dealt with, there are other phases of school work that merit serious attention.—Sel. by Fannie Good.

REAL TROUBLES

A lady went to visit a children's hospital and was surprised to see how smiling and cheerful they all were.

"That is because they all have real troubles," said the nurse, "and not just imaginary ones and little everyday vexations, like the rest of us."

Was she right? The lady still felt puzzled and wondering, she spoke to a boy who sat happily by a table, looking at a big book full of pictures, his crutches leaning against his crooked knee.

"It's hard for you, poor boy," she began; but he cut her short with a sharp look and a nonchalant: "Humph! There's lots of sitting down things to have fun about, if you can't run and jump like other fellows!" —Selected.

A good Spanish orange tree yields 1,800 oranges a season.

EDITORIAL PAGE

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BIBLE STUDY:—One of the urgent and immediate needs of the Church is men and women who are familiar with the Bible, who have not only an intellectual knowledge of its contents, but also an experimental and heart knowledge of the same; men and women who can teach with authority, rightly dividing (or handling aright) the Word of God. An awakening interest in Bible study is noticeable. The demand for sound, orthodox teaching is greater than can be supplied by qualified teachers. The great necessity of teaching "The Old Book and the Old Faith" is forcibly impressed upon us when we consider only superficially the present signs of the times. The masses are thinking for themselves as perhaps never before, they are no longer so easily led and influenced by the teaching of any one individual. There is an atmosphere of questioning all about us. Hence the man who would teach the Word of God must be thoroughly familiar with it if he would successfully cope with the present situation and lead men into the light. His teaching and expounding of the Word must be such that it will inspire and create a desire for further study on the part of those being taught.

Not only is it necessary for the minister and teacher to have this knowledge, but the layman also must be more thoroughly familiar with the Word so that he may be able to successfully meet and withstand the heretical teachings extant at the present time. The person not versed in Holy Writ is exposed to grave danger of being swept off his feet by some of the erroneous teachings of the day. The Bible is food for our souls if we but feed upon it. If not studied constantly and systematically a spiritual drought will surely follow and the dangers of becoming a prey of the enemy are multiplied.

The problem of getting the Bible to men is practically solved, but the problem of getting men to the Bible is more difficult of solution and calls for our best efforts. There is a dire need for a simple and practicable plan whereby our Bible teaching may be unified and extended so that it will reach and cover the entire Church. The simplest plan whereby a knowledge of the Bible can be disseminated successfully, and men and women can be induced to take up the study of the Word, is the one we want. The article in the Bible Study Department of this issue, by Bro. Coffman, is worthy of careful study and consideration. As we begin to realize that our spiritual life is commensurate with our knowledge of the Bible, the necessity of teaching men and enlisting them in the study of this life-giving Word will dawn upon us. May the time speedily come when we shall have a thorough and practical system of Extension Bible Courses that will serve to get men and women interested in the study of the Holy Book that their lives will become a greater power for God.

We are sometimes brought rather abruptly face to face with some cold, incontrovertible facts concerning enterprises in which we are interested that drives home the truth that they are not progressing as we had imagined. We were somewhat startled when we read the statistics of the progress of the foreign missionary enterprise during 1910, as given in the Mission Department of this number. It is gratifying to note the increase in the contributions, which indicates that the Church is gaining a clearer conception of the relation of her means to the Kingdom of Christ. This is commendable and we trust that the year 1911 will note a still larger increase in the gifts to foreign missions.

It is rather alarming to note the marked decrease in the number of foreign missionaries on the field and also the loss in native helpers. The increase in the additions to the Church would naturally suggest that the working force was equivalent to, or exceeded that of the preceding year, and especially would this conclusion be reinforced by the large increase in the number of stations. The fact that this enlarged work was done by a smaller force speaks well for the efficiency of the workers. The question naturally suggests itself, Why this condition? Why this marked decrease of workers? To determine the causes that operated to bring about this loss of workers would make an interesting subject for investigation. These conditions enforce the call for workers.

We are pleased with the number of three and five year subscriptions received during the past month. This shows confidence in the future of the periodical. Would appreciate many more such subscriptions. It is also gratifying to note the promptness of many of our subscribers in sending in their renewals. Examine your label and if your subscription is due, we would be glad to have you renew as promptly as you conveniently can. Many are taking advantage of our club offers which enable them to secure the paper at reduced rates, and often to secure new subscribers. We again repeat the following offers and thank all our subscribers for their loyal and hearty support:

We agree to send the *Christian Monitor* (new or renewal) for one year and a copy of *Lights and Shades from Hindu Land*, postpaid, for \$1.25.

Our rate to new subscribers is 75 cents. This is a new rate and will be in force indefinitely.

In clubs of ten or more to separate addresses, 75 cents each per year. New or renewals.

In clubs of ten or more to a single address (sent to one person for distribution) 50 cents each per year. New or renewals.



CHRISTIAN — LIFE



CHRIST, THE MODEL BOY

Vernon Smucker.

This is a subject about which the Bible makes very few direct statements. Practically all we have given in the Bible concerning the youth of Christ is given by Luke in second chapter from the fortieth to the fifty-second verse. However, little as this portion of Scripture may give us on this subject directly, there is enough given in its few verses to give us a definite idea of the character of the boy who came to this earth as the Redeemer of mankind.

It is not our purpose to go into a critical or lengthy discussion of this subject. We have no theories or fine discussions to present, but wish simply to call attention to a few points in which Christ was a model boy and to draw a few practical lessons therefrom for ourselves.

Christ, ever since His life here on earth has been the model for all true Christians and must continue to be so until the end of time. He is the only one after whom it is safe to pattern in all respects. Other men may be, and perhaps should be our models along certain lines, but after all, if we lose sight of Christ as our true model, by which all others are judged we cannot help missing the best things in life and finally being led astray.

Let us first take a look at His home environments. We do not suppose that they were any different from those of other boys or that they were ideal in every way. Doubtless there was a great deal of wickedness and corruption going on in the little town of Nazareth, as we so often find in those places. He was probably thrown in the midst of temptations and wickedness as any other boy would be, from which the pious home of Joseph and Mary could not entirely shield Him. We do not doubt that the amusements and vices generally so alluring and attractive to young people affected him any differently from others. For let us get rid of the idea that it was impossible for Christ to sin or do wrong. So far as His human nature was concerned He was not one whit different from others. But out of all this He came unspotted. And the secret of this is not hard to find. We shall come to it a little later.

Let us notice verse forty. The child Jesus not only grew in body, but Luke

says, He "waxed strong in spirit" and was "filled with wisdom;" a three-fold growth, viz: bodily, spiritual, and intellectual. This three-fold growth is absolutely essential for the perfect development of the young man or woman.

We sometimes see people who have been perfectly normal in bodily growth lacking altogether a spiritual and intellectual growth.

Then, so many people who start out in the Christian service, are perhaps born into the kingdom and may have started to grow spiritually, for some reason or other seem to have ceased to grow, and have become spiritual dwarfs, if we may use that expression. Our spirituality in the beginning may indeed be small, but just as natural and necessary as it is for a babe to grow physically to become useful and strong, so necessary it is for a babe in Christ to grow in spirit if he would become a strong and useful man for Christ.

In I Peter 2:1, 2, we have these words: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, long for the spiritual milk which is without guile that ye may grow unto salvation." (R. V.) Notice the word grow. That is what we wish to emphasize. Some people seem to think that by going to church or to revival meetings occasionally and getting worked up somewhat they can take a long jump toward salvation and then go home and forget all about it until the next meeting comes, when they will take another jump. Any one with any intelligence can see at once how inconsistent this is with the teachings of the Bible. And yet, people will insist upon keeping their religion in the pockets of their Sunday coats and never have it with them excepting when they have them on.

Or, too, we all know of people who have a normal bodily and intellectual growth, but fail entirely in the spiritual. This it seems to us is, if possible, the most important of the three. The highest and noblest thing that can be said of any young person is that he or she is a Christian. On the other hand, no matter how good an intellect a man may have, or how good he may be morally, or what good things he may have accomplished, if it can not be said of him, "He is a Christian," the best and noblest thing remains unsaid. And, while too much stress can not be laid upon in-

tellect and morality in connection with a properly balanced spiritual growth it seems to us that one of the tendencies of our times is to under-estimate the value of the latter and to over-estimate the former. Let us remember the three fold growth of the youth Christ.

Then comes the beautiful story of the journey to Jerusalem at the age of twelve. Not only was the child Jesus a model in growth, but He should be our model in attending to our Father's business. Imagine the youth going reverently to the temple with His elders and taking part in the religious exercises, not thoughtlessly, and simply because it was customary, but fully realizing and feeling its importance. Then, after the feast probably forgetting all about pleasures, home and parents, He enters into a discussion of the Scriptures with the learned doctors and asks and answers questions so that they are perfectly amazed. And in answer to His mother's anxious inquiries He answers, "Wist ye not that I must be about my Father's business?" Oh, that we would be more concerned about our Father's business and less about our own! How often we make it a secondary matter when it should be our greatest concern. We in school are apt to engross ourselves in our books and studies, probably studying until late hours at night, scarcely finding time to really study and meditate over God's word and then going over our prayers in a listless, half-hearted way with our minds on something else, hardly expecting them to be answered. Or the business man, on account of the many cares of his business life forgets that his chief business is looking after God's business.

Christ says in Matt. 6:31-33, "Be not therefore anxious saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? (For after all these things do the Gentiles seek), for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness and all these things shall be added unto you." (R. V.) Do we believe this? or do we doubt God's word? It is very plain.

Of course this does not mean that it is wrong to provide for ourselves in a certain manner, nor does it mean that we are to be engaged in nothing except strictly religious work. If we are true Christians whatever we do will be God's work, be it in the school-room, in the shop, on the

farm or wherever it may be, that is, we will undertake nothing which we know that God will not bless in our lives. Here is where so many mistakes are made. People want the privilege of choosing for themselves according to their own selfish interests instead of giving all into the hands of God.

We believed that Christ engaged in manual labor. He was the son of a carpenter and undoubtedly assisted his father and brethren in the work. But after all, we believe that He kept His mission uppermost in His mind and never left anything interfere with God's business.

We have so far discussed two points in which Christ was a model boy. Let us take up a third; His obedience to His parents. Verse 51 says; "And he went down with them and came to Nazareth and he was subject unto them; and his mother kept all these sayings in her heart." (R. V.)

Most of us have probably reached the stage in life where we are no longer compelled to obey our parents, yet we still love to do so and do all we can for them. Just this should be our attitude toward our heavenly Parent. There is a right and a wrong kind of obedience. God does not want anyone to obey Him because they are afraid of Him or because they are afraid of being punished. The obedience is to come through love. "If ye love me ye will keep my commandments," is what He says, making obedience a test of love. In fact, love is the keynote of the whole Christian life. If we love properly we will be obedient, be about our Father's business and grow in a proper manner.

Another point in which we consider Christ a model boy is His behavior in the sight of God and man. V. 52 tells us that He increased "in favor with God and man." There certainly was a reason for this. He must have had those characteristics about Him which win respect and esteem. Nor should we attribute these wholly to His divinity. It lies in the power of each one of us to do the same. We should all cultivate those qualities more and more. Not for the purpose of becoming respected and esteemed, or popular; if we do it for this purpose we are apt to attain a result just the opposite of what we had planned. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased," is the way the Scriptures put it. Humility is the keynote of the whole thing; humility and a love for mankind. "He that would be greatest among you must be least of all and the servant of all." Some one has said, "True popularity is not the popularity which is followed after, but the popularity which follows after."

Now let us look for the secret of Christ's perfect life. We have it in the latter clause of verse 40. "And the grace of God was upon Him." What young man or woman will not become a model young man or woman if such be the case with them. They will grow into strong and useful men and women prepared to fight the battles of the Lord. They need have no vain regrets in their declining years because they did not

prepare themselves for the duties and struggles of life. Christ spent thirty years in preparation for three year's work. Can we expect to reach our highest possible usefulness in His service unless we thoroughly equip and train ourselves? And all our daily actions and conduct go to make up our character for the future. "Sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny."

May we all so hold Christ before us as our model and ideal that by constantly beholding Him we shall gradually grow like Him, as much as is possible for the human soul and finally be perfected in Him in death.

"Behold, now are we children of God and it is not yet made manifest what we shall be; but we know that if he shall be manifested, we shall be like him for we shall see him, even as he is." (R. V.)

Goshen, Ind.

MOTHER'S PRAYERS

The universal and unfailing expression of a mother's love is found in a mother's prayers. Everything else may fail, but while reason holds her throne these fail not. Was there ever a prayerless mother? Was there ever one who bent above the cradle of her loved one without a prayer? or who pressed to her bosom her darling child without an uttered or unuttered longing for a blessing on its head? And when the years go by, and youth and strength and health are gone, when the mother's weary hands have forgotten their cunning, and her feet can no more journey to and fro on errands of affection, still her prayers go up by night and day for the blessing of God upon the children he has given her. They may go from her presence. Swept by the tides of business, or breaking from the restraints of home, her sons may wander as prodigals in far-off distant lands, and her daughters may forsake the guide of their youth and forget the covenant of their God; but out of sight, out of hearing, and beyond the circle of her knowledge, beyond the reach of everything of God and prayer, she follows them still. In distant lands, on storm-tossed vessels, in deserts and in dens of sin and shame, the mother cannot forget her children, her prayers still rise and reach the ear of God.

Said a young man, not a Christian, when living in a large city: "If mothers only understood how their prayers for their poor foolish sons hold the wild boys back from so many sins, and were all the time drawing these sons away from ruin, if mothers only understood it all, **I tell you they would keep at it.**" And they do keep at it, though sometimes they may hope against hope; and though perhaps even then the mother of that son may have been mourning that she had lost all influence over her boy.

A wayward son once said: "My father's prayers like mountains surround me." Those mountains hemmed him in until he

had turned to God and lived a Christian life. When the pious Monica prayed in agony for the conversion of her dissolute boy, it was said that the child of such prayers could never be lost, and the godly life of Augustine proved the saying true. The memory of a mother's prayers and the recollection of her gentle hand laid upon his childish head, held back John Randolph from the paths of infidelity and sin. A little boy nine years of age passing by his mother's door heart her speak his name in earnest prayer before God. He thought within himself, my mother is more anxious that I should be saved than I am for my own salvation. That hour witnessed his decision to serve the Lord; and through a life of remarkable usefulness, Samuel Budgett was the witness of the efficacy of that mother's prayers.

Ye praying mothers, take courage; your sighs have entered into the ears of the Lord of Sabaoth, your prayers ascend the heavenly throne. You may never live to see your wayward ones returning from their wanderings, but God liveth and heareth prayer; and your petitions, lodged upon heaven's altar, may be answered after the heart that indited them ceases to throb, and the lips that poured them forth are hushed in the silence of the grave. Time is too short to measure the power of a mother's supplications. The mighty roll of the everlasting years alone can disclose the richness of that harvest which is sown in prayers, watered with tears, and gathered in the garner of our God.—Selected.

HER DAILY RULE

She was just a little woman, well trained in massage, who went around all day giving treatments to this one and that, and who was kept busy from morning till night, so capable and pleasant a worker was she. Always on time, always doing good work, she was continually in demand. "How is it you never seem to get cross or worried, Mary?" one of her girl patrons asked her; and the reply was illuminating.

"Well, you see, Miss Lucy, before I start out in the morning I just make a little prayer that my work shall be all right, and that I shall do my very best. I've never done a day's work without the prayer first, and it does help you through wonderfully."

The girl listened. Also she felt ashamed. The work she had to do was not often done in that spirit, she realized. Mary's rule made a different thing of work—a thing placed and kept before God and done as unto Him. With such a daily preparation the little worker was indeed certain to be on time and to do her work cheerfully and well. It became a consecrated thing, not a dull labor in the pursuit of dollars and cents. Mary made her dollars and cents, but with a difference, a beautiful difference.

The little worker never knew how much she had done for her patron that day. But the girl knew; and now another prayer goes up every day, and another worker does her appointed tasks as unto God and not unto men.—Selected.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXI

J. A. RESSLER.

When the missionaries arrived at Dhamtari to live, the land we had acquired was a bare meadow. Before Dr. Page and his family had come a temporary hut of bamboo matting had been erected for us to live in. The bamboo mats were six by six feet in size and the hut we made was two mats wide and eight mats long. The center room was twice as long as the end rooms, and was to be occupied by the family having the baby. One end room was used as a dining room while the other was for Bro. Wenger and the writer.

Under the thick shade of the mango tree we thought two thicknesses of matting on the roof would be thick enough to protect us from the sun, and in our innocence we had taken literally the statement of the books that "it never rains in India in the dry season." One night we were awakened by the drip, drip, drip of the rain soaking through the roof and coming on our bed. The rain had also wakened some of our workmen and we soon heard them piling hay on top of our roof to keep out the water. These rains sometimes come at times when little expected.

There was a great contrast between comfortable homes in America and this rude dwelling, but we were happy in it for the sake of Him who had not where to lay His head. We were there for His sake and we meant to stay, so buildings of a permanent nature were begun at once. When we arrived at Dhamtari we had less than one hundred rupees (\$33.00) on hand, but we felt sure that more would come as we needed it, for He had promised to supply all our need.

His promise was abundantly fulfilled. We did not always have all we wanted or would have chosen, but really we had all we needed. At this time and for many months afterward we had no one about the place who knew how to bake bread in the circumstances of India. We used biscuits of various kinds, unleavened cakes called chapattis, and the inevitable rice, dal and curry, and so supplied starchy food. We did not have butter. None could be bought

locally. We had a cow before long (by the kindness of Bro. Wenger, at an expense of five dollars) but it took all she gave to supply milk for the table. Then we learned about "tinned butter." We tried it and often found its strength surprising. It was years after this that we found the native creamery that supplies good tinned butter at 22 cents a pound and pays transportation to the customer.

We got some kinds of breakfast foods in tins. Some required cooking and some did not. As the tins had been a long time in coming from the factory to us it was often found that organisms unseen at the factory had developed so that no microscope was needed to detect them. A regular occupation before beginning to eat breakfast food was to carefully pick out the "living things." As the cook could not be depended on for this it had to be done at the table. Sometimes we felt like rebelling, but then again we realized that we were in India. And such things go with India.

In many respects matters have improved. There are better houses, better furniture, better food. But still many things must be allowed for because we live in India.

"A voyage across salt water does not make a missionary nor change a character." Neither does it change our tastes and inclinations. There are many things that are very distasteful to us in the life we have to live as missionaries. A little thoughtful reflection on what earlier missionaries have had to endure for Christ's sake may help us be more content with the lot assigned to us. A very early missionary, after recounting the things which had befallen him, some very much against his tastes and inclinations, said, "If I must needs, glory, I will glory in the things which concern mine infirmities."

So the true missionary goes on praising the Lord for anything or for nothing as it falls to his lot, glad that he may be where he can testify of the living Christ to those who have never heard the Name.

Smithville, O.

A MESSAGE FROM AFRICA

Dear Readers of the Christian Monitor:—

In my previous letter appearing in the August, 1910 issue of the Christian Monitor, I wrote regarding my proposed trip to another tribe to open a new station. On June 14, 1910, I left Wushishi, my former station, in care of some of my fellow work-

ers and started on my journey overland with a dozen natives carrying my baggage on their heads, each carrying about sixty to seventy pounds. I tried to ride my bicycle, but it was rather a difficult task to do so because of the narrowness of the paths and the many stones in the pathway;

however, it was better than walking all the way. After journeying three days we arrived at Paiko, where we rested four days while Brother Dudley, who was to accompany me, made the necessary preparations. He had six carriers for his baggage as he was to remain with me for only a month or two until I got settled. After many trials and blessings on the way we arrived here safely on June 30th and received a hearty welcome from the chief of this town, who is also the head chief over about twenty other Jaba towns and villages. He offered us one of his huts to live in until we could build our own house, which we have just recently begun. The hut was very old and the roof bad, so it leaked badly during rain storms and we often had to get up at night to shift our beds to a dryer place. But notwithstanding the damp hut we remained in splendid health for which we are very thankful to God.

We found that most of the people were glad to have us live among them. Nearly all the chiefs of the twenty towns and villages came to salute us and brought chickens, grain and goats as presents, for which we of course recompensed them according to their value, which is the custom in this country. This, however, does not mean that they are going to give up their heathendom at once and become Christians, but they expect to gain financially through the presence of a white man. Do not think that the heathen is converted without a struggle. It means a lot of hard work, prayer and patient waiting for the Word to take root in their darkened minds and hearts, but once it takes root it springs up beautifully. The work looks very promising here, but we need one or two more missionaries for this tribe. Perhaps you, dear reader, are one of them. Ask God if He wants you to come over and help us.

A large number of this tribe understand the Hausa language which I acquired at my former station. Consequently I can go right ahead preaching the Gospel to them, but in the meantime I am hard at work trying to learn the Jaba language, which is no small task as there is no book in this language as yet, no European having ever attempted to learn it before.

The people are raw heathen and wear scarcely any clothes. The men usually wear a loin cloth or a girdle of leather and a goat skin slung over their shoulder. They shave their heads and braid their beards, but the young men braid their hair and shave their beards. The married women wear nothing but green leaves which are fastened to a cord worn around the waist. For ornaments they have their bodies tattooed in fancy designs. They pierce their lip and sometimes enlarge the holes until they are an inch in diameter and insert a round wooden ornament something like a cuff-button only not so thin in the middle. They also have their heads shaved. The unmarried women wear a little apron about six or eight inches square which is made by stringing up cow shells and fastening them together. They only shave the sides of their heads leaving a strip of long hair

in the middle which is plaited in long braids. For ornaments they wear strings of beads around their neck and waist, and brass or copper rings on their fingers and wrists. The small children wear nothing at all except a few strings of beads.

The girls are spoken for by their future husband soon after they are born. The young man, or old man, as the case may be, has to bring presents to her father every year until she is old enough to get married, which is about sixteen or seventeen; then he has to bring about a bushel or more of grain and a goat or two as a wedding present and he can then claim her as his own. They have no religious ceremony at the wedding. The bride is escorted under cover by some male friends of the bridegroom to his house followed by a crowd of young folks shouting and clapping their hands. Sometimes they also call the horn band to play for them. This band consists of about a dozen young men each with an antelope horn to which is attached about six or eight inches of an ox horn. The horns are of various lengths, thus producing a variety of sounds. However, there is a fair amount of harmony and at a distance it sounds very much like a brass band, but at short range it is deafeningly loud. They also make an instrument similar to a zither out of reeds which produces a sound not unlike a small piano. The drum of course is also one of their main instruments.

The women are not bound to one husband, but may marry a half-dozen or more and live with them alternately. This causes no end of trouble as you may well imagine.

Their religion seems to consist of ancestral and sun worship. The sun is their god. They sometimes make big feasts in honor of the dead, and smear food on trees, rocks and houses as an offering to them. The men also take a large quantity of food into the woods to some secluded spot and eat it there in behalf of the dead.

When a person of importance dies they at once begin loud wailing accompanied by the beating of a drum. Then the undertakers (?) are called to prepare and bury the corpse. While this is being done the mourners come out to a public gathering place in the town and form a circle around a man with a large kettle drum and march slowly around keeping step to the beating of the drum, while the men chant something in a doleful voice and some of the women wail as though their hearts would break. This is sometimes kept up for one

or two days with numerous short intervals for rest. The concluding feature is a war dance or sham battle which is fearful to behold. They come laden with all sorts of charms and instruments of war, the latter consisting of bows, arrows, spears, shields and clubs. Sometimes one of them wears a helmet made of skin with long horse-tail hair dangling down the back and three short antelope horns fastened onto the top of it which gives him a very fiendish appearance. After the war dance the women have a dance which is rather amusing to behold. In their dancing, I think they are ahead of civilized nations, for they would not think of men and women dancing together and embracing one another.

The corpse is wrapped in a grass mat and buried inside a hut. During the burial a number of men sit about the yard smoking their long pipes and weeping silently, while a number of women relatives crawl about on the ground wailing loudly in such agony that it is heart-rending to behold. It is not merely put on, but is real weeping, the kind the Apostle Paul spoke about, "weeping as those who have no hope."

O how sad it is to see these poor souls passing out of heathen darkness into eternal darkness! I wish the Christians at home could once witness a heathen funeral. I believe they would then not be so careless in regard to missions and would do more to bring the Gospel to others. It makes me extremely sad every time I hear the death wail to think that another soul has gone into eternity without the slightest knowledge of a Savior. And there are thousands passing away every day just like that.

Dear reader, how do you think you will feel in the day of judgment when facing these millions of lost souls if you have not done all you could to bring them the Gospel? May God help you to make yourself free from their blood. Here are golden opportunities for you to win a never-fading crown of rejoicing from among these millions of heathen. The Lord will freely provide for you if you will but trust Him and take advantage of the opportunity of bringing the Gospel to the heathen. Can you find a better offer than this? If I were you I would speak to Him about it.

Yours in behalf of the Sudan,

Frank E. Hein.

Ikwoi, via. Lakoja & Keffi.

Northern Nigeria, West Africa.

Nov. 14, 1910.

A BRIEF SUMMARY OF THE YEAR 1910 IN MISSIONS

JOHN YODER.

At the beginning of a new year it is fitting that we should look back and note the progress which the missionary movement has made during the past year and if any, its retrogression.

Statistics have been compiled which show quite accurately the funds which have been contributed, the number of missionaries supported, the number of communi-

cants added, the number of mission schools and the number of scholars receiving instruction in these schools.

The people of Christian lands have contributed more liberally than heretofore. The total amount of contributions has nearly doubled in the past ten years. In 1900 America gave \$6,115,759.00; British Societies gave \$6,846,958.00; German Soci-

eties \$1,185,468.00. The total for Christendom for the year 1900 was \$15,481,565.00. In the year 1910 America gave \$11,908,671.00; British Societies \$11,055,210.00; German Societies \$1,965,298.00. Total for Christendom in 1910, \$26,890,104.00. The increase in contributions during the year 1910 was \$2,277,047. This increase plainly shows that the work of our great missionary leaders has not been lost, that the interest in missions is increasing and that the people are more liberal than they have been in the past.

But while there are signs of progression there is also a sign of weakness. There were fewer missionaries on the field in 1910 than in 1909. In 1910, 21,248 missionaries were on the field; in 1909, 21,844. This shows a decrease of 596. There was also a decrease of 759 in the number of native helpers, there being in 1909 92,272, and in 1910, 91,513. We hope this is only a temporary decrease, but it should make us more earnest in doing our part.

In spite of the fact that there are fewer missionaries on the field the number of communicants is increasing. In 1900, 94,562 were added; in 1909, 135,114, and in 1910, 139,899. The total number of communicants in foreign fields in 1900 was 1,370,545. The number in 1910 was 2,222,892. Besides these there are 4,951,325 native Christians.

There has also been an increase in the number of mission stations. In 1900, 25,108 stations had been established; in 1909, 43,934 and in 1910, 45,540, showing an increase of 1,606 stations in the year 1910.

In these stations are 30,215 schools, in which instruction is given to 1,562,039 scholars. Education is one of the most effective means of interesting the people of any country in the truth of the Gospel. People will come to a Christian school whose audience could not be gained in any other way. This is especially true of the high caste Hindu.

Again, education is an essential in the propagation of religion. We need not expect to evangelize any foreign country with our own missionaries. It must be done by the people themselves. Christ did not go over the whole world trying to spread His truth, but rather chose twelve men to whom He taught the fundamental principles of His gospel and to these He gave the task of evangelization, saying: "Go ye therefore . . . and teach all nations to observe all things whatsoever I have commanded you." It is not enough to believe, and any one who expects to do effective work must be able to give a reason for his hope. The missionary in Asiatic countries deals with men of intelligence and as a missionary (native or foreign) he should have a strong intellect that he may be a leader in thought rather than simply a defender of his belief.

The condition which Africa now presents is interesting yet pitiful. In South Africa natives are anxious for instruction and schools are not able to supply the demand. In equatorial Africa a change is being

brought about by the opening of vast territories by the railroads. These railroads beside opening up the territory to the good influence of civilization also bring all its vices. The Mohammedan is rapidly pushing his way into the interior and spreading his religion. In a few cases whole tribes have adopted Islam in a body.

India is still in a state of ferment. In Eastern Bengal a wide-spread conspiracy was discovered which threatened not only the government but also the lives of Europeans. The English government is trying to satisfy the desires of the natives by giving them a larger share of administration. The question of higher education is also being discussed. In Southern India a theological college has been opened by seven missionary societies for the systematic training of native ministers. In Singapore (Burma) a similar college has been opened. Christians in India have tried to secure legislation which will establish the legal right of the native Christian and secure for him equal rights with the non-Christian. Under present conditions his right of inheritance is not secure, his right over his own children is not established and in a few provinces he is practically under the ban.

In Japan Christianity has enjoyed a normal progress. Efforts have been made to secure state recognition for the more advanced mission schools. Plans are also being formed for a Christian university.

The revival in Korea is still in progress. The Korean Christians are eager to make the Gospel known to all their heathen neighbors.

China is awakening to the necessity of adopting the Western civilization. Several commissions have been sent to Europe for the purpose of studying administration and economic questions. In spite of the advance in thought and government some of the officials are reactionary, taking part in the superstitious practices of the people rather than incur their anger. Several districts have been visited by drought and famine and with this as a pretext merchants asked enormous prices for provisions. These conditions caused riots in several places and popular feeling was against foreigners, but no lives were lost. In several districts missionaries gained the confidence of the people by the distribution of food. A Christian college has been established in Canton and another one is being established at Wuchang which is in the heart of China.

The anti-opium movement is being pushed with vigor. It has been computed that in the last three years 500,000 opium dens have been closed. It is to be deplored that some foreigners are placing difficulties in the way of the Chinese reformers. In one case an English firm by the aid of the British consul secured the opening of opium shops after they had been closed. However, an Opium Conference is to be held this year for the consideration of the opium question.

These few facts should convince every one that this is a decisive missionary age,

that the need for more missionaries and funds is great, that this is a reformation period in the eastern countries and that

unless we act immediately our best opportunities will have passed.

Goshen, Ind.

CHRISTMAS AS IT WAS OBSERVED AT RUDRI, INDIA

J. S. SHOEMAKER.

The day held sacred by Christians as the anniversary of the birth of our Lord, is a day which brings untold joy and happiness to many thousands in all Christian lands, but we rejoice to know that the privilege of making hearts happy during Christmas-tide is not confined alone to Christian lands.

To witness the observance of this great anniversary among believers in a non-Christian land was a privilege granted the writer which shall not be soon forgotten.

The Lepers, Orphans and village school children had for some time been looking forward with fond anticipation for the approach of this sacred holiday, a day which seems to mean much more to the Christians in India than it does to the people in America. This may be accounted for by the fact that the Hindus have many holidays which are celebrated in honor of their many gods, and having been accustomed to these heathen festivities, where vent is given to the desires and emotions of the heart, they naturally (after becoming Christians) take great pleasure in celebrating at least one day in the year to the honor of Christ, the new God, whom they have been led to accept by faith.

On Saturday afternoon preceding Christmas the writer accompanied Bro. J. N. Kaufman to the Leper Asylum, a distance of several miles north of Rudri, where a short devotional service was held after which the 130 lepers and their children were made happy by kind remembrances. Each one received a full outfit of new clothing, consisting of a shirt and *dhoti*, (loin cloth) for each man, and a gingham jacket and *sarhi* for each woman; the children were supplied accordingly. It was somewhat amusing to see the little "tots" put on their new robes at once and thus cover their nakedness, which had been complete before they were robed.

To see these sorely afflicted people reach

out their maimed arms with fingerless hands to receive the gifts, and then note the smiles of true gratitude light up their disfigured faces, was a very pathetic scene.

In the evening (after returning to Rudri) Sister Stalter had the 100 or more Orphan girls meet in the school building, where they were all orderly, seated on the floor; after a brief appropriate service each girl was presented with a new jacket and *sarhi*, which is the full extent of a native Christian woman's attire. The non-Christian women seldom wear anything more than a *sarhi*.

Even though the outfit of clothing given to each orphan was very meager, and made of very ordinary material, nevertheless the gifts were much appreciated by them, much more than gifts of infinitely greater value are appreciated by some of our more fortunate sisters in the homeland.

Christmas itself was a happy day both at Rudri and the Leper Asylum. Appropriate services were held at the former place in the morning and at the latter in the afternoon. Songs were sung by the orphan girls and others; Scripture verses were repeated by the village school children, and Christmas addresses were given by the workers. At the close of the services at each place the inmates and the village school children were each given a small package of native sweets which seemed to be much appreciated by both the old and young. These very insignificant gifts were used to draw the attention of all present to the great gift of God's Son, given by a loving heavenly Father to bring "good tidings of great joy to all people."

We rejoice to know that many of those who at one time knew nothing of the Christ of Bethlehem, have been led to know and love Him, not only on the anniversary of His birth, but on other occasions, and other times as well.

Rudri, C. P., India.

CHIPS FROM THE MAELSTROM

It is a good many years since I ran across the Murphy family while hunting up a murder, in the old Mulberry Street days. That was not their name, but no matter; it was one just as good. Their home was in Poverty Gap, and I have seldom seen a worse. The man was a wife-beater when drunk, which he was whenever he had "the price." Hard work and hard knocks had made a wreck of his wife. The five children, two of them girls, were growing up as they could, which was not as they should, but according to the way of Poverty Gap; in the gutter.

We took them and moved them across town from the West Side to be nearer us,

for it was a case where to be neighbor one had to stand close. As another step, I had the man taken up and sent to the Island. He came home the next week, and before the sun set on another day had run his family to earth. We found one of the boys bringing beer in a can and Mr. Murphy having a good time on the money we had laid away against the landlord's call. Mrs. Murphy was nursing a black eye at the sink. She had done her best, but she was fighting against fate.

So it seemed; for as the years went by, though he sometimes stayed out his month on the Island—more often, especially if near election time, he was back the next or

even the same day—and though we moved the family into every unlikely neighborhood we could think of, always he found them out and celebrated his return home by beating his wife and chasing the children out to buy beer, the girls, as they grew up, to earn in the street the money for his debauches. I had talked the matter over with the Chief of Police, who was interested on the human side, and we had agreed that there was no other way than to eliminate Mr. Murphy. All benevolent schemes of reforming him were preposterous. So, between us, we sent him to jail nineteen times. He did not always get there. Once he was back before he could have reached the Island ferry; we never knew how. Another time, when the doorman at the police station was locking him up, he managed to get on the free side of the door, and, drunk as he was, slammed it on the policeman and locked him in. Then he sat down outside, lighted his pipe and cracked jokes at the helpless anger of his prisoner. Murphy was a humorist in his way. Had he also been a poet he might have secured his discharge as did his chum on the Island who delivered himself thus in his own defense before the police judge:

"Leaves have their time to fall,
And so likewise have I.
The reason, too, is the same,
It come of getting dry.
The difference 'twixt leaves and —me
I fall more harder and more frequently."

But Mr. Murphy was no poet, and his sense of humor was of a kind too fraught with peril to life and limb. When he was arraigned the nineteenth time, the judge in the Essex Market Court lost patience when I tried to persuade him to break the Island routine and hold the man for the Special Sessions, and ordered me sternly to "Stand down sir! This court is not to be dictated to by anybody." I had to remind his Honor that unless he could be persuaded to deal rationally with Mr. Murphy the court might yet come to be charged before the Grand Jury with being accessory to wife murder, for assuredly it was coming to that. It helped, and Murphy's case was considered in Sessions, where a sentence of two years and a half was imposed upon him. While serving it he died.

The children had meanwhile grown into young men and women. The first summer, when we sent the two girls to a clergyman's family in the country, they stole some rings and came near wrecking our plans. But those good people had sense and saw that the children stole as a magpie steals—the gold looked good to them. They kept them, and they have since grown into good women. They had to be built, morally and intellectually, from the ground up. But in the end we beat Poverty Gap. The boys? That was a harder fight, for the gutter had its grip on them. But we pulled them out. At all events, they did better than their father. When they were fifteen they wore neckties, which in itself was a challenge to the traditions of the Gap. I don't think I ever saw Mr. Murphy with one, or a collar either. They will never be college professors, but they

promised to be honest workingmen, which was much.

What to do with the mother was a sore puzzle for a while. She could not hold a flat-iron in her hand; didn't know which end came first. She could scrub, and we began at that. With infinite patience, she was taught washing and ironing, and between visits from her rascal husband began to make out well. For she was industrious, and, with hope reviving, life took on some dignity, inconceivable in her old setting. In spite of all his cruelty she never wholly cast off her husband. He was still to her Mr. Murphy, the head of the house, if by chance he were to be caught out sober; but the chance never befell. It was right that he should be locked up, but outside of these official relations of his, as it were, with society, she had no criticism to make upon him. Only once, when he dropped a note showing that he had been carrying on a flirtation with a "scrub" on the Island, did she exhibit any resentment. Mrs. Murphy was jealous; that is, she was human.

Through all the years of his abuse, with the instinct of her race, she had managed to keep up an insurance on his life that would give him a decent burial. And when he lay dead at last she spent it all—more than a hundred and fifty dollars—on a wake over the fellow, all except a small sum which she reserved for her own adornment in his honor. She came over to the Settlement to consult our head worker as to the proprieties of the thing; should she wear mourning earrings in his memory?

Such is the plain record of the Murphy family, one of the oldest on our books in Henry street. Over against it let me set one of much more recent date, and let them tell their own story.

Our gardner, when he came to dig up from their winter bed by the back fence the privet shrubs that grow on our roof garden in summer, reported that one was missing. It was not a great loss, and we thought no more about it, till one day one of our kindergarten workers came tiptoeing in and beckoned us out on the roof. Way down in the depth of the tenement house yard back of us, where the ice lay in a grimy crust long after the spring flowers had begun to peep out in our garden above, grew our missing shrub. A piece of ground, yard-wide, had been cleared of rubbish and dug over. In the middle of the plot stood the privet shrub, trimmed to make it impersonate a young tree. A fence had been built about it with lath, and the whole thing had quite a festive look. A little lad was watering and tending the "garden." He looked up and saw us and nodded with perfect frankness. He was Italian, by the looks of him.

One of our workers went around in Madison Street to invite him to the Settlement, where we would give him all the flowers he wanted.

"But come by the front door, not over the back fence," was the message she bore, and he said he would. He made no bones of having raided our yard. He wanted the "tree" and took it. But he didn't come. It

was a long way round; his was more direct. This spring the same worker caught him climbing the fence once more, and this time trying to drag back with him a whole window-box. She was just in time to pull it back on our side. He let go his grip without resentment; it was the fate of war; that time we won. We renewed our invitation after that, and, when he didn't respond, sent him four blossoming geraniums with the friendly regards of a neighbor who bore no grudge. For in our social creed the longing for a flower in the child-heart covers a maze of mischief; and a maze it is always with the boys. No wonder we feel that way. Our work, all of it, sprang from that longing and was built upon it. But that is another story.

Yesterday I looked down and saw our flowers blooming there, but with a discouraged look I could make out even from that height. Still no news from their owner. A little girl with blue ribbons in her hair was watering them. I went around and struck up an acquaintance with her. Mike was in the country, she said, on Long Island, where her sister was married. She, too, was his sister. Her name was Rose, and a sweet little rose she did look like in all the litter of that tenement yard. It was for her Mike had made the garden and had built the summer-house for her and her friends, which they furnished. She took me to it, in the corner of the garden. You could just put your head in; but it was worth while. The walls, made of old boxes and boards, had been papered with colored pictures. The "Last Supper" was there, and some bird pictures, a snipe and a wood-duck, with a wholesome suggestion of outdoors; on a nicely papered shelf some shining bits of crockery to finish things off. A doll's bed and chair furnished one-half of the "house," a broken-down parlor chair the other half. The initials of the four girl friends were written in blue chalk over the door.

The "garden" was one step across; two the long way. I saw at a glance why the geraniums drooped, with leaves turning yellow. She had taken them out of the pots and set them right on top of the ground.

"But that isn't the way," I said, and rolled up my sleeves to show her how to plant a flower. I shall not soon get the smell of that sour soil out of my nostrils and my memory. It welled up with a thousand foul imaginings of the gutter the minute I dug into it with the lath she gave me for a spade. Inwardly I resolved that there should be a barrel of the sweet wholesome earth from my own Long Island garden in that back yard, in which a rose-bush might live, before summer comes again. But the sun?

"Does it ever come here?" I asked, doubtfully glancing up at the frowning walls that hedged us in.

"Every evening it comes for a little while," she said cheerfully. It must be a little while indeed, in that den. She showed me a straggling green thing with no leaves. "That is a potato," she said, "and this is a bean. That's the way they grow." The

bean was trying feebly to climb a string to the waste-pipe that crossed the "garden" and burrowed in it. Between the shell-paved walk and the wall was a border two hands wide where there was nothing.

"There used to be grass there," she said, "but the cats ate it." On the wall above it was chalked the inevitable "Keep off the Grass." They had done their best.

Three or four plants with no traditional prejudices as to soil grew in one corner. "Mike found the seed of them," she said simply. I glanced at the back fence and guessed where.

She was carrying water from the hydrant when I went out. "They're good people," said the old housekeeper, who had come out to see what the strange man was there for. On the stoop sat an old grandfather with a child in his lap.

"It is the way of 'em," he said. "I asked this one," patting the child affectionately, "what she wanted for her birthday. 'Gran'-pa,' she said, 'I want a flower.' Now did ye ever hear such a little fool?" and he smoothed her tangled head. It was the cry of the desert road over which he had come with God knows what a struggle, but I knew that, now it was nearly over, he understood, though the words belied it.

Chips from the maelstrom that swirls ever in our great city. We stand on the shore and pull in such wrecks as we may. I set them down here without comment, without theory. For it is not theory that in the last going over we are brothers, being children of one Father. Hence our real heredity is this, that we are children of God. Hence, also, our fight upon the environment that would smother instincts proclaiming our birthright is the great human issue, the real fight for freedom, in all days.

And Murphy, says my carping friend, where does he come in? He does not come in; unless it be that the love and loyalty of his wife, which not all his cruelty could destroy, and the inhumanity of Poverty Gap, plead for him that another chance may be given the man in him. Who knows?—Jacob A. Riis, in Outlook.

INTERESTING FACTS

"There are now on the foreign field no less than 29,010 mission schools, of which about a thousand are of the higher grades, the total number of pupils being 1,257,645."

"Colleges and normal, medical and theological schools take the more promising graduates of the boarding-schools and train them for special work among their own people.

"These schools and colleges are exerting an enormous influence. They lead many students to Christ. They undermine the superstitions and dispel the prejudices of many who are not immediately converted. They give the missionary access to new villages and zenanas and familiarize the heathen mind with Christian conceptions. They often form the most effective means of reaching the upper classes. Scores of

mission schools are educating the sons and daughters of officials, noblemen, and in some countries, of royal princes.

"All mission schools are uncompromisingly Christian. The Bible is the chief text-book. Jesus is the great Teacher. Prayer is the atmosphere.

"The missionary repudiates the statement of a professor at home that 'The University is not responsible for the character of its graduates.' Character is precisely what mission institutions are responsible for, and in the schools and colleges on the foreign field, the Protestant churches are producing it.

"The opening of Asia to the influences of the modern world and the development of the native churches give special emphasis to the question of higher education.

"Medical work is not a mere humanitarian addition, but an essential part of our service in heathen lands.

"Every non-Christian land is a land of pain. All the diseases and injuries common in America and others far more dreadful are intensified by ignorance, by filth and by superstition.

"The horrors of superstitious mal-treatment of the sick and injured are relieved in many lands only by medical missionaries who walk through those regions of pains in the name and spirit of the Great Physician, cleansing filthy ulcers, straightening deformed limbs, giving light to darkened eyes, healing fevered bodies, robbing death of its sting and the grave of its victory, and showing to weary multitudes that

"Thy touch has still its ancient power,
No word from Thee can fruitless fall."

"1,162 hospitals and dispensaries are now being maintained on the foreign field by the Protestant boards, and they treated last year 2,347,780 patients. No other phase of mission work has done more to soften hearts and to open doors; no other been more fruitful in spiritual results."

"The ordinary missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop. One missionary in China, for example, in addition to the care of a large native church and the teaching of a class of inquirers, had to supervise eleven day schools and thirteen out-stations, draw the plans for and superintend the erection of a brick residence, a school house and several small houses for native helpers. His masons had never seen a foreign house or built a chimney and his carpenters had never made a stairway, so that he had to direct personally every detail from the sawing of the logs and the burning of the brick to the laying of the last roof-tile and the painting and papering.

"The direct preaching of the gospel naturally has a prominent place. There is an increasing number of churches in which there are stated sermons, but the main evangelistic work is done in less pretentious, though not less effective ways. The message is proclaimed in humble street chapels, in crowded bazaars, in secluded zenanas, from house to house, and on long country tours. The itinerations often oc-

cupy several months and include the visitation of hundreds of villages.

"Missionaries whose immediate assignments are to medical or educational work take their turns in country touring.

"Dr. Hunter Corbett of Chefoo, after over forty years' experience, emphatically declares that itinerant preaching pays. It must, however, have the right kind of a preacher, alert, sympathetic and ready in extemporaneous address. It must, too, be followed up by diligent house-to-house work and by free itineration. Few may be converted at the chapel, but prejudices will be removed, hearts softened and thoughts of God aroused. Hearers are often visitors from the country, and months afterward the preacher, visiting some distant village, may be welcomed by a man who first heard the gospel at the city street chapel, and through him gain a foothold in a new community."

ANTI-CHRISTIAN MOVEMENTS IN AFRICA

The Christian Express, of South Africa, says that only the most superficial observers will regard the advance of Islam in Africa as a missionary movement. It is an anti-European movement largely due to the opposition of Africans to European standards and European control. The great battle in Africa is not between Christianity and paganism, but between Christianity and Islam.

Egypt and the North African States are the centers of the anti-Christian and anti-European agitation. Already Mohammedan traders and teachers from Egypt are going all through Africa, and when the Cape to Cairo Railway is completed the movement will be even more wide-spread. Moslems oppose Europeans as enemies of the slave-trade, opponents of polygamy and barbarism, and as advocates of reforms in morals and religion. The European governments have a difficult task before them in their African dependencies, but they have no excuse for existence if they do not govern righteously and with a firm hand in the fear of God. There is no excuse for their favoritism toward Mohammedans or their opposition to Christian missions.

At the last meeting of the Continental Missionary Conference, held at Bremen, Professor Meinhoff gave some "Reasons why Christian missions should not stop before Mohammedanism." His address deserves especial attention, because he visited the German missions in Africa last year and studied the problem of Islam. Professor Meinhoff says that Christian missions must not stop before Mohammedanism, (1) because the gospel is the message of reconciliation to all men; (2) because Mohammedanism does not stop before Christian missions; and (3) because the doors leading to Mohammedan peoples are open. Christian missions must be prepared for the battle, (1) by a better knowledge of Mohammedanism; (2) by an enlarged measure of self-sacrificing love; (3) by a willingness to abandon occidental forms, if only the Gos-

pel of Christ is preached and received in faith. Professor Meinhoff was addressing an audience composed almost exclusively of representatives of liturgical churches and was referring to pictures, crucifixes, and other things still thought of very highly by many German Christians, but despised by Moslems. Professor Meinhoff warned against street-preaching among Mohammedans, especially in places where the missionaries are just commencing, and he upheld the decision of some Christian governments not to allow it in their colonies, because it excites the people and frequently leads to riots and tumults.—Missionary Herald.

NOTES

The Chinese Losing Faith

Western civilization is gradually winning its way into the heart of China. There is a power in the truth of God as it is found in His Word that is sure to cause error and wickedness to crumble. While all nations are feeling the effects of this power, China is especially showing signs of this new life. It has been said that one can not travel far in China until he is impressed with this fact. One missionary writes as follows:

"While traveling from our station at Pang-Chuang to Lintsing this spring, we passed a temple near one of the villages, of which I took a picture, because I felt very strongly that it is typical of the attitude of the Chinese in that densely populated district toward the religion which these temples represent. Every village has its two or more temples, but with the exception of a very, very few all are in the condition represented by this picture. To me there is a great pathos in this, for I cannot but feel that the human heart strove for peace with God but found that the means employed, as represented by this temple sinking into decay, did not bring peace. The back wall of the temple has fallen outward, while the front wall has entirely disappeared. The figures inside, the central image with the eighteen disciples around it, are all made of mud. No one ever comes near, for there is no life to be found there. The greater pathos is that nothing fills the void left by the casting off of these mud images."

Returned Chinese Christian Students

Chinese Christian students educated abroad are a growing factor in China. They are at once a problem and an opportunity. It is sometimes said that these students appear to forget on their return home the Christianity that they have espoused with varying degrees of earnestness abroad. Many, however, become effective forces for good, even though their sphere of service may be at first somewhat restricted. They are the advance waves of a dimly understood civilization: they think and act in ways strange to those who have changed but little during their absence and often

they do not receive the same consideration granted to a foreigner who is expected to do things unlike civilized folk. They have spent several years among circumstances that tend to denationalize them. The consequence is that their attempts to enter into the life of the local church do not induce congeniality. They have, with rare exceptions, to readjust themselves; oftentimes they have to let go of some of their over-ambitious hopes and learn anew how to apply their new ideas. Real tact is needed in bringing them forward—usually they are of the type that will not sit on the back seat.—Selected.

The Brotherhood of the Imitation of Jesus

Mr. Samuel Stokes, Jr., the founder of the Brotherhood of the Imitation of Jesus in North India, has nearly recovered from the attack which was made upon him after the baptism of a high-caste Rajput at Kotguruh. Action was taken by the police against those who had been responsible for the riot and the assault on Mr. Stokes, but when the case came on in court he was allowed to compound the charge for injury, and the government, at Mr. Stokes' request and on his assurance that he believed that such a course would conduce to the peace of the district and to the termination of the present bitterness, withdrew the charge for riot. In the evening of the same day the chief offender, who had hitherto refrained from any appeal to Mr. Stokes for remission of the case, though many of his friends had pleaded for him, came and humbly asked forgiveness for the wrong which he had done. For another of his would-be murderers Mr. Stokes has succeeded in finding work in the neighborhood of Simla.—The Mission Field.

The Work in Philadelphia, Pa.

"The Lord hath done great things for us, whereof we are glad," and realize that "Hitherto hath the Lord helped us."

The Mission enjoys a permanent home, a large, three-story brick building with a side yard so that the assembly room can be enlarged when necessary. The building faces a public square with grass and trees, seats and a fountain in summer, which makes it a good place to distribute tracts, etc. We find among rich and poor that, "A great door and effectual is opened unto us, and there are many adversaries."

These cold winter days it is our privilege to help the needy with food, clothing, etc.

The services are preaching, Sunday school, children's meeting, Bible study, cottage meetings, sewing school and visiting. Thus we labor on, remembering that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Workers.

2151 N. Howard St.

Christian Unity in China

In the mail this week is the news of the coming together of various churches in the vicinity of Tientsin to form the Chinese

Christian Church in that portion of China, independent of foreign control, and centering the effective leadership of the district. As you glance over the world one of the distinctive movements today is this "getting together." Four denominations have absolutely merged their Christian churches into the United Church of South India. Eight denominations in Japan are working shoulder to shoulder with a common hymn-book, a single volume of reports, and the closest co-operation in all educational and evangelistic methods. The Church of Christ in China has become a reality. It is our boast that half of our church-members abroad do not know they are Congregationalists; they are Christians—let that suffice.—American Board Bulletin.

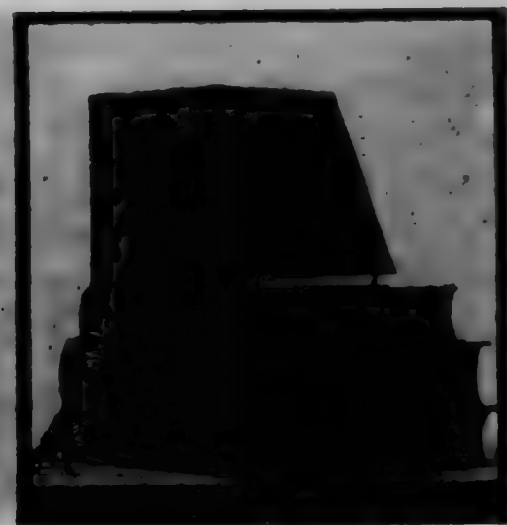
An army of over twelve hundred young men and women, the flower of American colleges, has gone into service on the foreign mission field in the four years between 1906 and 1910. This is tangible and splendid results of the Student Volunteer Movement.

Home Missionaries in Korea

A missionary of Seoul, on the way home from a service outside the East Gate, overtook a couple of women with their Bibles and hymn-books, tied about their waists climbing one of the hills. On asking one of them, whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Although the hill was rather steep, the women did not seem to notice it, and when we stopped, after some puffing on my part, I asked their ages. The one said sixty-six, the other sixty! "Does not this walking tire you?" I asked. "Oh, no," they replied, "for we go so often, and much farther than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians?—Missionary Herald.

Bishop Vincent of South Ohio in a Men's Meeting recently said, "The salient fact of the new missionary work is the comparatively short time in which the Church has gained a world-vision. It took 300 years to evangelize the shores of the North Atlantic, but suddenly in the last one hundred years, the whole world has had its chance to hear the message and in these latter days at least the laymen as well as the clergy have caught the vision, and demand a share in the enterprise. They have seen commercial opportunity become world-wide, and so far as they are religious men they desire that the missionary cause shall make a like advance. This is the meaning of the Laymen's Missionary Movement. The question is: How may we best utilize that tide?"

In Hong Kong alone within three days 11,000 Chinamen voluntarily have discarded their queues.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

III

Leviticus

The Peace Offerings of the law were among the most common of the offerings. This class of offering is also one of the most significant of all. With this as with all the rest, the description given of it in Leviticus will apply to any and all Peace Offerings. By the description of any sacrifice one may determine to which class of offerings it belongs. All of the different offerings were used in many different services and circumstances, but they always retained their identity and their meaning.

THE PEACE OFFERING.—Lev. 3.

I. The Nature of It.—Lev. 7: 15, 16.

1. A thank offering.
2. A voluntary offering.
3. An offering for a vow.

II. Kinds.—

1. Only that which is perfect.—Lev. 22: 21, 22, 24, 25.
2. More than seven days old.—Lev. 22: 27.
3. Male or female of cattle.—Lev. 3:1.
4. Male or female of sheep.—v. 6.
5. Of the goats (sex not specified). v. 12.

II How Offered.—

1. Before the Lord.—Vs. 1, 7, 12.
2. Laying the hand on the head.—Vs. 2, 8, 13.
3. The offerer killed it before the door of the tabernacle.—Vs. 2, 8, 13.
4. The priests sprinkled the blood on the altar.—Vs. 2, 8, 13.
5. The blood sprinkled on the altar.—Vs. 2, 8, 13.
6. The internal fatty parts, and the "rump" of the sheep, the fat tail of the Syrian sheep, burned on the altar.—Vs. 3-5, 9-11, 14-16.
7. The breast, a wave offering for the high priest.—Lev. 7:31.
8. The right shoulder the heave offering for the priest who offered the fat and the blood of the offering.—Lev. 7:32-34.
9. The remainder of the animal belonged to the one who brought the offering. It was his to feast upon with his family or his friends.—Lev. 7:15-21.
 - a. The same day if a thank offering.
 - b. In two days, if a free will or vow offering.
 - c. What remained after the limited time, to be burned.
 - d. Not to be eaten at all if the flesh of the offering becomes by any means defiled.—Lev. 7:19.
 - e. Not to be eaten if the offerer is or becomes by any means defiled.—Lev. 17:20, 21.
10. Accompanied with meat or meal offerings.—Lev. 7:12-14.
 - a. Unleavened cakes.

- b. Leavened cake as a heave offering to be the portion of the priest who sprinkled the blood of the offering.

III. Significance—Fellowship.

The first fact of fellowship expressed in the peace offering is that of the believer's fellowship with Christ as an offering to God. The female offering is a type of the Church, shares equally with the male, the type of Christ, as an acceptable offering on the altar. What Christ is before the Father, the believer also is through Him.

The second thought expressed in the sacrifice of the peace offering is that of thankfulness. It is offered by any one who desires to give expression to his gratitude to God for some special favor, or because of some special desire to show the delight of the soul in the mercies of God, or because of a vow or promise which the soul has made to return to God an expression of praise for His special favors shown. It is not an offering made to secure peace; it celebrates the condition of peace already existing and which was secured by the offering of atonement.

The third expression is that of the communion of the soul with Christ and with God. "Truly, our fellowship is with the Father and with His Son Jesus Christ." All that is of virtue and goodness and is holy within, the perfections and spiritual graces, represented by the fat of the offerings, is accepted of God. He it is that looketh on the heart and knows what is the mind of the Spirit who searches the deep things of the heart. He accepts the faith of the believer and justifies him because of the perfect spirit represented by that faith. That is God's portion of the sacrifice. It was burned on the altar. The breast was the portion assigned to the high priest and his sons. It may represent the love or the affection of the sacrifice. Love is due to Christ in every act of the believer's service or faith to God. In Christ God's love is manifested to us, and in Him

our love is again revealed to the Father. The right shoulder was the part assigned to the priest who sprinkled the blood and offered the fat of the sacrifice on the altar. As representing the believer's life as a sacrifice, this portion would again be assigned to Christ in His special ministry for us. The shoulder represents strength, hence service. Three important things in connection with the believer's offering of himself to God are thus brought out in this sacrifice: loving God with the soul, heart and strength. This service must be a spontaneous one, else it will not be a peace offering.

To look upon the peace offering in the light of Christ's offering of Himself for us, we see all of His divine perfection offered on the altar and His blood sprinkled upon the altar to meet the demands of God's justice and atone for our sins. We see His love consecrated to the service of mediation for the sins of the whole world. We see His strength devoted to the support of His family of priests who minister before Him in holy things. We see Him the delight and joy of every soul who has accepted the favors and mercies of the Lord, and who realizes the fulness of the love of God which brought to men such a glorious salvation. The whole Christian life should be an expression of thanksgiving for the exceeding riches of the grace of God to men. "We love Him because He first loved us."

He who presents his body a living sacrifice, holy, acceptable unto God, does so **because of the mercies of God.** He is not conformed to this world but transformed by the renewing of his mind to prove what is that good and acceptable and **perfect will of God.** He makes of his body not a whole burnt offering, but a peace offering—a token of his love and appreciation of what God has done for him and a means by which God may prove to him what the fulness of His love is to those who love Him. We give to Him the small portion of the sacrifice and He gives to us the large portion. He makes for us a feast of good things in Christ and in our joy in our service for Him.

DEVOTIONAL STUDY

III

Galatians

In the second chapter of Galatians, the apostle gives several proofs that the doctrines which he taught were in perfect har-

mony with the Gospel as taught by the apostles in Jerusalem. If the churches in Galatia were intending to depart from the

faith which he had taught them, they could not do so on the grounds that the Church in Jerusalem, under the authority of the apostles "of reputation," was teaching a different doctrine. To prove the harmony of the doctrines of Paul and Peter would prove false the teachings of the "troublers" among the churches in Galatia.

It would scarcely be proper to say that the apostle used strategy in his contentions for the principles of the Gospel as revealed to him. The Gentiles were to be accepted with the Jews in the same relationship with Christ. In order to bring this about the question of circumcision must be settled. Timothy, whose mother was a Hebrew, was circumcised because the law could perhaps have some claim on him. Titus was a Greek and there could be no demands made on him, since he was not a son of Abraham according to the flesh. Because of this fact, Paul did not compel him to be circumcised and took him with himself and Barnabas when visiting the Church and the apostles at Jerusalem. In this thing the apostle acted with great judgment and in the full expression of the nature of the Spirit of Christ. Titus was an example of the work of the Holy Spirit among the Gentiles. He was accepted by Barnabas, a special representative of the Church in Jerusalem (Acts 11:22) and was accepted also by the chief persons of the Church in Jerusalem. Thus, if one Gentile had been accepted without circumcision, all are equally acceptable. The Church of Jerusalem could not accept one Gentile convert without accepting all of them, and under the same conditions.

The opposition against the truths which were advanced by the Church were chiefly carried on by those who were not grounded in the faith and who laid special stress on some special work or works which should characterize the believer as a true disciple of Christ. It is true that Christ gave certain commandments which should be observed and will be obeyed by every one of His children as a mark of their love for Him; but the introduction of the dead things of the fulfilled law and the useless inventions of men into the Gospel as means by which men are justified before God, is not according to the teachings of Christ and is not the wisdom of God. It was such a class of teachers who wished to spy out the liberty of the apostle and whom he opposed in order that the "truth of the gospel" might remain with the Church (V. 5).

The whole argument of the epistle is a contention for the truth of the Gospel. It is based upon the principle of justification by faith in Christ alone. It is refreshing to read the rehearsal of the conference of the great leaders of the early Church—the men upon whom the whole Church was built. They are truly the foundation stones of the house of God. The right hand of fellowship extended to the apostles, Paul and Barnabas, reaches down through the ages of the Gentile Church and today we grasp that hand or welcome into the family of Christ, and fellowship with the apostles of Christ. Through the hands of the apos-

tles, Paul and Barnabas, we greet as brethren all of that family which has stood nearest to God in the ages past, and grasp the hand of Abel and of Adam. Ages past and the ages to come, met and were joined together eternally in that hand-shaking.

The nature of the works of the early Christian Church, both among the Jews and the Gentiles, is manifested in their particularly remembering the poor. Perhaps in no other way is the love of Christ so clearly shown. Himself of the poorest of men, the poor were His brethren and friends. His life was spent in ministering to them. Their needs were supplied, their sicknesses were healed, their hearts were comforted by His truths. They were ready to come, to hear and to follow. The best memorial of Christ and His work on the earth is the Church's ministry to the poor (V. 10). It was this work of mercy which the apostles enjoined upon the Gentile believers. How different the teachings of the Judaizers in the churches in Galatia!

The following verses of the chapter (11-14, 15-21) deal with the conduct of Peter and other Jews from Jerusalem when at Antioch, and Paul's judgments concerning their conduct. The cause of the trouble was the attitude of certain brethren who had come from Jerusalem. They continued to have no dealings with the Gentiles. Because there were no Gentile members in the Church there, they had never had occasion to decide what their attitude should be toward them. At Antioch, they met different circumstances and could not, according to their Jewish consciences, mingle with Gentiles. On account of not offending these tender consciences, Peter, and even Barnabas, were led to withdraw from fellowshiping with the Gentiles. Paul's sentence concerning them was, "that they walked not uprightly." If Peter was the apostle to the Jews, his position would determine the attitude of the Jews toward the Gentiles, and this forms the basis of Paul's arguments against the false teachers in Galatia.

The apostle to the Jews had acknowledged the Gentiles as accepted of God by

freely mingling with them and living "after the manner of the Gentiles" (V. 14). If it was right for Peter to live thus, why should he require that they should live after the manner of the Jews in order to be justified? If a Jew could live as the Gentiles and be justified, the status of the Gentiles was settled.

Justification is not secured by good works. Even the Jews, who have the best moral laws and to whom have been committed the oracles of God, did not claim to be justified by the deeds of their law. They realized that no flesh could perfectly fulfil the demands of that perfect law. It was this knowledge that led all of the apostles to accept Christ as their justification. If the good man under a good law could not thus be justified could a poor Gentile thus be justified? Even as neither could be justified by the law so must both find their salvation by faith in Christ (Vs. 15, 16).

The third point which the apostle argues against the teachers of circumcision is, that, if men are not brought to justification by the deeds of the law, but by faith in Christ, and endeavor to complete their righteousness by some of the ordinances of the law, they admit by so doing, that justification in Christ leaves them in sin and Christ is therefore a minister of sin. The truth is, by the law we become dead; by the faith of Christ we are made alive and are fully justified without the law (Vs. 17-21).

It is of the greatest importance that we understand the fulness of the grace that comes to the believer through Christ. The law can bring nothing to us but the knowledge of sin. It can do nothing further than to condemn us to death because we are found in sin and cannot by our strength fulfil what the law demands. Thus are we driven by the hopelessness of our position to seek the only means of justification which God has given—faith in Him who was sent to "deliver us from this present evil world." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of him who loved me and gave himself for me."

EXTENSION BIBLE COURSES

There has been a remarkable increase in the interest in Bible study in the recent past. The Church is beginning to realize the need of becoming more familiar with the Word which is the foundation of her faith and the hope of her salvation. The workers of the Church, besides the ministry, realize more than ever their need of preparation for more efficient service and their ability to give a reason for their hope as well as to give instructions to others from the Book of Life.

Many are availing themselves of the advantages given by such institutions which offer special courses in Bible study and Christian work. Where one is in a position to take such a course there are many who have the desire and ability to do such work; but who are not in a position to do

so. These institutions are doing all in their power to encourage Bible study. Their efficiency is proven by the fact that their special courses are sought after and are better attended each year. The work done is just such as the average worker in church and Sunday school would require, both as to information and methods by which he would be able to carry on his work and studies more efficiently during the year.

In a few localities Bible Study classes have been organized to study the Bible together each week. Some steps have been taken in some large congregations toward organizing and conducting a course of Bible studies extending over a period of several weeks, thus giving those who desire the advantages of continued study. This method has proven both expedient and pro-

fitable, and would prove a great benefit to any congregation. The great lack in any case, whether meeting once a week or continuously for several weeks, has most often proven to be a proper system and qualified leadership. There are a great many good Bible students and good teachers in the Church, but it is not so often the case that the two qualities are combined. The good teacher has not been qualified as a teacher of the Word because he has not had the advantages of study and training in the teaching of it. One must become familiar with the Bible before he can tell it to others. So long as we have but a few institutions and a few who claim the benefits of them, the Church will lack in knowledge and in workers.

In order that the Church at large may be benefitted by the best things which she has, these must be taught to the Church as rapidly as possible. A great many of our young people who are qualified to be of great benefit to the Church are absorbed in their own interests and cares or are so situated that they cannot do as much good as they would like. Consequently the Church fails to realize much of the good which she expects of her own institutions, whether schools or missions.

There is, however, another way of bringing these benefits directly to the churches and under the supervision of and in co-operation with the workers and the ministry of any congregation, and the advantages of such a plan are evident. Any congregation could organize a class of those who would desire to devote some special time to Bible study. Their desires could be made known to any of the Church institutions that have had these special courses of Bible study and these could arrange to supply qualified instructors to take charge of the classes and carry on the work in harmony with the special courses of the institution, or such other courses as they might desire to arrange with the congregations. Again, many of our young people have had some such special course, as the "Short Bible Term." Their experience could easily be utilized by their taking up similar work in any place, to their own benefit and that of the Church. If possible, let us have the good things and the needful spread abroad so that many shall be blessed, the Cause made more prosperous and many more souls be saved through the Word of God.

The Workers' Column

PHILEMON

Some points noticed in the study of the book of Philemon.

Theme.—Paul's intercession for Onesimus.

Central Truth.—Paul's love for "the least of these."

Key Verse.—"Receive him as myself." V. 17.

Author.—Paul, the apostle.

Internal evidence of authorship: First word—"Paul." In the nineteenth verse we

have, "I, Paul, have written it." The mode of address, greeting and salutation is almost identical with that in other epistles as Colossians, Ephesians and Philippians. There is also the usual thanksgiving and prayer before the main body of the letter.

Time.—We know it was written the same time as the epistle to the Colossians because: (1) Onesimus was sent along with Tychicus to carry the letters (Col. 4:7-9); (2) The same persons send greetings in both letters.

Occasion.—Onesimus had been a slave of Philemon's. For some reason he ran away taking some of his master's money with him. He found his way to Rome and there came in touch with the apostle Paul who was then a prisoner in Rome. Through Paul's influence he was converted and made himself dear and almost indispensable to the apostle. But Paul sent him back to Philemon and wrote a letter, the purpose of which was to restore Onesimus to the fellowship of Philemon.

The main body of the letter is composed of arguments in behalf of Onesimus. Paul tells how dear Onesimus has become to him; he uses a play on words showing how Onesimus, whose name means "profitable," has now become profitable; he shows consideration for Philemon's wishes; he brings in the possible providential part in the "departure" of Onesimus; he reminds Philemon that he is indebted to Paul for his own life; he offers surety for any wrongs Philemon may have suffered; he enters a plea for himself and last of all he seeks to win Philemon by an expression of confidence in him.

There is a beautiful typical significance in the book. Philemon is a type of an offended God; Onesimus represents the sinner who is far away from God, and separated from Him by wicked works; while Paul is the type of Christ, the sinner's Mediator who pays all his debts and reinstates him in favor with God.

ORIGINAL OUTLINE OF PHILEMON

I. Introduction.—Vs. 1-7.

1. Address and greeting.—Vs. 1-3.
2. Thankfulness and prayer.—Vs. 4-7.
 - a. Reasons for thanksgiving—
 - (1) Philemon's faith in Christ.—V. 5.
 - (2) Philemon's love toward all saints.—V. 5.
 - (3) For Philemon's kindly ministrations.—V. 7.
 - b. Reasons for prayer—
 - (1) For the salutary effect of Philemon's faith.—V. 6.

II. Onesimus entreated for.—Vs. 8-21.

1. Manner of entreaty—in love.—Vs. 8, 9.
2. Subject of appeal—Onesimus.—V. 10.
3. The arguments.—Vs. 11-21.
 - a. Onesimus was profitable to Paul.—Vs. 11-13.
 - b. Was as his own heart.—V. 12.
 - c. Awaited Philemon's decision.—Vs. 14, 15.
 - d. "Departure" perhaps providential.—V. 16.
 - e. Onesimus a "brother beloved."—V. 16.
 - f. Provision for righting of wrong.—Vs. 18, 19.
 - g. Confidence expressed in Philemon.—V. 21.

III. Conclusion.—Vs. 22-25.

1. Paul's hope of release.—V. 22.
2. Salutations of fellow laborers.—Vs. 23, 24.
3. Closing Salutation.—V. 25.

—Martha Shenk,

Hesston Academy.

MY SHEEP

John 10:27.

- I. Know Me.—(See also V. 14.)
 1. As the Son of God.—V. 36.

2. As the Door of the sheepfold.—V. 9.
3. As the Good Shepherd.—V. 11.

II. Hear My Voice.

All other voices are strangers and robbers.—Vs. 5, 16.

III. Follow Me.

To eternal life.—Vs. 28, 29.

—J. S. M.

MY GOD

John 20:17.

1. God is Love—Dwelling.—I Jno. 4:16.
2. God is Light—Walking.—I Jno. 1:5-7.
3. God is Spirit—Worshipping.—I Jno. 4:24.

—J. S. M.

The Bible Class

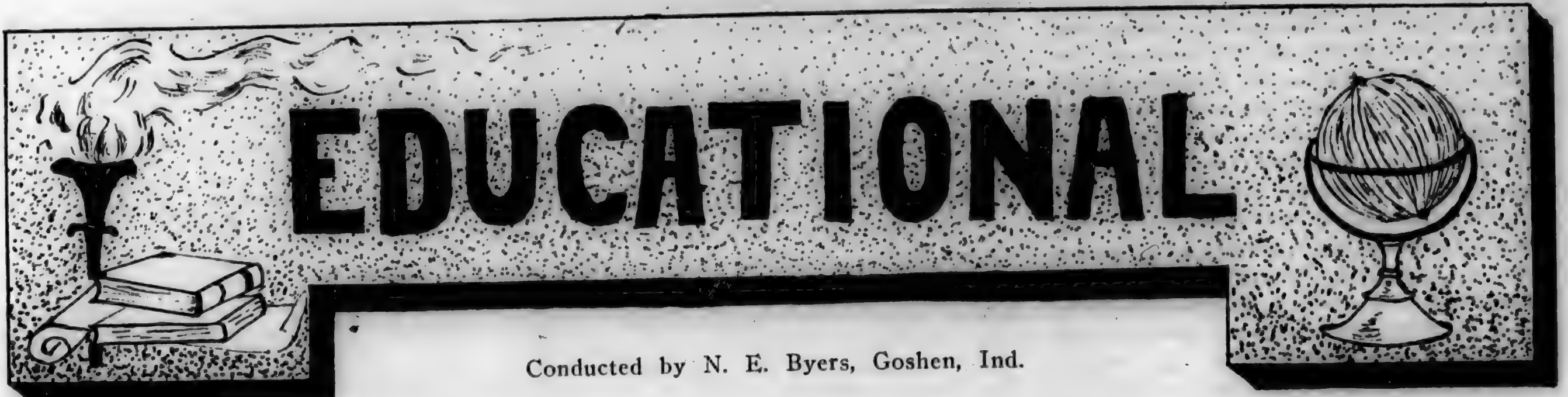
THE BIBLE CLASS

Masontown, Pa.

The congregation at this place is conducting a Bible Study Class. The methods and subjects are such as seem best adapted to the needs of the congregation and is somewhat experimental. At present they are engaged in studying the typical teachings of the Old Testament. There are many who do not seem to appreciate that the Old Testament is more than history. Our efforts are to show that the Old and New Testaments belong together. Our first lesson was "Adam," an intended type of the "Second Adam." The second lesson "Noah, his ark and the flood." The interest is good and the workers pleased with the results thus far.

Scottdale, Pa.

The interest in our Bible Class work is deepening. Each recitation is becoming more and more interesting and helpful. While the time allotted to the recitation is not sufficient to thoroughly discuss in detail the work of the week, we endeavor in the class to bring out some central truths with which the truths brought out in the individual daily study may be associated. By frequently reviewing the principal events in the life of Christ we hope to be able at the conclusion of the course to have a general and clear outline of the life of our Master fixed in our mind. This will give us a basis for further studies in Holy Writ and enable us to understand and interpret more clearly the teachings of the other books of the Bible. In our last recitation (Feb. 7) we studied the events of the Judean ministry. The discussions in the class were illuminating and practical. The results of a systematic, daily, devotional Bible study are already being manifest; namely, a growing desire for a deeper spiritual life, a more intense prayer-life and a greater liberty in witnessing for Christ. May these studies go deep into our lives and may the Word be allowed to thoroughly wash us through the power of the Holy Spirit is our prayer. Jno. 5:39.



Conducted by N. E. Byers, Goshen, Ind.

THE FARM AS AN EDUCATIONAL SCHOOL

One of the problems of our growing cities that is puzzling educators, social reformers, employers of labor and labor leaders is—How shall the many boys who are expected to become laborers in our many industries be trained so as to be efficient workmen? Fortunately the farmer boy has a much better opportunity of learning his

occupation. The wise father can make the farm and its varied work a great opportunity for the education of his boys. Not only will they learn how to perform the work of a profitable occupation, but the mind will be instructed and disciplined in learning much of animal and plant nature, the soil and the weather, machinery and tools, and in using good judgment in performing many difficult tasks in all sorts of situations. Farmer boys should be grateful for this unusual privilege.

LEYDEN

J. S. Umble.

We left the Hague for Leyden early in the morning. The rain was falling in torrents, but we were becoming accustomed to the eccentricities of Holland's weather and were not in the least disturbed by it. Neither was any one else. As we sped through the country we even saw men cutting grass for hay. They were mowing with scythes and were cutting it off so close to the ground that hardly any stubble remained.

We often wondered how they cured the hay, for during our two weeks in Holland, in which time we covered the larger part of the little kingdom, it rained every day but one. In the morning when we awoke the rain seldom failed to come down in torrents. Then followed a steady drizzle till eight or nine o'clock, when suddenly the clouds broke and for the remainder of the day it seemed that it could not rain for days to come. On the very next morning, however, there was the same down-pour of rain, succeeded by the same fog and drizzle, the same sudden change to fair weather and another ideally beautiful day followed by an equally beautiful evening with not so much as a speck of mist in the clear star-filled sky.

So it was on this particular morning. From early dawn till long after we reached Leyden the water simply fell in sheets and splashes from the low-hanging clouds. By nine o'clock the rain had ceased, the chill left the air, the sun shone brightly and the whole sky was of a beautiful blue as soft and mild as the South.

We were reminded in going from the Hague to Leyden that it is worth what it costs to stay in the Netherlands merely to take a little trip through the country. Ev-

erything is so absolutely clean and so delightfully fresh. All western and central Holland is a grand park. The principal country roads are paved or macadamized. Usually the center of the road is paved with a thirty-inch strip of paving-brick laid on a stone or concrete foundation and bordered on each side with a broader strip of crushed stone. We saw men sweeping the country highways with a long broom that looked like a large bunch of long switches tied to a broom handle.

Between the Hague and Leyden, the only occupations of the peasants seemed to be dairying, truck-farming and flower-gardening. Here is a long level field with

huge piles of slowly curing hay; here another with the grass just cut and still lying fresh and unwilted where the mower's scythe has left it; here on the other side of a tiny canal only the very short stubbles remain for the hay has been hauled into the farmhouse and stored away under the wide, low thatched roof; here the grass is still uncut, standing somewhat higher and coarser, and thicker on the ground than our blue-grass. In the remaining fields, hundreds of sleek, contented, black and white cows are feeding on the fragrant herbage.

As our train nears a village or a city, the pastures and meadows give way to large areas of vegetable and flower gardens. The garden plots are very small, often only a few rods long and a few rods wide, but the soil is so rich, so deep, and so productive that several crops a year can be raised on it. We were told that one of these tiny gardens occupies the entire attention of a whole family the year round. There are no fences, but each little garden is surrounded by tiny canals that separate it from its neighbors.

Leyden with its sixty thousand inhabitants is a quiet city of culture and refinement, full of students and professors and of soldiers in bright-colored uniforms. We Americans know it as the seat of a famous university founded in 1575, as the home of



Interior of St. Peterskerk

the English "Pilgrims" for some years before 1620, and on account of its loyalty to William the Silent in the darkest days of the Spanish regime.

One obtains a good idea of the terrible siege of Leyden by the Spaniards in 1573-1574 from reading the excellent story, "The Burgomaster's Wife" by Georg Ebers, a German. More accurate and hardly less interesting is the story of this siege written by our American historian in his "Rise of the Dutch Republic."—May I digress here long enough to suggest that a careful reading of Motley's history is an indispensable part of one's preliminary preparation for a visit to Holland? Begin with the chapters that deal with such events as the capture of Breda, the siege of Leyden, the assassination of William of Orange, and the death of the noble De Witts. Then you will not only willingly but eagerly go to the beginning and read the entire three volumes.—For a year the brave burghers of Leyden withstood the awful siege with all the horrors of famine and pestilence. Finally William the Silent cut the dikes of South Holland and the ocean crept slowly in. Then a storm from the sea rolled the great waves in across fertile fields and beautiful gardens. The salt water ruined the soil but the Spaniards were forced to raise the siege, and brought supplies to William's faithful friends of the grain and fresh food they so sorely needed.

Tradition says, that to reward them for their heroic defense William offered the city its choice between a university and being released for many years from the duty of paying taxes. The city, so the story goes, chose the university. The school soon became famous and during the first half of the seventeenth century was the home of the greatest scholars in Europe. The churches of Leyden are full of the tombs of great scholars who have been professors in the university. At present about fifteen hundred students are in attendance every year and the medical and natural science faculties are so strong that they attract students from every quarter of the globe. At the time we were in the city the entire town seemed to be turned over to the students. The principal streets were literally lined with flags and bunting. A great festival seemed to be in progress with a grand parade and pageant, boat-races, water sports and athletic games of all kinds. It was the last week of school before the brief summer vacation and every one appeared to have laid aside his books.

The English "Pilgrim Fathers" left behind them very few evidences of their stay in this city of art and letters. In St. Peterskerk we stood in the same high carved pulpit with its large overhanging canopy in which the pious patriarch, John Robinson stood and preached to his fellow pilgrims on the last night before the departure for England to set sail for America on the "Mayflower" and the "Speedwell." A few of the gravestones on the floor of the church bear English inscriptions setting forth the virtues of some faithful pilgrim who had come to the end of his earthly wanderings. Robinson himself died in Ley-

den and was buried in St. Peterskerk in 1625 although he was the author of the movement to send the pilgrims to America. The house in which he lived is just across the street from the church. In 1891 the Congregational Churches of America erected a tablet in memory of this great man of God. It is set in the walls of the historic old church where he preached from 1609 to 1625.

The illustration shows how the interior of this Catholic church built in 1315 has been filled up with benches and chairs to meet the requirements of Protestant modes of worship. The great pipe organ hangs half way up the west wall without any visible supports and appears to cling to it like a swallow's nest. The "John Robinson pulpit" with eight or nine stone steps leading up to it and its beautifully carved canopy above it is fastened to one of the pillars on the west side of the nave. The double aisles on each side of the nave are shown, but one obtains a very imperfect idea of the dimensions of the immense structure. The large pillars in the rows between the nave and the inner aisle are considerably over six feet in diameter while the others between the inner and outer aisles are only a trifle smaller. Then again only a little more than half the length of the church is shown in the illustration. These Holland churches are usually so large that considerably less than one-third of the floor space is used by the present congregations. To obtain an approximately correct idea of the church interior shown in the illustration, the latter should be held away at arm's length and the imagination must supply two hundred feet of distance between the nearer seats and the organ on the farther wall.

Aside from its historical associations Leyden has many objects of interest to detain the passing tourist. Like most of the leading cities of Holland, it has an art gallery of considerable note. Some of the great Dutch artists are represented by good pictures, but by far the larger part of the

collection must be considered as relics or at best as showing merely the development of Dutch art. This would be one of the best places in Holland however to study Jan Steen if one had time for detailed study. His canvasses reek with naturalism and realism, but his keen analysis of human nature and his lively interest in, and sympathy for everything human makes him easily the favorite of the collection. He seems strangely out of place among so many cold, stiff, formal, florid daubs that appear so sternly correct and proper yet fail utterly to tell a story of human interest or bear a message to the human heart.

Leyden's Museum for Antiquities is easily among the foremost in Europe. The collection of Egyptian antiquities is certainly not excelled in continental Europe. Especially valuable and interesting is the part of a tomb of an Egyptian nobleman who died about the year 3000 B. C. It is set up as it was found by the excavators and visitors are allowed to enter it in charge of an attendant. In the interior are numerous relics representing all kinds of scenes from daily life, agriculture, fishing, hunting, building, etc.—"so the deceased might know how to make a living when he awoke," the attendant said.

The "Meermansburg" was formerly a nobleman's castle and is now a sort of museum. One picture in the little hall fitted up for a picture gallery is especially good. Just as we entered the building an American woman, one of New York's "four hundred," was trying to persuade one of the directors to sell her the picture for sixty thousand florins (twenty-four thousand dollars). We asked the attendant if her offer would probably be accepted. He shook his head slowly as he smiled and said, "If we should sell our last treasure who would then pay a quartje (ten cents) to see the Meermansburg?" So the portrait of a young woman, probably painted by Franz Hals, will remain in the historic old castle.

Akron, Ohio.

RUGBY

H. G. GOOD.

The words "public schools" convey to an Englishman ideas very different from those with which we of America associate them. There, as here, public elementary schools are for the younger children, there they are patronized chiefly by the poorer classes. A small weekly tuition fee was formerly charged but they are now mostly free, open to governmental inspection and receiving governmental support.

But an Englishman would never speak of these as "our public schools," because the name has been preempted by schools of another type, schools bearing some resemblance to the better American preparatory schools, such as Lawrenceville, Phillips Andover, or Groton. There are perhaps forty or fifty public schools in England. The number would vary with the authority that made the classification. Any list aiming to

give the names and dates of foundation of the oldest and most celebrated of them would include the following: Winchester, 1387; Eton, 1441; Shrewsbury, 1551; Westminster, 1560; Rugby, 1567; Harrow, 1571. Thus several were in existence before the discovery of America; and all those here mentioned were founded before or during the Elizabethan Era. They are for boys between the ages of ten and nineteen and their immediate object is to prepare these boys for the universities. They charge for board, room and tuition, from five hundred to one thousand dollars a year. So they are by no means "free" schools. Their curricula have been and still are largely classical three-fourths of their energies having until very recently been devoted to Greek and Latin. Fortified by heavy endowments and with a long and honorable

history behind them they have educated many generations of England's greatest soldiers, statesmen and scholars. There is some truth and some poetry in the statement that England's battles have been won on ball-fields and in the class-rooms of her public schools.

Besides these, there are a large number of day schools, mostly modern, that perform similar functions, but it is of these old boarding schools and particularly Rugby that we here speak.

In July, 1567, when Shakespeare was a boy of three years one Lawrence Sheriff made a will endowing a public school for Rugby, on the banks of Shakespeare's own Avon. He willed for the purpose a hundred pounds in money, and some land. The land has since increased enormously in value producing a yearly income of thousands of pounds, furnishing a splendid foundation for the institution.

Among the oldest buildings of Rugby are the Master's house, the habitation of the famous Dr. Arnold. His study and the bedroom where he died have ever since been hallowed spots to every Rugbeian. Here is the library where the "Sixth Form" was taught and where in June the examinations were held before the Board of Trustees. Its high windows "richly dight" with the initials (L. S.) of the founder and with various coats of arms; its dark oak paneling, black with age and elbow-grease; its massive gallery running round; its antiquated book cases all conspire to call up the long past years whose child the building is. Here too is the chapel where Arnold preached his clear and straightforward sermons to the boys in his charge. It is in the chancel of this chapel directly under the communion table that his remains are at rest. The building and the services as conducted by England's great teacher, "who was fit to be a prime minister," have been eloquently described in "Tom Brown's School-days." This book gives us the most sympathetic portraiture of Arnold that we possess. These old edifices are surrounded by many newer and more convenient structures that now minister to the needs of Rugby's boys.

At Rugby the boys live in houses holding forty or fifty of them. Each house is under the supervision of a master who lives with the boys. They sleep in large bed-rooms, twelve or fifteen in a room. Every one who has read "Tom Brown" recalls, at once, the incident which occurred when little Arthur first said his prayers in the big bedroom. In daytime the boys live singly or by twos in their private studies, monkish cells, which are thought to be very commodious when not less than seven feet square.

There are set times for doing everything—as must be the case whenever a large number of people are to co-operate. Breakfast is at 8:30, dinner at 1:30, and the hour for tea varies in different houses and with the season of the year. The masters dine with the boys, which no doubt improves their manners, and is a wholesome check on poor food and shabby, not to say sinful, preparation. There are regular times for

prayers, for play, for "calling-over" and "locking-up."

The studies are very largely classical, as befits the upper middle class—the most conservative stratum of conservative England. The courses have been much modernized during the last century but Greek and Latin are yet considered the fittest studies for young English gentlemen.

Some of the Rugby sports are famous, notably football and cricket. Indeed, football has carried the name of Rugby farther than the school's great and unquestioned service to the cause of education in England. Institutions like men often become famous for diverse reasons among different classes. The thoughtful admire Lincoln for his nobility of character, his lofty statesmanship, his Americanism; the thoughtless catch only the spectacular in his life. So with other institutions and other men. Rugby would still be Rugby if the boys had

played only cricket and "hare and hounds." "Hare and hounds" is a chase in which the hares carry bags containing quantities of shreds of paper which they are required to scatter along their course as "scent." The hounds after a stated time follow and try to overtake them. In the Great Crick run, a regular event, they aim to cover the course of thirteen miles in eighty-four minutes or less. The Avon river was formerly used for bathing, but in these luxurious days the boys have access to a costly swimming pool in the gymnasium.

Among the many famous men who have gone out from the school one may recall several of the most famous: Dean Stanley; Cave, the founder of The Gentleman's Magazine; Walter Savage Landor; Thomas Hughes; General Abercrombie and Arthur Hugh Clough.

Camden, N. J.

AGRICULTURE IN THE PUBLIC SCHOOLS. WHY?

J. H. PEACHEY.

Conservation has become a watchword. In its application it is far-reaching. The statesman considers the welfare of the nation in the conservation of our natural resources. The manufacturer applies the principle to the cost of production and conserves energy. The merchant knows the "ins and outs" of his business and conserves labor. Transportation companies know the amount of energy in a pound of coal when applied to the moving of freight. This is the result of education applied to these various lines of activity.

But what of the conservation of the boys and girls, out in the open country? What of their education? What of the application of the school life to the farm life? It is a lamentable fact, that their education has been away from the farm toward the city. Is it not true that the farm boy can leave the school at any age he pleases and know practically nothing of his future business as a farmer, because there is but little taught there that touches his immediate interest? In other words, "Country schools do not prepare country children for country life."

Many parents are anxiously waiting for an opportunity to sell the old farm and move to the city. The mother, forgetting the habits of industry that made her life worth living, looks toward the town as a safe retreat for her daughters. She wishes for them an easier life than was hers. To secure these advantages the farm home with all its hallowed associations is abandoned for the city.

The father having mined the soil, lo, these many years, can no longer reap the bountiful harvests of years ago, wears a discouraged expression and says farming doesn't pay. He has done the best thing possible to drive the boy from the farm. To him the city is a refuge. But what of the family, with the sons as wage-earners always on a salary, the daughters in the de-

partment store or the factory? Whence cometh the man, free and independent, and the woman, the queen of the home?

This is education. What of the course of study? Where are the graduates? Who preaches the baccalaureate sermon? Who delivers the class address? What was the theme? Was it true conservation, whose ultimate end is the betterment of human life? "And he builded a city."

Need we ask why the boys and girls are leaving the farm? Why the decrease in population in many rural districts? Think of the tremendous growth of the cities! Evidently there is a reason for this. In part, at least, it is attributable to our system of education.

However, we can not expect to retain all the boys and girls on the farm. The city needs them, must have them. Were it not for that strong, forceful current of human life pouring into the city from the country, the city could not live. True it is, that a very large majority of the men and women that drive the business of the world today, came either directly from the rural districts, or were only removed one generation.

It seems probable that both city and country is suffering today because too many young people have gone cityward. On the one side there is a scarcity of labor, high cost of living and the bread line. On the other, we have insufficient farm help, abandoned farms, over-exertion and too much drudgery. In many places, too few farms are operated by their owners. This condition does not represent the best things in farm life.

Evidently a change is desirable. That change must come through education. That education must meet the requirements of the hour, must satisfy the demands of the times. The farmer of the present must be a better farmer than the farmer of the past. And if the son is not a better farmer than the father, both are failures. The father

is a failure because he has not inculcated the principles that make good. The son is a failure because he has failed in taking advantage of those opportunities that make life worth living. The world appreciates the man that does something.

In order that the future farmer may become a better farmer than the farmer of the present, I plead for the teaching of agriculture in the public schools. Teach the elements of the natural sciences, as they relate to practical and scientific agriculture. Teach the boy the chemistry of the soil, and the girl the chemistry of the kitchen. Bring them into closer contact with nature than ever they were before. In your teaching imitate Him, who taught of the field, farm, orchard and garden, because it is natural teaching. Cultivate the observation, so that the future farmer becomes a student of nature, and as he intelligently cultivates the soil, realizes more fully than ever that "without me you can do nothing."

But why should agriculture be taught? Is it worth while? Is the business so vastly important? Will it result in good? Will it put new life into the business of the

farmer? Will it make farming more pleasant and remunerative?

These questions can all be answered in the affirmative. It has been clearly demonstrated that scientific agriculture is making good. The evidence is conclusive. The results have been obtained by following the teachings of nature.

In order to create new interest in farming we must begin with the boy in school. To this end reorganize the school to meet the demands of the times. Centralize and consolidate the rural schools. Establish township high schools. Teach the things that touch the immediate interests of the prospective farmer. Create a demand for teachers of agriculture. Let the lessons be drawn from nature, in part at least. Use nature's book in connection with the textbook. Study the farm in relation to other activities of life and learn that agriculture is the basis of all other industries. Dignify the calling of the farmer by the elevation of the individual, helping him to realize what he truly is—the biggest man in all the country.

Belleville, Pa.

LITERATURE AND READING

W. W. OESCH.

Some time ago in reading one of our late writers on education, I chanced on what seemed to me a striking statement concerning popular interest in literature. It was in substance this: That the average person is profoundly indifferent to literature. Not that I was incredulous as to the truth of the statement, for a little observation as to the place given to literature by the average person, and the time actually spent in reading the same, would convince one almost against his will of its truthfulness. But to one who has felt to even a slight degree, the wealth of inspiration that lies open to him who will give the time and effort, the question arises, Why this condition? It occurs to me that an education that has for its end, complete living should introduce the mind of the youth to the best literature. That is, it should enable him to come to it with such a cultivated taste that he will almost as if by instinct choose the best.

By literature, I mean those writings which by virtue of their loftiness and clearness of conception and style are preserved and handed down to posterity. It is a commonplace observation that only a fraction of the vast stream of books and other published material belongs distinctly to the domain of literature. It is largely by means of literature that we have accurate knowledge of past civilizations and their message for the present. The nation that has written no books is lost to the world. Why is it that the Scythian, Nubian and Ethiopian have exerted no perceptible influence upon the world's thought and life? Is it because they had no institutions or ideals worth propagating? Perhaps this is true, but quite likely if they had left to the world, through the medium of books, what was

best in the life of the nation something of worth would be found. On the other hand, why has the Hebrew, the Roman, and the Greek exerted such a profound influence upon future nations? Not only because they fostered institutions and ideals that were of permanent worth, but what was essentially best in their life, they left to the world in a superb literature. All that is best in the life of an age or race is conserved in its literature. The past has no message for him who has not the time nor inclination to read its books. Nor indeed can one understand his own age if he will be content to read only its newspapers. The men who embody in their writings the deepest experiences of the human soul or who portray most effectively the spirit and life of a people, dwell in a realm of thought, feeling and expression quite foreign to the average newspaper or magazine writer.

When we say that men do not read literature, we do not mean that they do not read something. For the great flood of books, newspapers, and magazines published at present, give evidence that the people are reading something. But the charge is made that they do not belong to the realm of literature; that in the presence of the best, men choose the mediocre or the worst. Even among the so-called "educated," we are told that only a few have a very marked liking for what is best in the world of books. They have studied literary masterpieces while in preparatory school or college, but they do not read them after leaving. When we come to the mass of people who have not had such an involuntary introduction to literature, the number who have an interest in it is still smaller. Perhaps this is as it ought to be. If so, we ought to be content with it. But this is

hard to believe. I think most would agree that a liberal education should at least afford a good introduction to the field. If this could be done successfully evidently more would retain an interest in it after leaving college.

We are aware that it is not the function of education to make men mere readers of books. But there is no class of people, regardless of the nature of their occupation or degree of culture, who could not with immeasurable profit spend some of their leisure time in the company of great authors. Their ideals of life may not be faultless; their conception of truth may be partial, but they generally embody what is most worth while in their age, or in the case of some, what is of most worth in any age. It occurs to me that one of the prime differences between the writings of the ordinary person and that of the master is that while the one writes for his day and his country, the other writes for all time and all people. The writings of one belong to the domain of talk or gossip, while that of the other belong to literature. To attempt to convince people that they ought to read the one rather than the other exclusively, would seem like laboring to convince one that it is more instructive, inspiring and helpful to attend a first-class lecture than a vaudeville.

It is not only those engaged in so-called learned professions that bear strong testimony of the value of literature, but men whose lives are spent in the practical affairs of state and the more commonplace walks of life have felt its power and borne testimony to its value. Men of large capacity for work and large intellectual powers like Gladstone owed their freshness and youthfulness of mind (and were able to retain the same to an old age) partially because of well-defined habits of study. Even hunting lion and hippopotamus in Africa was not exciting enough or sufficiently absorbing in interest to keep Mr. Roosevelt from spending considerable time in reading his "pigskin" library. But to add the testimony of men however great they may be, to convince one that the reading of good books is of profit, would seem like time ill-used. It is sufficient for me to know that the hours I have spent in reading favorite authors have proven of sufficient inspiration and interest that I wish to continue.

If it is true as Mr. Quick says, namely, that literature is an insignificant force in the life of most men, let us not acquiesce in it. It may also be true that education plays a small part in the life of many men, but that simply means that they have forfeited a valuable privilege and not that it is therefore of little consequence in the world.

One of the reasons why literature is discarded in preference for lighter reading is doubtless because it generally requires genuine effort on the part of the reader, while the newspaper requires very little. Most people who confine their reading to newspapers or light literature do so partly out of habit and partly for a little information which he expects to forget. The habitual

newspaper reader is an inveterate forgetter. People are content with such reading because they habitually live in the world of ideas that they find in it. Their intellectual and emotional horizon does not extend beyond that which they find in such reading. One's reading may not only guide one's thinking, but it is an index to the kind of world in which one lives. To read a production by a literary master requires intellectual effort because the realm of thought and feeling in which he lives and in which his production is conceived is one in which the average person can take his intellectual abode only with labor and difficulty. Any one who can read the book of Job, an essay of Carlyle or Emerson and who does not feel that he has lived for at least an hour in a realm of thought and

feeling quite foreign to that of his ordinary hours, either he has not really read it or he habitually inhabits a higher world than most of his fellow-beings. But the fact that you can live in the presence of noble ideals, wholesome thought and sentiment for an hour must have its effect, be it ever so little, in leading the mind and spirit into larger realms of thought and feeling. If we regard it worth while to be in the company of whole-souled, clean-spirited, lofty-minded men or women, because of the salutary effect that such associations have upon us, we should regard with but little less appreciation the privilege of association with such in literature. The association is just as real although it be through the medium of a book.

Hesston, Kans.

THE STORY OF A SCHOOL IN INDIA

J. S. HARTZLER.

The establishing of missions is usually attended with many difficulties. In many cases the pioneers are required to work for a lifetime before getting a foothold, while in other cases it has cost the life-blood of some devoted child of God to break through the prejudices of the people for whom he was working. To find a mission which was started under entirely different circumstances, is a thing too rare to be lightly passed by.

The East India Company had for many years held large claims in India and had by taxation and otherwise gathered immense wealth from the country. They had a large military (British) Cantonment at Ludhiana and Captain (later Sir) Claude Wade was stationed here as political agent. He saw the great need of mission work in that part of the country, and at once opened correspondence with the American Presbyterian missionaries in Calcutta. The missionaries considered the matter and decided to furnish the desired help if possible. In 1834, Rev. John C. Lowrie came to Ludhiana. Mr. Wade thought that the best re-

sults could be obtained by establishing a school and reaching the hearts of the people through the children, and as soon as he heard that a missionary was coming, he gathered some boys together and hired a teacher. The result was that when the missionary came he found a school of fifteen boys and a master who agreed to teach under the direction of the missionary. So much of a mission established before the missionary arrived.

Step by step the work grew and now is conducted under four heads, Educational, Evangelistic, Publication and Medical, and while they are all quite extensive (Ludhiana has the largest and best medical school for women of any in India) it is the purpose of this article to follow more particularly the Educational.

The school was continued for a number of years with one teacher, then more were added. Soon a high school was developed. This continued to grow and when the second generation was ready for school the Christian parents asked that they might have a school for Christians where the chil-

dren would not be brought in contact with the contaminating influence of the Mohammedan and Hindu students. This resulted in the organization of a school which begins with the kindergarten and ends with university matriculation. There are one hundred and three students in this school at present. The Christians being gathered into one school leaves the first school almost entirely non-Christian. The course of study is equally well advanced in this school and is attended by four hundred and fifty Mohammedan and Hindu boys.

Great effort is made to instil religious instruction. There is a daily chapel exercise where the Bible is read and comments made by some member of the faculty. Much is done along this line in the class-room, and the results are becoming very manifest. The boys have mottoes placed in the classrooms and in their living-rooms in quite large numbers, and many of them are not only Bible quotations, but are those which point out most distinctly the life devoted to God.

Where there are so many students who do not believe in Jesus Christ as the Savior of the world, much less as their personal Savior, there will naturally be many things that the Christian instructors can not endorse, the fact that these students are putting up these mottoes unsolicited shows how deeply rooted are some of the leading principles of the doctrine of Jesus Christ.

No doubt if Mr. Wade or Mr. Lowrie could look back and see the development of that little school seventy-six years ago, three-quarters of a century, they would with tears say, "Praise the Lord.... The Lord openeth the eyes of the blind," for in this dark land there are many whose eyes are so far opened that they know that Jesus Christ is Lord of the whole earth.

It was a small work at first, and required some sacrifice, but great results have come from it, and with the present awakening in India, you may be able with less money and less effort to do what will result in even greater works than these. Will you try?

The Educated Woman

The field for the educated woman is practically unlimited; the question is no longer that of defining her "sphere," but rather of giving her the best preparation for living, wherever her life may be placed. If the woman's college would meet this need, it must stand foremost in the movement for physical health; must guard its intellectual life from distractions and the drift toward superficiality, and must emphasize that individual training which makes possible the most complete mental and moral development.—Mary E. Woolley.

Attention is the stuff that memory is made of, and memory is accumulated genius.

I will not be hindered from prosecuting my studies by all the gold in the world.

Erasmus.



Faculty and Students of the Hesston Academy and Bible School, Hesston, Kans.

PRINCIPLES OF MECHANICS

III

M. B. STAUFFER.

Forging Iron and Steel

Some attention has already been given to several principles in forging in previous articles, but this article is to treat more specifically the principles of working iron and steel as it is done by blacksmiths and other forgers. In these articles principles shall be discussed rather than mere facts and examples, inasmuch as when a mechanic understands the principles of an art he can, in connection with the proper skill, practice said art successfully. The present system of music teaches students to sing any song without being instructed by any one in that particular music, because he has first learned all the principles of music.

To heat iron for forging fire must be used. The ancient scheme consisted of a hearth of stones filled with charcoal and blown by crude bellows. There are yet many bellows in use and give excellent service, but the rotary blower or fan is meeting with greater favor because of its cheapness, efficiency and easy operation. The purpose of the fan is to force the air into the fire, thus supplying oxygen and intensifying the heat, since oxygen supports combustion. The entrance of the air into the tuyere is always below the fire thus producing better results. If it is desirable to construct a hearth it can be done with brick or stones, walled up as shown in Figure 3. The tuyere should be about six or seven inches in diameter and about fourteen inches deep for ordinary work. A flaring iron ring will serve very well to retain the body of the fire. A two-inch cast-iron tee with a perforated plug at the top for air exit and a solid plug at the bottom, which can be removed to let out the ashes, makes a cheap arrangement. An ordinary sheet-iron pipe can be used to connect the fan, which should be set on the left-hand side of the forge or hearth. This permits the blower to be operated with the left hand and the right hand is free to manipulate the work and fire. The blower should be connected with the tuyere as directly as possible, avoiding bends in the pipe, etc. The chimney may be built beside the tuyere, which should have a smaller entrance than the flue is, as such construction causes the smoke to pass more rapidly into the flue, or draws better. The theory is that to keep the space in the flue filled with air or gas it must pass more rapidly into the opening than the natural draft would be.

The fuel most commonly used is called blacksmith coal, or sometimes called "sulphur coal," but more properly is bituminous coal of the best grade and is high in carbon and low in sulphur. An excess of sulphur is detrimental to either iron or steel as the metal absorbs some sulphur while hot. Where heavy work is regularly done the fire is so built as to produce coke, and the coke is then used to supply the fire during which time there is other coke produced all around the fire. The wet coal

is packed around the tuyere leaving an opening in the center six inches in diameter and about the same depth. The heat of the fire in the center produces the coke of the coal around the fire.

Work that is so short that it gets too hot all over to handle by hand, must be handled with tongs. Tongs may be made of any size and shape desirable and best suited to the work. Tongs are usually made of Norway iron, with common iron handles or shanks.

Reference has already been made to the fact that wrought iron is fibrous in the grain, and since this is so, it must be borne in mind, whether making a nail or a plow-share, and the same is true of other principles.

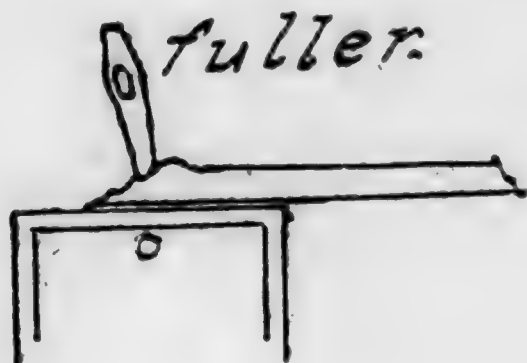


Fig. 1.



Fig. 2.

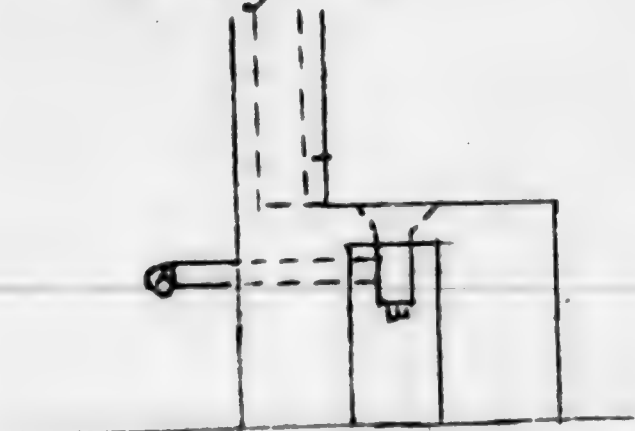


Fig. 3.

When it is desired to draw a piece of wrought iron to a point it will be found to have a tendency to split in forging, therefore to overcome this it must be heated to a welding heat (dripping hot) then hammered until it is too cold to work without splitting, when, if the piece is so large that it cannot be pointed at one operation, the process must be repeated.

In case the iron is overheated (which is indicated by lumps dropping off into the fire, and the iron having a somewhat rough appearance) it must be hammered very lightly and carefully, keeping the pieces together. When it becomes firm it may be safely forged in the ordinary way. This process of heating and hammering also re-

fines the iron, as it removes some of the cinder retained in it and consequently compresses the metal.

In drawing a piece of metal the tools used should be of such a shape that the metal will flow in the desired direction. See Figure 1. It can be readily seen that this will greatly facilitate the operation.

Inasmuch as in welding a great deal of hammering must be done, it is essential that some stock must be allowed so as to have the finished work of proper thickness. To accomplish this, work is prepared as in Figure 1, i. e., the flat bar is heated for several inches and then struck on the end. This process is called upsetting and swells the piece some distance back. Then the tool, which is called a "fuller," is applied to bring it down to a sharp edge. The two pieces thus prepared when held together show quite an excess of metal, but it is required as hereinbefore stated.

To finally accomplish the weld the pieces are put into the fire with the tapered faces down, as these faces will then be hotter than the other side. They are brought to a full white heat (dripping hot) after which they are quickly placed upon the anvil with the piece in the left hand on top to hold the other piece from falling, and with smart blows of the hammer are welded together. With some skill this can be done at one heat, but more often requires two. Flux or welding powder is unnecessary in iron or machine steel. Borax or other welding compounds must be used on tool steel.

The laps for welding tool steel must be made at least 50 per cent. longer than for wrought iron. Otherwise the steep laps would just slide over each other under pressure of the hammer blows, which should be lighter than for iron, but proportional to the size of the welded pieces.

In welding tool steel bits on axes and tools of various kinds the iron part may be split open and the tapered steel bit inserted. The bit has been slightly roughened with the corner of the chisel to be retained in the opening, then the iron is hammered down, on and into the bit, after which it may be welded. Fig. 2. The steel in welding should be slightly liquid over the surface when at the correct welding heat, but not throw off "stars." Steel of over one per cent. carbon content is practically unweldable.

If a piece of iron of such size as to be awkward to handle needs to be welded, the welding heat can be retained by simply blowing the hot part vigorously with a bellows while it is taken from the fire to the place and position of welding.

Iron may also be welded by simply heating until quite hot and soft (full white) and butting the ends together, striking on one end, then smoothing down the joint which when properly done makes an excellent job.

Scottdale, Pa.

On cold, frosty nights a luminous circle may sometimes be seen round the moon. It is caused by the refraction of light as it passes through minute ice-crystals suspended in the atmosphere.

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

A LIFE SPENT FOR SERVICE.

Matt. 20:23; I Tim. 4:6-8.

Topic for March 5

MOTTO

"Not to be ministered unto but to minister."

OUTLINE OF TOPIC

- I. **The Life.**—
 1. Its Author.—Acts 17:24-28.
 2. The free agency of its possessor.—Gen. 2:16, 17; 4:6-10; Rom. 6:16.
 3. The purpose of the Author.—Gen. 1:26-28; Psa. 8:4-8; Heb. 2:6-10.
- II. **The Service to be Rendered.**—
 1. Supremely to the Lord.—Deut. 5:29; 10:12; Eph. 6:7; I Cor. 15:58.
 2. Ministering to the temporal needs of our fellowmen.—Matt. 25:35-40; II Cor. 8:1-7.
 3. Ministering to the spiritual needs of our fellowmen.—Matt. 28:19, 20; Eph. 6:18-20; Rom. 14:17-19; I Jno. 3:16.
- III. **The Results.**—
 1. Blessed to give.—Acts 20:35.
 2. Not in vain in the Lord.—I Cor. 15:58.
 3. Gain in life and death.—Phil. 1:20-26; Rev. 2:10.

STUDY OF THE TEXT

Matt. 20:28.

"To minister."—To serve and wait upon.
 "Ransom."—A thing given to redeem or recover what has been lost or sold for debt. Our debt we cannot pay. Christ serves us by paying for us.

I Tim. 4:6-8

"A good minister."—One who renders a service acceptable to God; (1) by reminding those under his care of the true doctrines, (2) by rejecting profane and false teaching.

"Exercise."—Bringing our powers into service, either for earthly ends or heavenly ends.

"Godliness is profitable unto all things."—Exercise in which God's glory is in view both in body and spirit results in profit for time and eternity.

PERSONAL THOUGHT

Life is designed for activity. The true purpose of the Author of life is only carried out when life is spent not for its own sake but for the sake of others. Life spent only toward itself acts and reacts in vain upon itself, while life spent in behalf of others finds enlargement in the reaction of others upon itself, increasing its powers to

serve and its capacity to enjoy. "Look not every man on his own things, but every man also on the things of others."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Serve."
2. What God Gives Us.
3. How Can We Serve Him?
4. Helping by doing Right.

For Young People.—

1. Serving With the Heart.
2. Serving With the Hands.
3. Serving With the Intellect.
4. Serving With Our Means.

For Older People.—

1. The Best Spots in Memory's Casket.
2. The Reward of Service.
3. Serving With "Such as I Have."

SEED THOUGHTS

If we desire to do what will please God, and what will help men, we presently find ourselves taken out of our narrow habits of thought and action; we find new elements of our nature called into activity; we are no longer running along a narrow track of selfish habit.—J. F. Clark.

If you seek in the spirit of selfishness, to grasp all as your own, you shall lose all, and be driven out of the world, at last, naked and forlorn, to everlasting poverty and contempt.—Jonathan Edwards.

What do you think God gave you more wealth than is required to satisfy your rational wants for, when you look around and see how many are in absolute need of that which you do not need? Can you not take the hint?—J. G. Holland.

There cannot be a more glorious object than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing good to His creatures.—Fielding.

CHRIST—THE FRIEND.—Matt. 23:37-39; Jno. 15:14, 15.

Topic for March 12.

MOTTO

"A man that hath friends must show himself friendly."

OUTLINE OF TOPIC

I. Qualities of a Friend.—

1. Loveth under all circumstances.—Prov. 17:17.

2. Gives hearty counsel.—Prov. 26:9.
3. Causes pain only for good.—Prov. 27:6.
4. Sacrifices.—Jno. 15:13.
5. Is companionable.—Prov. 18:24; 27:17.
6. Seeks one's welfare.—I Sam. 19:1-7.
7. Is sad for one's woes.—Job 6:14.

II. Jesus a Friend.—

1. Because companionable for us.—Jno. 1:14; Heb. 2:14-18.
2. Loves us sincerely.—Rev. 1:5, 6; I Jno. 4:19; Rom. 5:8.
3. Counsels us.—Rev. 3:18.
4. Rebukes in love.—Rev. 3:9.
5. Gives us all we need for our good.—Jno. 10:10; 17:2.
6. Feels a sympathy.—Matt. 9:36.
7. Takes us into His fellowship for time and eternity.—I Cor. 1:9; Col. 3:4.

III. Our Duty Toward Our Friend.—

1. To respond to His friendship.—
 - a. By giving ourselves.—Rom. 6:17.
 - b. By receiving Him.—Jno. 1:12; Rev. 3:20.
 - c. By carrying out His plans.—II Cor. 5:15, 20.
 - d. By full allegiance.—II Cor. 6:14-18.
 - e. By conference with Him.—I Tim. 2:8; 4:13-16.

STUDY IN THE TEXT

Jno. 15:14, 15

"My friends."—Having a personal attachment to Christ expressed in their obedience.

"Not servants."—In the sense of having no interest further than a necessity of obedience, But:—

"I have called you friends."—Because I am taking you into intimate confidence with all my affair.

Matt. 23:37-39

"O," "How often," "Would I."—Exclamations expressing the true unselfish desire of Christ for their welfare.

"Thou that killest," "stonest," "Would not."—Proving their rejection of His love, and their wicked spirit of rebellion.

PERSONAL THOUGHT

The love of a friend brings to me a responsibility, not burdensome, but full of sweet care that such a trust may be used worthily. Do I realize that I am steward of the unspeakable love of Christ bestowed upon me? Lord may Thy love be fully realized in my power and needy being that I may spend its exhaustless supply upon the objects of Thy grace.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Friend."
2. Why Do I Love Jesus?

3. Can I Return His Friendship?

For Young People.—

1. How to Choose a Friend.
2. How to Transform An Enemy to a Friend.
3. Friendly Qualities.
4. Examples of Jesus' Friend Making.

For Older People.—

1. Tried and True.
2. Faithfulness in Adversity.
3. Joys of True Friendship.

CHRIST—THE FRIEND

P. J. Blosser.

It gives us pleasure to think of Christ as a friend. All men know the value of a friend. How precious, how encouraging it is to be associated with a person of mutual feelings, with whom we can enjoy the interplay of affection; a person in whom we can confide our most private thoughts, and of whom we can receive the most helpful thoughts and suggestions to overcome the perplexities of our individual lives. It gives us boldness and courage to advance against the difficulties that confront our mutual interests. How empty and barren life would be without a friend; to be destitute of a glow of affection turned upon us from another individual, and a comforting sympathy, the intensity of which can only be made real to us through a loving friend.

Realizing the worth of a human friend we turn our thoughts to Christ. The Son of God who came to this sinful, lost world wins our attention by the merits of His life. We behold His qualities and characteristics, and as our affections begin to glow and to intertwine with His, as we begin to aspire and long for a higher life with Him, He breaks to us the glad message, "Ye are my friends," (Jno. 15:14). He says, "I call you not servants, for a servant knoweth not what his Lord doeth: But I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jno. 15:15). Here we have expressed the true nature and character of a friend toward the object of his affection and sympathy. He reveals to His friends, those whom He has won, all things necessary to the advancement toward a higher life. He stands between Jehovah and the sin-stricken world. To those who are His friends He confides all that He hears of the Father. His friends confide in Him. Their hope and trust is in Him. (A perfect interplay of confidence).

In His humanity He shared with us our woes and sorrows, bore our sins, suffered with us and for us, proving Himself a genuine friend. It is a comforting boon to the Christian to know that he has one so lofty as the Son of God, who can be touched "with the feeling of our infirmities" (Heb. 4:15). With this interplay of sympathy, His admonitions and words of comfort come to us with more touching effect, stimulating us with courage and endurance to press on in the face of difficulties.

Friendship is founded upon love, truth and fidelity. Christ has eminently proved

Himself a true friend to humanity. The proof of our friendship to Him is stated in Jno. 15:14, "Ye are my friends if ye do whatsoever I command you."

Life without the friendship of Christ is empty and barren, unfruitful of anything noble. Whatever objects are held in view are transitory and vain and will vanish with time. Human friendship is sweet and has a tonic effect; but it only comes from a human plane and can lift us no higher than the plane itself. By being associated in friendship with Christ we are connected with influences that lift us upward. We are under the influence of a strong personality to which our subordinate lives naturally conform by reason of the congenial friendship. The object of mutual interest is to save souls and enrich them in things divine—a work which can only be accomplished by a friend by association with Christ (Jno. 15:4). The mutual hope is to some day reign with a redeemed throng of glorified saints.

May we seek the friendship of Christ, which is so full of helpful promises and blessings, giving reality to life, filling it with peace and joy.

South English, Ia.

SEED THOUGHTS

By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.—Jeremy Taylor.

Fellowship with Jesus lies not alone in pleasurable emotions; you must learn it in suffering and in service.—Anna Shipton.

To know Jesus Christ for ourselves is to make Him a consolation, delight, strength, righteousness, companion, and end.—Richard Cecil.

THE BIBLE—GOD'S MESSAGE TO MAN.—II Tim. 3:16, 17.

Topic for March 19.

MOTTO

"The word of God is quick and powerful."

OUTLINE OF TOPIC

I. Man's Need of a Message.—

1. Becoming a stranger in the fall.—Rom. 5:12; 3:23; Isa. 53:6.
2. Is ignorant of God.—Psa. 14.
3. Not inclined to seek Him.—
 - a. Because of an evil heart.—Jer. 17:9, 10.
 - b. Because of evil deeds.—Jno. 3:19-21.
4. Yet realizing a soul hunger manifested.—Psa. 42:1, 2; Jno. 7:37.

II. The Purpose of the Message.—

1. To instruct man in relieving his needs.—Rom. 15:4; Psa. 19:7-10; 94:12; 102:18; 119:9, 11, 28, 100, 105; Luke 11:28; Jno. 5:39; Acts 20:32; I Tim. 3:15-17; II Pet. 1:4, 19-21.

III. The Bible God's Word.—

1. Given through chosen vessels.—II Pet. 1:21; Heb. 1:1.
2. Confirmed by His manifestation.—Rom. 15:8; Heb. 2:1-4.

3. Its thoughts are deeper than man's—Isa. 55:8-13; Rom. 11:33-36.
4. Its message satisfies.—Psa. 119:72, 165; Rev. 14:12-14.

STUDY OF THE TEXT

II Tim. 3:16, 17.

"All Scripture."—Referring to the sacred writings well known to Timothy and all the Jews—the Old Testament as we have it today. To us it carries the thought of the writings of the New Testament as well, because they have likewise been given through men authorized and inspired of God (II Pet. 3:1, 2; I Cor. 4:9; 14:37).

"Is given by inspiration of God."—That is, God by His Spirit has directed men what to write, hence they are authoritative writings to be received by us as from God.

"And is profitable."—All that God says in any dispensation is profitable to us in learning of His ways and of our duties. By earnest study we can know our whole duty and why He commands as He does in this dispensation.

PERSONAL THOUGHT

The Word of God for me. The Word of God for all mankind. Priceless treasure. Do I appreciate it? Do I obey it? Do I help others to know and obey it?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Word."
2. Drill on something about the book.
 - a. Testaments.
 - b. Books.
 - c. Characters, Etc.

For Young People.—

1. The Purity of the Word.
2. The Power of the Word.
3. The Practical Use of the Word.
4. Instruments in Spreading the Word.

For Older People.—

1. The Comfort of the Word.
2. Respect for the Word.
3. The Wickedness of Unbelief.

THE EXCELLENCE OF THE BIBLE

Another striking fact is, Israel has left scarcely any remains of Art, and certainly nothing comparable to the masterpieces of the heathen; but it has handed down the Book which infinitely excels all that the genius of the whole world besides has produced. Pantheism and the worship of nature as an abstract entity, lay at the root of all heathen idolatries. The Bible alone reveals the holy, just, living omnipotent, omniscient, personal, one and only God. Whenever their gods became personal they ceased to be ONE. They were mere personifications of various powers of nature; fate, not the will of God, ruled all. But the Word reflects the moral character of the perfectly holy God, and requires His worshipers to be what He is—holy. That such a book should originate among a small and rather perverse people, surrounded by idolatrous nations, and that it should receive additions in successive ages of the same people, harmonizing marvelously with the earliest books, in spite of frequent apostasy in the nation, can only be accounted for by believing its authorship to be Divine, the Koran's moral precepts are at variance with its picture of the sensual heaven which awaits its votaries. The heathen my-

thologies in their indecent histories of gods, counteracted their moral precepts. The morality of the Bible rests on the infinitely pure attributes of the God of the Bible. The Bible faithfully portrays man's universal corruption, its origin and at the same time the sure hope of redemption, thus meeting fully man's profoundest wants. It gives peace to the conscience, without lowering the holy strictness of God's justice, but on the contrary, in Christ "magnifying the law and making it honorable." There is entire correspondence between the gospel way of salvation and the soul's deep conviction of the need of atonement for guilt. The lovely character of Christ in the Bible; the perfect manhood and God-head combined, above whatever uninspired man conceived, not to say attained; the adaptation of the Bible to man's varied distresses (which occupy the larger part of it), and to his circumstances in all times and places; the completeness wherewith the end corresponds to the beginning, the close presenting before us man enjoying God's presence and marriage-like union with Him. No curse, no sin, no pain, no death, and the tree of life and waters of life which the beginning represented Him possessing before the fall, all assure us that "the words of the Lord are pure as silver tried in a furnace of earth purified seven times."—Bible Cyclopaedia.

SEED THOUGHTS

"Bad men or devils would not have written the Bible, for it condemns them and their works—good men or angels could not have written it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and could not have been good. The only remaining being who could have written it, is God—its real Author."

Nobody ever outgrows Scripture: the Book widens and deepens with our years.—Spurgeon.

THE DEBT I OWE (MISSIONS)

Rom. 1:14; 13:8; Matt. 25:34-45.

Topic for March 26.

MOTTO

"I delight to do thy will, O my God."

OUTLINE OF TOPIC

- I. **How Debts Come About.**—
 1. By receiving from others unearned or unmerited help or blessing.—Rom. 15:27; Luke 7:40-50.
 2. By destroying the property of others or misusing it.—Ex. 21:33-36; 22:14, 15; 22:6.
- II. **What Places Us in Debt to the Lord.**—
 1. We have squandered the life He gave. Eph. 2:1-3.
 2. He has restored the forfeited blessing we had lost by paying our debt.—Eph. 2:4-10.
 3. Man's first estate of itself obligated him to love and serve God.—Rev. 4:11; Gen. 2:7-25.
 4. Man's redemption doubly obligates him to love and serve God.—Eph. 4:1; Rom. 12:1.

III. What the Lord Asks.—

1. Not a legal payment of the impossible.—Rom. 3:24-26.
2. But our supreme love and service.—Deut. 10:12; Matt. 22:37-39.
3. Having received compassion in behalf of our needs, the law of love obligates us to be compassionate in behalf of other's needs (II Cor. 6:13); hence the Lord asks us.—
 - a. To pray for their relief.—Matt. 9:37, 38; I Tim. 2:1-4.
 - b. To be His ambassadors.—II Cor. 5:17-21.
 - c. To help by the gifts we have received.—I Pet. 4:10, 11.

STUDY OF THE TEXT

Rom. 1:14.

"Debtor."—The office to which God had called Paul included all classes of Gentiles, therefore he says, "I am debtor."

Rom. 13:8.

"Owe no man anything, but to love one another."—The law of God in our being obligates us to one another in a continual indebtedness of love which we continually should be paying yet not with the expectation that it is therefore ceasing in obligation.

Matt. 25:34-45.

"Hungered" "thirsty."—Needs of the body for its nourishment.

"Stranger."—Needs of the soul for fellowship.

"Naked."—Needs of the body for protection, and of the soul for prosperity and modesty.

"Sick."—Bodily disease needing relief, as well as soul affliction needing comfort.

"In prison."—Bodily confinement, soul isolation needing relief and sympathy.

"To me."—Whatever is done in accordance with His law of mercy is as though it were done to Him personally. It is our debt and shall be required of us.

PERSONAL THOUGHT

The blessed and perfect will of God is the law I wish to obey. It is a duty and more, for it brings prosperity and happiness and life and delivers from endless death. Lord, grant wisdom to know and grace to do my whole duty to Thee and my fellowmen.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text, word, "Require."
2. What Have We to Give?

For Young People.—

1. Debts We Have Made.
2. Debts That Are Really Blessings.
3. Debts We Cannot Pay.
4. Debts We Ought to Pay.

For Older People.—

1. What We Owe to Our Homeland.
2. What We Owe to the World.
3. What Are We Doing to Discharge Our Obligations?
4. Stewards of God's grace.

SEED THOUGHTS

Men may glorify the fatherhood of God, and the brotherhood of man, but such beliefs will never send missionaries to face the malarial belt of Africa, or the cannibals of the South Pacific. Only such tremendous truths as gather around Sinai and Calvary—man's redemption, life, death, heaven and hell—can inspire to such undertakings."

Submission to duty and God gives the

highest energy. He who has done the greatest work on earth said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whoever allies himself with God is armed with all the forces of the invisible world. J. Carke.

RELIGION IN THE UNITED STATES

The publication of the religious census of the United States gives food for reflection as to the progress and religious tendency in this country. It should be borne in mind, however, that the effort was made to classify every individual by religious creed, so that purely nominal Christians were classed as such and Roman Catholics include all members of Roman Catholic families and all others whose names are on the parish register—even though they do not attend a church or contribute to its support.

The census reports fifty-seven main bodies of Christians, with 215 separate denominational organizations. Many of these are caused by merely geographical separation or slight shades of difference in opinion or belief or practise. One of the newest bodies is a negro organization called "The Church of God and Saints of Christ." They use only Scriptural names for members and follow the Ten Commandments as their rule of life. The Salvation Army now numbers 23,000 members, and there are 455 organizations of Spiritualists with 35,000 members. Communistic societies are rapidly disappearing—only two being left out of eight reported in the census of 1890.

The African and Asiatic religions are also represented in America and some of them are growing in numbers. There is a Confucian society in New York and one in California. There are also members of Chinese "Joss Houses." Buddhism claims its followers in America among Chinese, Japanese and East Indians, and there are listed sixty-two Chinese and twelve Japanese temples—most of them in California. Shinto worship is not kept up in America, as it is too closely identified with the Emperor of Japan. Hinduism is represented by the Vedanta Society, with organizations in New York, Pittsburg, San Francisco, and Los Angeles. This society was organized by Hindus at the Chicago World's Fair in 1893. Oriental Theosophists have four organizations with 2,336 members in the United States. Babism—the reformed Mohammedanism of Persia, and Bahaism, another offshoot from Islam, both claim followers, not only among foreigners but among Americans. In 1906 there were 1,280 Bahaists in the United States, with twenty-four places of worship. There are many Armenians and Greeks in America with their own churches and priests.

It is evident from a study of these statistics that American Christians have no excuse for going to sleep. It is high time that we awake and preach and live the Gospel of Jesus Christ, so that those who come to these shores may see the fruits of Christianity and join the Christian Church.—Sel.

OUR SUNDAY SCHOOL

THE BOY AND HIS TEACHER

"What do you think about your Sunday school teacher?" was asked a Sunday school boy under circumstances which encouraged a frank answer. He replied: "The way in which he teaches the lesson. He usually illustrates in some way. Without a good teacher Sunday school is nothing. I know, for I had a poor teacher for several years."

This boy measured the whole school by his teacher. Was this fair? Whether fair or not, that was his way of sizing up the Sunday school; and his name is Legion.

Whether the boy likes his teacher or not may not be the most important question, I'll admit; but it may be the immediate question, which claims an answer before any other may be taken up. A boy is in a boat; by a slip he falls over, and cannot swim. The paramount issue in his life is not altered by the accident; it is now, as it was five minutes ago, the question of his relation to eternal God. But the immediate issue is to get him out of the water. Keep an eye on the immediate issue in a boy's life, meanwhile never forgetting the paramount issue.

"Antagonism," is the word which describes the first relation of an adolescent boy to his teacher, in many instances. Some persons never overcome this antagonism, and yet wonder why they don't succeed as teachers. Others do overcome it, at once or by degrees, and may, fairly by reason of this become marked as the successful teacher of boys. It is true, of course, that overcoming this antagonism is only the opening wedge of the teacher's work, but little real work will be done until this opening wedge is driven.

The boy sees things as they are, and has little concern for results; the teacher sees things as they ought to be, and is mightily concerned about eventualities in the years to come. Hence, teacher and boy have at first no common ground, and their viewpoints differ. If a common ground be found, it must be by the teacher's guidance; the boy will not lead the way. If no common ground be found, the differing viewpoint will mark a widening gulf, and more than likely it will grow so wide as to become well nigh impassable. At times the antagonism between teacher and scholar becomes acute, and then we see a sad spectacle indeed.

The teacher's problem is, after all, then, comparatively a simple one, though its working out may be by complex means. It is, in truth, to gain the boy's confidence, so that the boy will be willing to accept the teacher's judgment as being a reasonable one and worth investigating. After

the boy is a dozen years old the reason "Because I say so," will be more and more challenged.

What elements in a teacher appeal to a boy? I have asked a good many boys that question, and shall set down some of their answers here. * * * * * The question was: "What do you like about your teacher?"

I think that my teacher is good, and takes a special interest in training us in Christian manhood.

Because he thoroughly explains the lessons.

I like her because she is one of the girls. (This boy liked his pastor because he is one of the fellows.)

Because she makes fudge.

He is sociable, takes an interest in me, and comes to see me.

I like his interesting talks on the lesson.

He is a pleasant young man, who understands boys, and also the Bible.

He is an all-around good fellow.

Her sincerity and eager desire to help the boys morally and otherwise.

Energetic, and plans many fine things.

He knows the lesson.

He always has a smile for every one.

He is pleasant and interesting.

Her plain talks and Christian, everyday life.

My teacher is one who is able to make things plain.

He explains the lessons good. He knows how to handle boys.

His teaching is very interesting, and he is very sociable.

Because he is a servant of Christ.

She does all the talking.

He has such an interesting way of explaining the lesson by different experiments. Makes it very interesting.

He is a Christian man, and tries greatly to teach the Word of God to us.

She is a good Christian woman, and is willing to help us at all times.

He is clear in his teaching. He is a practitioner of his teaching. And I like to hear his stories of his personal work.

These replies alone are not sufficient to work out this question of the relationship between the teacher and scholar. But these, coupled with experience, suggest the following propositions:

It is "up to" the teacher to get on a plane where he and the boy can both stand comfortably. How?

He must prove his interest in the boy. If he's got something the boy ought to have but doesn't want, what then? He will need to prove that his interest in the boy is so unselfish that the boy will let down the barriers and receive graciously that which in itself is at present somewhat distasteful.

He will do this by comradeship. Sometimes a teacher and a boy will be chums the minute they look into each other's eyes. Sometimes, again, the winning of that place of privilege will take years. These are the extremes; more often the boy will fence awhile and skirmish and hold off until he

has the teacher sized up. By an intuitive process, which may neither be defined nor traced, the boy will soon determine one thing to his own satisfaction; the teacher is really interested in him, or he's only pretending to be. If a teacher isn't really interested, he might as well stop pretending to be. Comradeship may be in only one point of interest or it may be in a dozen. It may be wholly through the Sunday school hour, or it may be through many hours of the week. Its quantity may not be a matter of moment; its quality must be beyond suspicion.

The teacher will prove his interest by sacrifice. It will not be the lachrymose type which tearfully proclaims the sacrifice one has made "to come and teach you boys, and now see how you behave." Such display is, to the boy, almost as much fun as sticking a pin in the boy in the front seat to see him jump. But a real sacrifice, unheralded and unsung, will show the boy that your interest is unselfish. The boy knows when you "give up" something dear to you to contribute to his happiness and good; and forthwith some barriers he set up to keep you at a distance will fall.

The teacher must earn the boy's trust. In the boy's eyes the teacher must be "square." He will do this by keeping his promises to the boy. You have no more right to break your promise to a boy than you have to a bank. You may promise the boy that you will meet him next Saturday to take him to see something; to the bank you promise to pay a thousand dollars. Breaking your promise to the bank, you lose your financial standing; breaking your promise to the boy, you lose your place as his ideal. He knows no fine moral distinctions; he only knows that when you say a thing he can or cannot count on you.

The boy's first doubt of a teacher comes all too frequently from looseness in making and keeping promises. When I say I will bring a certain thing next Sunday I should be as sure as human planning can make me that it is possible for me to do it; and if possible, no small mischance or circumstances should let me come without it. First, be miserly in promises; but then be prodigal in fulfillment. The broken faith growing out of a promise carelessly made and unfilled costs many a teacher his hold upon the boy.

The teacher will also earn the boy's trust by observing his confidences. No boy will long trust a teacher with his confidences if that teacher "blabs." * * * * * Happy the teacher who proves his case and becomes the confidante of his scholar! But he will never reach that point or hold it long if he betrays the confidences of the boy in the slightest degree. He will be on probation for awhile before the boy trusts him fully.

The teacher must command the boy's respect. Here comes a sorting out like Gideon's, for of ten thousand who essay to teach, God can scarce use three hundred—after this test. To be a veritable boy among boys, and yet command respect! Certainly.

(Continued on page 95)

Our Boys and Girls

A PIONEER STORY OF A GRATEFUL INDIAN

In the early days, as the old frontiersmen say, my father and mother were among the first settlers of Montana. They have often refused to have their names in print, so I will omit them in deference to their wishes. My mother was the very first white woman to arrive in the now prosperous and wholly civilized State of Montana, then a vast sparsely settled territory inhabited mostly by Indians and desperadoes. My father was a brave man, a fearless rider and noted athlete, and a dead shot. The Indians both feared and loved him. They called him the White Wolf. He was a splendid specimen of manly strength and beauty—he stood six feet high in his stockings, and weighed more than two hundred pounds; his skin was very fair, his eyes of Irish type, known as gray-blue, his hair bright brown and curly; he was so quick and strong that the Indians delighted in his deeds of prowess. He was also a famous hunter.

My mother, on the contrary, was a little delicate creature, who could stand upright beneath her young husband's extended arm. The Indians thought my mother wonderfully beautiful. They called her Smiling Eyes, the White Lily, Little Girl not afraid and many other terms of endearment.

My parents lived among the friendly Flat-heads in perfect safety and security for many years. My father, having the prospector's lust of gold in his veins, was often absent from home for days at a time, leaving my mother lonely but contented in her pioneer home. You who have lived such lives as they, or who are the children of pioneer parents, can readily understand the loneliness and isolation of my mother's life, and how she would stand long minutes at a time scanning the lonely road for a sign of her absent one's return, and her glad haste in preparing food for him when a small cloud of dust in the distance heralded his approach. Why, her loneliness was so great that even "sunbaked" faces of the friendly red men were sometimes welcome as a relief to her from solitude.

One day she was standing in her doorway, shading her eyes with her hands and gazing anxiously along the road, longing for some sign of his return, when she saw horsemen approaching, though they were still some distance from home. She began the preparation of a meal, knowing that my father and the comrades who usually accompanied him on his prospecting excursions would be hungry and weary, and that the food would be so welcome. Every little while she would go to the door and gaze

longingly over the road, anxious for his return. When the meal was almost ready, she went to the door, with a glad smile of welcome on her lips, but her heart almost stopped beating, so great was her surprise and terror, for the horsemen were almost at her door, and instead of my father and his friends, there was a band of Indian warriors, hideous in war paint and feathers, and with fresh scalps in evidence! She turned faint with horror, but knowing that they had already seen her and that escape was impossible (after concealing her two pretty baby girls beneath her bed, and carelessly throwing a buffalo robe over the edge of the bed), she went bravely forward to meet them, with a prayer to her Maker for strength and help.

The chief and his braves dismounted at her door, and seeing every evidence of a meal being prepared demanded food for all. You can imagine her dismay—for her larder was not as easily replenished as in these days of fast freights, the telephone and accommodating grocers—in those days the staple foods were brought in great bulk over long and perilous roads by freighters with mule teams, or "pack trains," as they were called, and it took the prospectors' "dust and nuggets" in great quantities to purchase them. But there was no way but to yield to the chief's demands, so with outward calm and no sign of her sinking heart, she placed the food, prepared with such loving forethought for my father, before the savages.

Mother now discovered that in their midst was a captive Indian, a poor young lad from the Pintos, or now commonly called the Ute tribe. He was the son of a chief, and considered a very great capture by the cruel Shoshones, who now held him. She noticed that he was bound by leather thongs so cruelly tight that his flesh was lacerated and bleeding. Taking her courage in both hands (so my father used to say) she went to the old chief, Tin Doy, and begged him to release the young brave, telling him she would feed him and care for his wounds. Tin Doy refused with stern and haughty manner, and bade her be silent. But the look of anguish in the young brave's eyes and his famished gaze following the food as she placed it, in all its savory freshness, before the Shoshones, was too much for my dear young mother, so she stood again before the chief, pleading thus, for she spoke the Indian tongue:

"Tin Doy, to-day you have won a great victory over your enemies; you have taken many scalps any many ponies; you have lost none of your own braves. If you do not release this poor boy and allow me to care for him, to-night he will die; you cannot hold him captive, for the Great Spirit

who call him to the 'happy hunting ground,' his blood will be upon your head; you will go on your way, but to no more victory; a powerful tribe will attack you, burn your village, take your ponies, take your women and children, kill your old men, and you, Tin Doy, will die."

All this she said with her fair young face lifted, and gazing straight into his cruel eyes. At first he listened with astonishment, then, turning to his braves, he commanded them not to molest her, saying: "This paleface girl is not afraid; she is braver than the bravest warrior; leave her in peace, the Great Spirit guards her."

Then he bade her release the captive. With swift fingers she loosened the cruel bonds, with gentle hands bathed his bleeding wounds, covering them with a soothing ointment and bandages of softest linen. Then with her own delicate hands she lifted his weary head and fed the famished youth and gave him cool and nourishing drinks. Then turning to the chief she said: "Tin Doy, the Great Spirit will bless you. Give him a pony, and let him go in peace." To her surprise the red chieftain did as she requested.

After they had all mounted and ridden away, my dear young mother knelt and thanked God for his preserving care. Then she sought her little ones in their hiding place. They were quietly sleeping, their chubby arms intertwined, their bonny heads close together.

You can imagine my father's surprise at Thanksgiving, when, returning and seeing every evidence of the passing of a war party, he found his wife and babies safe, instead of the ashes of his lonely home, as he had expected. His wonder knew no bounds, as mother related this true story to him.

Many years later my parents had removed to a more comfortable and less remote home. One day mother was surprised to see an Indian brave approaching her home, bearing with him a splendid haunch of venison. He stopped and laid it at her feet, making signs that it was a thank offering, and she was astonished to find this was the young brave whose life she had won from the Shoshones so long ago.

Many years have passed since then. My sweet mother is now a great-grandmother; my dear old father long since passed to his reward. But in my mother's sheltered home she still remembers those perilous times and tells us with a shudder of the fierce faces of Tin Doy and his braves on that day, and speaks with thanksgiving of that Protecting Power which rules heaven and earth, and I, too, humbly thank him that she was spared to tell me this true tale as I have told it to you.—Cora E. Steadman, in Farm and Home.

Current Events

The famine and pestilence in certain sections of China is still spreading and claiming thousands of victims. Recent reports coming from Harbin, Manchuria, state that the plague there seems to be abating. The rate of mortality is very high, only a few of the thousands afflicted recovering from the attack. The opposition on the part of the Chinese to the burning of the victims was overcome and thousands of bodies are being burned thus lessening the danger of spreading the disease. In the affected districts nearly all transportation services are stopped to prevent the spread of the plague. The physicians and government officials devote nearly all their time to checking the spread and stamping out the disease. Very little attention is given to those attacked by the plague as their case is considered to be practically hopeless. The mortality among the physicians is also high considering that they take special precautions to protect themselves by wearing masks and bandages and using antiseptics.

The famine is still raging and claiming many victims. There is no hope of any improvement before the end of March or middle of April. Until then thousands must starve unless there is a liberal response in the contribution of food and means by outside nations. We quote the following of a graphic description of the famine given in the Christian Herald:

"The people have left their homes in great numbers, wandering away to the south by families to see if they can in some way or other live through to the spring by begging or by public bounty from the imperial or official granaries. In each village, out of twenty-five families, twelve or fifteen will thus escape south, leaving three or four of the better provided to watch the buildings. * * * * * As they go they gather up stray straw and grass to cook the next meal. At noon they stop and dig a hole in the ground over which they set the pot and cook a meal of gruel. At night they sleep in a temple or in some doorway, without much if any bedding. * * * * * They are ragged and squalid beyond description, and those that do not die are living next door to starvation and in the spring may die of relapsing and typhus fevers. Others have feet frozen by the winter's frosts, crippling them for life even if their lives are spared. * * * * * Furthermore, famine years breed bandits and disorder. Desperation makes them bold and life and property are not safe outside the towns."

There is considerable interest manifested in the proposed increase of the postage rate on certain classes of second-class mail matter. The Postmaster General has advocated that magazines carrying considerable

advertising be required to pay a higher rate of postage upon their advertising matter. President Taft is strongly in favor of this plan and is bringing pressure to bear upon Congress to take favorable action. It is charged and indications are that there is a conspiracy on foot to silence a certain class of magazines known as independent or insurgent magazines, which have been telling the truth to the public about the different trusts and corporate evils of this country and have been instrumental in opening the eyes of the public to the real relation existing between politics and special moneyed interests, with the result that the people are rising in opposition to the political domination of the trusts and are seriously threatening their powers, as was made evident during the campaign last fall. The moneyed interests are securing control financially of some magazines and thus suppressing them. While the additional tax proposed would not increase the postal receipts as it is claimed, but on the other hand diminish them, as it would keep thousands of pounds of magazines out of the mails, which would be hauled by the express companies. Just what the outcome of the struggle will be is not known at this time. But it is to be hoped that the legislation will be to the greatest interest of the public.

On January 23 the Progressive Republican League was launched in Washington. Senator Bourne is president. Practically all those known as insurgents in Congress with the governors of six States have signed the declaration of principles. In addition to these there are a number of other prominent men who are allied with the League. The purpose of the organization is to promote a certain type of thought and political action and not to advance the political interests of any man or set of men. They purpose to work to bring about reforms in politics so that the people will have more direct control over legislation than at present, so that legislation shall be in the interest of the people instead of special moneyed interests. Some of the principles to be advocated are: the election of United States Senators by direct vote of the people, direct primaries for the nomination of all elective officials, direct election of delegates to national conventions, with opportunity for the voter to express his choice for President and Vice-President, an amendment to State constitutions providing for the initiative, referendum and recall, and a thorough general corrupt practices act.

The test made with the Postal Savings Bank system has proven highly successful, so much so, that the Postmaster General will urge an immediate appropriation of \$1,000,000 to extend the system. The reports received from the postal savings depositories covering business of the system during January, the first month of its operation, showed most gratifying results. The Postoffice Department would immediately establish banks in five hundred cit-

ies if the appropriation were available. The deposits for January will probably amount to \$60,000, and if this average is maintained, the year's aggregate for the forty-eight initial depositories will be close to three-quarters of a million. This is an indication of what can be expected of the system by the establishment of many additional offices. Many people who will not trust the banks with their money will deposit it in these savings banks conducted by the Postoffice Department.

The problem of properly distributing the immigrants arriving in this country has engaged the serious attention of the Department of Commerce and Labor. Secretary Nagel has formed a plan to accomplish a more healthy distribution of immigrants to the country districts and prevent further congestion of the cities. A system of cooperation with the State immigration officers is hoped as one of the results of the effort. The immigration officers of some of the Central States are being interviewed to determine if they desire immigrants and how many are needed. Many immigrants coming from the rural districts of their native land prefer to settle in the crowded cities instead of going out in the country districts where they have a better chance of earning a livelihood and not be thrown in so close contact with the vices of our cities.

There have been many rumors afloat of the possibility of war with Japan in the near future. These rumors mostly originate with those who are advocating larger expenditures for the strengthening of our army and navy. That the rumors of the unfriendliness of Japan towards the United States are unfounded is made clear by the action of the newly organized Peace Society of Japan, whose memberships consists of many prominent Americans who are residents of Japan. The American ambassador, Thomas J. O'Brien, denounced the war talk. He said that there was no evidence of unfriendliness to the United States on the part of any section of the Japanese people, and he asks that this be given the widest circulation as representing the sincere and unanimous sentiment of Americans in Japan.

J. D. McCurdy, the American aviator, flew from Key West, Fla., out over the sea with the intention of alighting in Havana, Cuba. United States destroyers were stationed at intervals along the course to be of service, and it turned out that they were needed, but not until the aviator had flown within ten miles of Havana. He was forced to alight in the water where he was supported by pontoons, which carried him until he was picked up by one of the destroyers. The failure to complete the journey was due to a leak in his oil tank, which left his machine without lubricant. He had flown about 100 miles when the accident happened, thus breaking the world's record for oversea flight.

Government and other scientists are in receipt of advices regarding a recent private exhibition given at Paris by Prof. Cerebotani, an Italian inventor, before a number of celebrated scientists and members of the French cabinet, showing several marvelous wireless discoveries. Among the apparatus employed was a pocket wireless machine, a wireless telegraph printer, by means of which messages are sent as readily as if written on a typewriter, and a wireless teleautograph, which enables persons to sign their names as far as the wireless waves can reach. The dispatch states that the pocket apparatus is little larger than a pair of field glasses, and it is operated by attaching the antennae to a post or tree at a height of fifty feet. It insures communication within a radius of two or three miles.

The scientists of Mount Wilson observatory announce that they have taken the photograph of a celestial body nearly six trillion miles away. The newly photographed body is so far distant that the light of its billions of miles of luminous gases must travel through space for ten years to reach the earth. If it were to be extinguished tomorrow it would not be known to Mount Wilson watchers until the next decade. The finite mind cannot grasp the immensity and greatness of the work of God and puny man stands in awe when trying to comprehend its greatness. But when he turns to the Word of God and meditates upon the glorious part God's children, the Church, has in the great plan of the ages he is filled with admiration, reverence and love for such a great Creator.

There is a great political awakening and a desire for Western civilization becoming manifest in the Orient. Many of the Oriental countries are adopting some form of constitutional government and introducing many reforms patterned after those in use in the Western countries. Persia has requested our government to put their representative at Washington in communication with American financial experts with a view to the ultimate employment by the Persian government of five American financial assistants. This action is in accord with the law recently passed by the National Council of Persia providing for the importation of foreign experts in various departments of government in order to introduce modern ideas of system and administration.

Three hundred persons were killed and five small villages destroyed on the west shore of Lake Taal, Philippine Islands, as a direct result of the eruptions of Mt. Taal, during the latter part of January. The entire surrounding country was covered with ashes and mud. At the height of the eruption, waves twelve feet high swept across the lake. The crest of these waves was surmounted by burning gases and as they dashed inshore they caused most of the destruction, burning those persons who had escaped drowning.

The Russian government officials are awakening to a realization of the urgent need of encouraging and stimulating various industries among the peasants, which comprise the large bulk of their subjects. The agricultural officials have established fourteen schools in different parts of the country for the training of instructors in the peasant industries. These industries include weaving, pottery, tanning, fur dressing, making agricultural implements and carriages, metal working, varnishing, etc. The work of these schools is rapidly attracting attention abroad because of its cheapness, and in many cases because of its surprising excellence.

The development of rapid transportation during the past few decades is remarkable. It is now said to be possible to go around the world in thirty-seven days. Leaving Seattle, Washington, or Vancouver, by steamer, a traveler may land in Yokohama in twelve days. By taking a train for Tsuruga and steamer to the trans-Siberian railroad terminus and continuing by the fastest train to London, he may cover the distance from Yokohama in sixteen days. By the fastest steamers and trains he may travel from London to Seattle in a little more than nine days.

The use of cement for building material is rapidly increasing. Dealers in the South and West report sixteen barrels of cement sold for one thousand feet of lumber. Five years ago it was only one barrel per one thousand feet. It is estimated that 75,000 000 barrels will be used this year with the demand increasing. The disappearance of the American forest and the continuation of the high tariff on lumber makes it likely that the increase in the use of building cement will continue.

New York customs officials while raiding a Chinese opium den found documentary evidence that it is alleged will not only explain the death of Elsie Sigel and other murder mysteries in which Chinamen have figured, but that will show an organized syndicate of Chinese criminals in league with high police officials of nearly all the larger cities of the country. The matter is being investigated and the written evidence, much of it in the Chinese language, is being translated.

San Francisco succeeded in securing the International Exposition which is to commemorate the opening of the Panama Canal in 1915. New Orleans also made strenuous efforts to secure it. Geographically New Orleans would seem to be the logical place for the exposition.

The former Sultan of Turkey, Abdul Hamid, has gone violently insane. He killed two of his wives before he was subdued and put in chains. A reflection on the dark and bloody crimes perpetrated by him during his tyrannical reign is sufficient to drive the "Sick Man" crazy.

The boundary dispute between Peru and Ecuador has not yet been adjusted. Ecuador rejected the proposal to submit it to arbitration as was suggested by the mediating powers. Peru immediately made preparations to fight and sent a small party of soldiers across the border and attacked one of the villages of Ecuador, several fatalities resulting. Further conferences were held between the mediators and the disputants.

Leadville, Colo., is celebrating the discovery of millions of tons of what, since the days when gold and silver brought wealth to the camp, has been regarded as waste, but in reality is carbonate of zinc of high grade. It is expected that enough of this ore is in sight in the big, privately owned mines, to produce more in money than the district has hitherto given in gold and silver.

Surgery has achieved the remarkable feat of curing blindness by the insertion of a glass lense into the human eye. Dr. Winslow, a noted archaeologist, now past seventy, is enabled to resume his studies after four years of blindness by such an operation. When he does not wear the lenses, nothing but a white glare is seen, but with them all objects are visible perfectly.

The revolution in Mexico seems to be spreading. According to recent reports the rebels are rapidly gaining control of the northern states. No serious fighting has yet been done, mostly skirmishes and clashes between small detachments of men. Reports from the central and southern states give no indications as to the extent of the revolt there.

Brazil has appropriated \$10,000 toward the expenses of the expedition which, under the leadership of Henry Savage Landor, the English explorer, will traverse the eleventh parallel of latitude between the Araguaya and Madera rivers. Of the country to be visited and its Indian inhabitants practically nothing is known.

It has been announced that the Union and Southern Pacific railroads, Harriman lines, will spend \$75,000,000 within the next five years in double-tracking from the Missouri to the Pacific.

Russia is speeding the completion of the double-track system from the Ural Mountains to the Pacific Ocean. The length of the line is 6,844 miles. It will cost a billion dollars.

It has been determined that of the 1,000,000 school children in Greater New York, only 350,000 attend any Sunday school—Protestant, Catholic or Jewish.

It has been announced that the Portuguese government has decided to pay a monthly pension of \$3300 to the deposed King Manuel.

Miscellaneous

CARNEGIE ON WAR

The speedy abolition of war so that the reign of universal peace may be ushered in is the dream of many persons today. The greatest ambition of the life of the man, who made millions out of armor plate for use in war, is to wipe war from the face of the earth. To this end he just recently gave \$10,000,000 with which to establish a fund for the purpose of bringing about universal peace. This fund is to be administered by twenty-seven trustees of his own choosing.

Andrew Carnegie made this peace offering at an advantageous time, immediately following the "confidential report" made by the Secretary of War regarding the country's defenses. The report pointed out our unpreparedness in case of war and called for more troops, officers, fortifications, etc.

Mr. Carnegie gives expression to his ideas concerning war in the following terms:

"The agitation that has followed that report is a fair sample of present-day conditions. It isn't war but the danger of war that makes trouble. Nations by preparing for war spend millions, and to the purpose that man shall kill his fellowman who was created in the image of God. It isn't the war but the possibility of war that we must fear."

"The moral issue of slavery was what resulted in its abolition and the same issue in war will mark its end. As man becomes civilized he awakens to himself. He has the divine ability to ascend; ascend to limitless heights. He ceases to kill, to torture and to destroy.

"It pleases me greatly that I have placed within the reach of all some money that may be contributory to the great work of peace. With the aid of the brilliant statesmen and the craftsmen of the law I hope that this money may do good.

"We must arouse the masses to a better understanding of what war is. The demagogue knows too well that by arousing men's passions he gets votes for enormous expenditures in the name of the so-called honor of the nation. War is the vehicle of the scurvy politician.

"The people should know this too. They should realize the truth of the horror by which nations are taught that they should kill. My hope is that by recognizing the use of this peace fund men will learn the truth of war—that they will learn that war is a crime of nations against their God.

"War is the foulest blot on our civilization. Although we no longer eat our fellow men, or torture prisoners, or sack cities, killing inhabitants, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this

the twentieth century of the Christian era, for the crime of war, as I said in my peace fund deed, is inherent, since it decides not in favor of the right but always in favor of the strong."

"War means the slaughter of the innocent. It is the greatest evil of the age and there is less excuse for it than there was for the bludgeon methods of the cavemen. We are enlightened, the cavemen were in darkness.

"Just as wise and conclusive would it be to flip a coin to decide questions of honor as it is to send armies of men to kill other men, none of whom knows why he is engaged in the fight.

"The mad preparations for war all over the world are increasing the cost of living. The cost for armies and navies for 1910 was tremendous. To Great Britain the cost was \$315,000,000; to Germany, \$287,000,000; to Russia, \$281,000,000; to the United States \$262,000,000; to France, \$227,000,000; to Japan, \$95,000,000; to Italy, \$84,000,000. And those figures do not include the enormous cost of pensions. In the United States the total expense overtops \$400,000,000."

When asked how he would abolish war, he replied:

"Partial disarmament is not enough. Suppose two neighbors had a feud. Each had two revolvers. Would the danger of conflict be lessened by limiting each neighbor to one gun?

"Partial disarmament might cut down the expense of preparing for war. The only assurance of international peace, however, is complete disarmament, an international agreement to refer all questions of property and honor to an international court of arbitration. The only battleships that should be maintained should be constituted a police force. Should one nation withdraw, all the others could unite to enforce the agreement."

Mr. Carnegie is so strongly convinced that war will be abolished that he has provided for the future use to be made of the interest on the \$10,000,000. The money, he says, is to be used to abolish the next greatest evil.

The abolition of war would rid the nations of a great curse and eliminate enormous financial burdens incurred by the endless and ever increasing expenditures necessary in order to be prepared for an unexpected war. It is an inspiring picture to imagine all the nations at peace one with another, all prompted in their actions by the principle of the Golden Rule. The realization of these conditions are farther distant, if at all possible, than many think them to be. As long as men are prompted by selfish motives, lack the proper consideration for those less fortunate and powerful than they, just so long will nations be prompted by the same motives and seek to enforce their rights and defend their honor (?). The process of educating nations and implanting in them ideals of universal peace is necessarily a slow one. The teaching of war have been instilled within them for centuries and is hard to

eradicate. While these are ideal conditions for which to work and strive, and all our influence should be brought to bear upon the abolition of war, we can hardly expect to realize the ideal in its fulness from the fact that prophetic Scriptures do not seem to point to this ideal condition.

BAMBOO EMPLOYED FOR 500 PURPOSES

Bamboo is reckoned as the most useful plant that grows, and is made to serve the wants of the people of China and Japan in at least 500 different purposes. The long-leaf pine, says the Record-Herald, is reckoned as the most useful plant that grows in the United States, and is applied to at least 110 different purposes; hence the bamboo is nearly five times as useful as the long-leaf pine. In China and Japan bamboo largely takes the place of iron and steel. The farmer builds his houses and fences out of it. It is the most available material for farming tools and utensils, as well as household furniture, while the tender shoots afford him a delicious and nutritious food for his table. It furnishes the laboring classes with many necessities and supplies the rich with many luxuries.

Almost every article used in the household of the far East can be made of bamboo, and from the roots to the plumage every fiber is utilized. Poor people build their huts with bamboo poles for joists and rafters and bind palm leaves together for walls and roofs with rattan ropes. The leaves of the bamboo are sewed together for raincoats and thatches and are plaited into immense umbrellas to shield persons and property from the sun and the rain. The wood is split into fibres of various sizes to be woven into baskets, into window curtains, door screens, awnings, mats and tables.

The roots are carved into fantastic images, into handles for weapons and tools, lanterns and canes and into divining blocks, to be used by sorcerers to ascertain the will of the gods. They are used for ornaments and picture frames, vases and flowers, for smoking pipes and for weapons. The tapering culms take the place of wire and hoops, and are used for all the purposes that poles can be applied to, for props of houses, the framework of awnings, the ribs of sails, for fish poles, as in the United States; for the handles and ribs of umbrellas and fans and every sort of frame, coop, cage, box trunk or portmanteau. Tens of thousands of traveling bags of suit cases and "telescopes" are made of bamboo and shipped into the United States annually.

The shavings are used for stuffing beds and pillows, the small shoots for chop sticks and pipe stems. The hollow trunks are used for musical instruments of various kinds, for shafts of spears and for the weapons used by the police to bastinado offenders. Indeed, it is more difficult to find something that bamboo is not used for than to enumerate its purposes.

There are sixty varieties of the bamboo known to botanists, of which six or seven are common in the far East. The largest size grow to a height of fifty feet and have a diameter of six and seven inches, but the ordinary varieties usually grow to thirty feet in height, with a diameter of three or four inches.

The first bamboo was introduced into the United States by Judge O. N. Denny, of Oregon, when he was consul general at Shanghai thirty years ago. He also introduced the Chinese pheasant, the Mongolian grouse, the Chefoo partridge and the tomato peach, a delicious fruit, which thrives on the Pacific coast. But the bamboo was never cultivated for practical purposes in this country until a few years ago, when it was taken up by the Agricultural Department under the direction of Secretary Wilson and is now being grown with great success on the Pacific coast and in the southern states.

"I believe in bamboo," said David Fairchild, who has charge of foreign plants at the Agricultural Department, "and I am confident that it will be a very valuable addition to the timber resources of this country. We have been paying a great deal of attention to the subject, and are anxious that our experiments shall be followed by the adoption of its culture by every farmer who is in a suitable location. We have already demonstrated that the bamboo will thrive in California, Oregon, Texas and throughout the gulf and southern states, and it only remains for the farmers of those sections to take it up seriously and cultivate it as the eucalyptus is cultivated in California. In addition to its great value, from a practical standpoint, the bamboo is a beautiful tree, and will give the greatest satisfaction to a farmer and will pay him for his time and labor if he cultivates it only as an ornament."

UNBROKEN ISOLATION FATE OF THE FUR FLEET

The oddest of fleets that bear sail has just completed another of those quick seasons of activity, which it must laconically snatch up to accomplish its purpose of existence. The fleet is composed of the ships of the Hudson's Bay Company, which, according to custom, hibernate in London. But when summer comes and the ice moves in the lone waters of British North America then it is time these little ships were well on their way to their destination: Fort Churchill, on the shores of the Hudson's bay.

While in their docks at London the ships presented all the appearances of some ancient craft which had been dismantled and left to rot, for each fall, upon their return from their long trip, they are stripped of all their rigging, and, so to speak, stored up for the winter. But in the spring the word goes forth that their winter dream is over and they must set sail upon yet another commission. Then a general overhauling begins; the ships are painted and their

hulls thoroughly overhauled preparatory to loading with stores for the various Hudson's bay trading stations along the shores of that inland sea. Then the riggers go aboard, and every inch of rope is refitted and replaced with new, for everything depends upon the rigging in the northern waters.

Unbroken isolation is the fate of these little ships from the time they leave the river Thames until they return in the fall, unless by chance they pass some vessels on the way, for at their destinations there are but few inhabitants; and beyond the factors at the trading posts, and perhaps a stray member of the royal Northwest mounted police, their crews will see nothing but Eskimos and a few Indians that inhabit the northern shores of Canada.

They will quietly unload their cargoes, which will be replaced by the furs which have been brought into the trading posts during the winter, and then return through the uncharted and unknown seas in the lands of many happenings.—Sel.

IS YOUR DAUGHTER LIKE THIS?

Prof. W. A. McKeever, of the State Agricultural College, Manhattan, Kansas, says in his Home-Training Bulletin No. 3:

"Go where you will through the length and breadth of this fair land of ours and I challenge you to find among the children of men a more pleasing aspect than that of a smiling, rosy cheeked, twelve-year-old girl garbed in a neat, loose-fitting house dress and a dainty white apron, while with a snowy tea towel in her hand she is engaged in drying the dinner dishes. It is much to be regretted that we do not give its just measure of honor and praise to this exalted home life. There is certainly need of a great poet, or painter, or artist, or all of these, who will, by means of their art, divert the attention of many young girls from the airy phantoms which they are now chasing and help them to fix their affections upon the things that make for more substantial character. If our novel writers and magazine artists would cease painting so many pictures of precocious, love sick debutantes and pampered, sentimental summer girls, and would give us more illustrations of such types as the sturdy, simple-clad young home maker and the rosy-cheeked, unpretentious country maid of the better sort, they would thus contribute not a little to the moral and spiritual uplifts of the race."

These Bulletins on boys and girls are sent free, postage 2 cents each for samples or in quantities at 1 cent each. The six thus far issued are:

1. The Cigarette Smoking Boy.
2. Teaching the Boy to Save.
3. Training the Girl to Help in the Home.
4. Assisting the Boy in the Choice of a Vocation.
5. A Better Crop of Boys and Girls.
6. Training the Boy to Work.

RUBBER TANNED LEATHER

A British publication states that a new syndicate has established a factory in London and is placing upon the market a new form of leather, for which it is claimed there is a big future, and which it thus describes:

"The leather is submitted to a tanning process of the chrome variety, which preserves it; rubber solution is then worked into the interstices, rendering the hide thoroughly waterproof. The elasticity of the rubber permits of perfect flexibility and extraordinary toughness of some of the skins, especially of rabbit, goat, and sheep skins.

"It is impossible to forecast the many uses for which this process may be available. Tests have been made for motor tires, soles for boots and shoes, pump washers, machine belting, miners' boots, etc., and it is probable that the multitude of articles that can be made of rubberized leather will, in time, create a further demand for rubber.

"This new material, it is thought, may also prove useful for motor and cycle tires, as it is almost impossible to puncture it, while it is said to be much more resilient and waterproof than ordinary leather."—Selected.

"HEALTHGRAMS"

Dry dusting moves dust; it doesn't remove it.

Closed windows are open avenues to consumption.

If your milk is not safe your life is not safe.

Breathe fully and freely; the more you expand your chest the less you will contract colds.

The digestive tract is about thirty feet long. The combined length of the blood vessels of the body is many miles. If you want your food to go a long way, chew it thoroughly.

Your lungs can't be washed, but they can be aired.

You wouldn't offend your stomach with dirty water; then why offend your lungs with dirty air?

Too much fresh air is just enough.—Bulletin of Dept. of Health, Chicago.

The head of the Carlisle Indian School, who has been looking up the history of the alumni, says that of five hundred and fourteen now living, only five have been failures. Three hundred are successfully engaged in vocations away from the reservations, and have been entirely and forever freed from government supervision. Of the women graduates, one hundred and forty-two are housekeepers, mistresses of modern homes, well-furnished; and their children are as well cared for as those of white people in similar stations of life. The record is one which few colleges for white youth have equaled.

The amount spent by tourists in Switzerland every year is estimated at £4,000,000.

WHERE SPOOLS COME FROM

The United States Department of Agriculture is authority for the statement that the paper birch, often called also white birch, is one of the few timber trees in this country which seem to be holding its own against axe and fire. The average citizen, however, probably takes no particular interest in the paper birch. Yet it is doubtful if any other kind of wood on the face of the earth is found in so many households; for paper birch furnishes most of the spools made in the United States.

Maine is the chief center of spool manufacture. Its factories turn out 800,000,000 spools yearly, chiefly birch. Few woods as hard as this can be worked with as little dulling of the tools; its principal recommendation lies in that fact. It is handsome in color, and, after the wood becomes seasoned, it shrinks and warps very little. That is an important consideration, because the delicate machinery that winds the thread would fail to work if the spool changed its shape to a perceptible degree.

The birch wood for spools must be selected and handled with care. The tree's red disk heartwood is objectionable because it will not turn smooth in the lathe, and the color is not desired. Few industries waste more wood, in proportion to the quantity used than spool-making. Heartwood, knots, and all other defects, frequently amounting to more than one-half of the tree, are rejected. From one-half to three-fourths of the remainder may go to the refuse heap in sawing the bars and turning the spools. Despite this waste, the paper birch does not appear to be threatened with extinction. It is a free tree—that is, it spreads rapidly over spaces left vacant by forest fires. The most extensive paper birch forests of Maine and New Hampshire occupy tracts which were laid bare by the great forest fires which swept the region from 1825 to 1837.

The tree is short-lived. At an age when the white cedar, for example, is just beginning to lay on useful wood the paper birch has passed its prime, and is ready for decay. It is placed at still further disadvantage by being unable to compare with other trees for light and soil. It prospers when growing alone, but it gives up the fight after stronger trees begin to crowd it. Nevertheless, it is believed that more paper birch is growing in the United States today than two hundred years ago.—The Presbyterian.

(Continued from page 89)

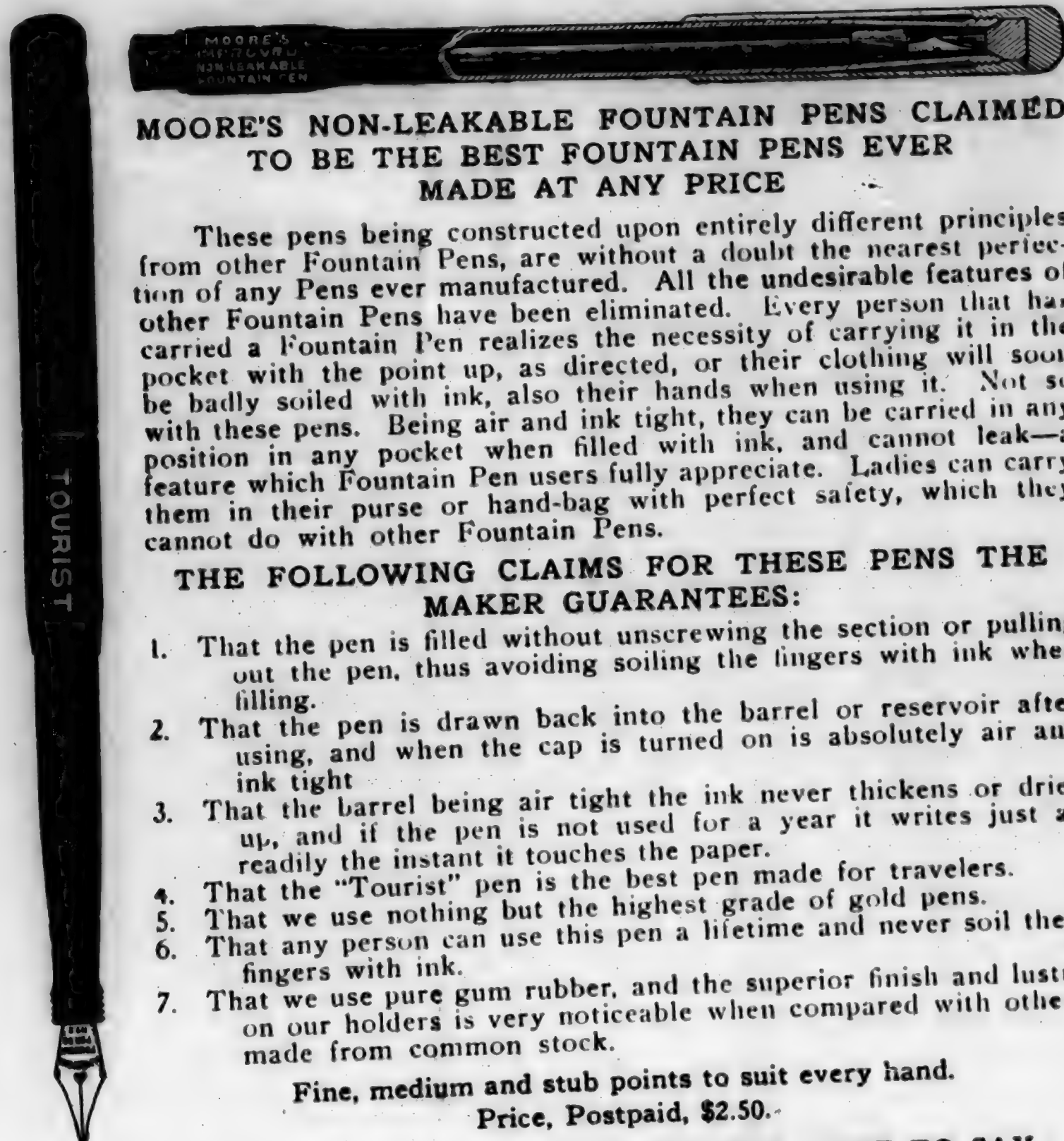
it can be done; that it is not easy makes it the more worth while.

The teacher will command the respect of the boy by an upright life. There is no substitute, no easier way. The teacher who would successfully lead boys to Christ must pay the price of the living example. In no other walk of life will the Pauline principle of living "for the other fellow" be more often called upon to bear fruit. Every en-

thusiastic pastime will need to be weighed in the light of its influence upon the teacher's own life and of its influence upon the lives of three or five or seven boys whose sufficient reason for many things will be: "My teacher does it."

The teacher will command respect by possessing superior knowledge. If he has not got it already, he will need to get it. He has no business to occupy the position of teacher unless by every means within his power he equips himself to be a teacher by the right of acquired wisdom. The sum total of such wisdom may be made up of

several units: human experience, book knowledge, Bible learning. His total fund of these must always be up to the limit of his life's opportunities. God knows this limit; so does the teacher. It may be safely settled between them. There is no fixed standard. The one who refuses to equip himself by training and study is guilty of trifling with human souls; he would not dare so to trifle with his business prospects. If it is his business to teach, it is his business to be equipped for teaching.—Eugene C. Foster in his book, "The Boy and the Church."



MOORE'S NON-LEAKABLE FOUNTAIN PENS CLAIMED TO BE THE BEST FOUNTAIN PENS EVER MADE AT ANY PRICE

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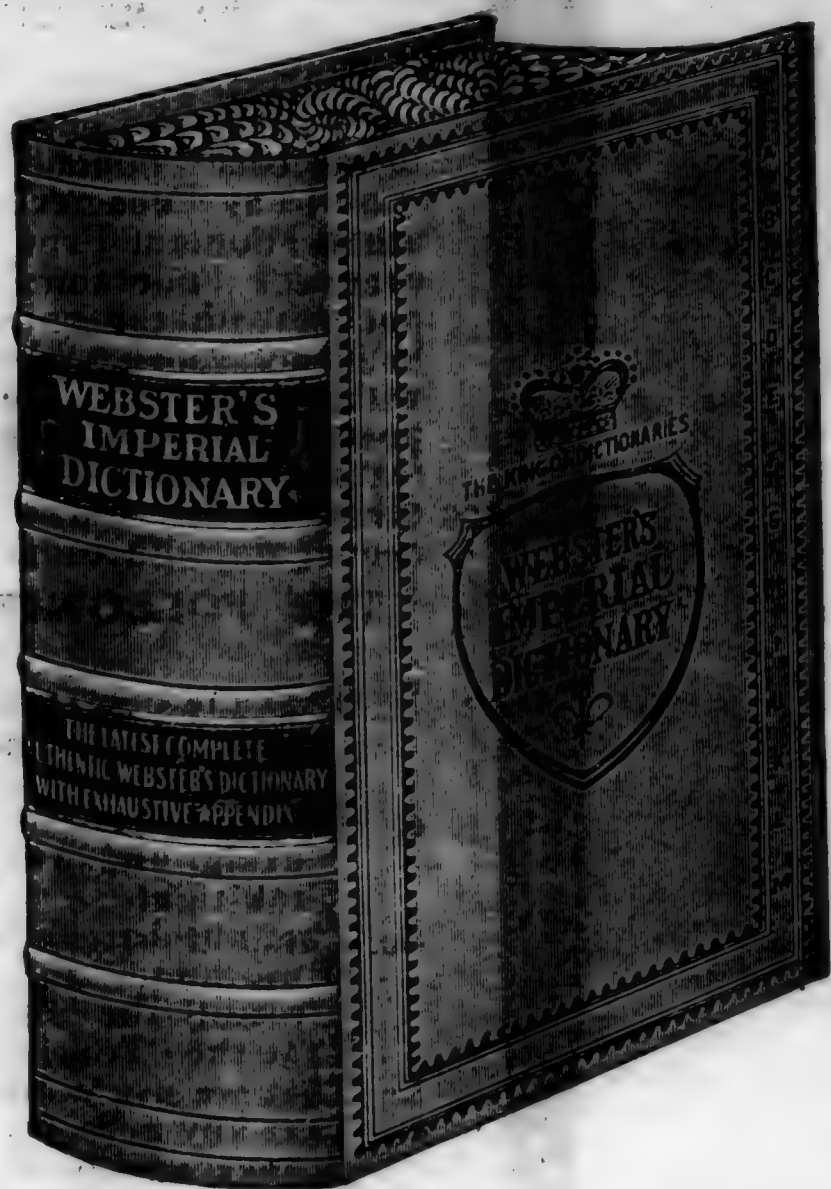
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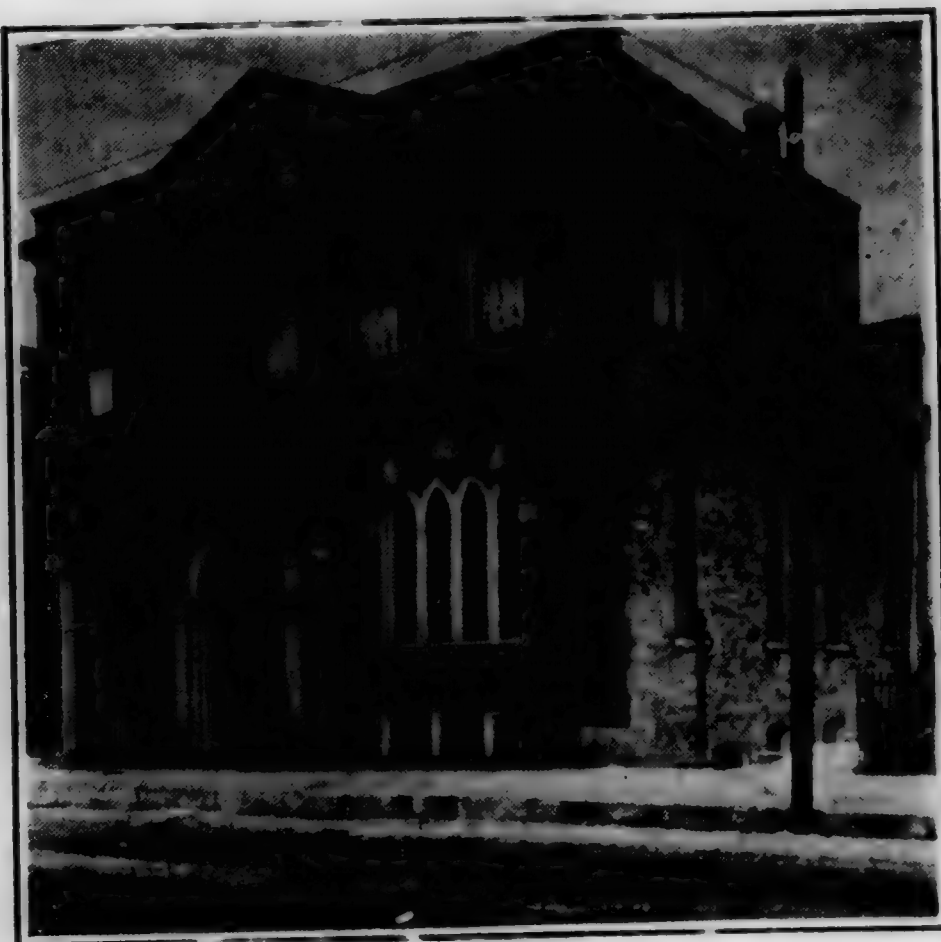
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CHRISTIAN MONITOR

APRIL, 1911



Mennonite Gospel Mission, Chicago

See page 108.

SELECT READING

THE MOTHER'S INFLUENCE PRENATAL AND SUBNATAL

It is sometimes said that the girls of a family are like their father and the boys like the mother. If this is so it doesn't necessarily follow that girls are masculine or the boys feminine.

One mother who had seen a boy of much more than ordinary brilliance fall into moral desuetude through the lack of perseverance, or possibly strength of character, determined if possible to print upon her unborn child a sterling stick-to-ative-ness that the waves and billows of existence should not find a house of sand to wash away. Whether or not she accomplished this, or whether the child would have the same disposition or character or temperament, whatever you call it, is a question, but it is an absolute fact that the child is never feazed by obstacles.

This mother, before the birth of the child, made it a point never to begin anything without finishing it, without sticking to it, no matter what interfered or how much she disliked doing the thing in question; she perserved steadily, conscientiously, persistently, to the end, to the full, complete and perfect finishing, the gaining of the object in view. This sometimes was distasteful to her, in fact often was, for she was a woman who had many duties and some that seemed to collide with others, still she persevered in working to the end.

The child born from this prenatal training is now at maturity, and from the earliest known record has been zealous to overcome obstacles. When another child would say, "I can't do that, it is too hard, I don't know how," and so on with sundry excuses, the prenataally trained child simply found ways and means for accomplishing the end.

The perseverance was but one trait transmitted, but it is a trait that is very important in the making of a character of sterling tenacity. The training was excellent for all concerned, and it means much to the child, to the family and to the world at large.

This prenatal training may be supplemented by subnatal training. If the child is vacillating and easily discouraged from doing things teach it to stick to things. When a child begins to play with blocks do not distract its attention with something else, keep it at the blocks until their possibilities for holding its attention are exhausted. Do not tumble the little builded structure down. This teaches destructiveness. When one building is done and must be demolished, let it be done by either building another from the blocks, or by placing them neatly in the proper receptacle. Do not call a child from its play until that play is finished, completed, un-

less there is some very good reason therefor. Try and have the children play the same thing for as long a time as possible without their tiring of it. This teaches steadfastness and perseverance, continuously.

Too many playthings distract the babe. Give few playthings to the little children, and let them develop ways and means for playing with these. The child with endless playthings is rarely amused; he is always wanting something new and something different when he has not half learned the possibilities of his present possession.

It is much better to let children judiciously alone than to be constantly seeking to amuse them. They will never learn to depend upon their own resources or to develop thought and their own capacity for creating pleasures for themselves otherwise.—Rose Seelye-Miller, in *American Motherhood*.

TRUE HOSPITALITY

"Do you ever thoroughly enjoy receiving company?" said a lady to us not long ago. "For my part I am so occupied with the fear that my guests will not be sufficiently entertained that I have no time to enjoy them." Most American housekeepers will confess to something of this feeling. Even in our best-appointed households there is not that absence of care in the deportment of the lady of the house which is seen in French or English drawing-rooms. Her thoughts cannot help wandering to the kitchen, even in the midst of the most animated conversation. She knows full well that after all those endeavors which have made her somewhat too weary to be quite at her best in looks or manner, there may be a failure in serving the repast. It is curious to see what a different woman she is after supper, if all has gone well. For the time she is safe, and exuberant with a sense of relief.

When our guests are staying with us for a day or a week, matters are somewhat better, because so much is not attempted; but still there are often an unnaturalness and constraint which make themselves felt, even through the most scrupulous politeness. Much of this is no doubt owing to our unsatisfactory and precarious domestic service. Arthur Hugh Clough said: "The only way to live comfortably in America is to live rudely and simply;" and while we should not like to agree to his statement seriously, there are moments of despair, it must be acknowledged, in which we feel the force of it. But there is a deeper reason than this for our discomfort, and happily it is one which it lies in our power to remedy. Somehow or other, the idea has become chronic with us that we must entertain our visitors according to

their style of living rather than our own.

There is with us Americans an inborn dislike to be surpassed; it is at once our strength and our weakness; giving us a stimulus to endeavor in great things, and causing a belittling anxiety in small ones. Far better in family affairs is French simplicity, that gives its best, whether poor or otherwise, without shame or ostentation; that makes no guest uncomfortable by a suggestion of unusual expense or fatigue. If we could only understand it, we should feel that what our guests desire, if they are right-minded persons, is a glimpse of our real life; they come to us to know us better—not to have a repetition of their home experiences. True hospitality makes as little difference as possible for the stranger or the friend; it infolds each at once in its warm atmosphere; and if he be a guest worth entertaining, he will prefer a thousand times such a home-welcome to the display which has no heart in it.

"I pray you, O excellent wife," says Emerson, "not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But let this stranger, if he will, in your looks, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price in any village or city, and which he may well travel fifty miles and dine sparsely and sleep hard in order to behold." Certainly let the board be spread, and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things.—From "Home Topics."

FAMILY WORSHIP IN JAPAN

The Kirisutokyo Sekai publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6:45 A. M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God.—*Japan Weekly Mail*.

The thing we long for, that we are for one transcendent moment.—Lowell.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. III

SCOTTDALE, PA., APRIL, 1911

No. 4

"THE WANDERING JEW"

J. W. Shank.

Thirty-five centuries have passed slowly into history since The Hebrew people began their national existence. Even the mind of a twentieth-century Jew can hardly conceive of the marvelous changes that have taken place during this vast stretch of time. Even before the Grecian Homer portrayed in song the tale of the Trojan wars; before the Hellenic race bloomed to its full upon the soil of Greece; before the two infants of Rome (as the legend runs) were found with their strange mother on the banks of the Tiber, the Hebrew people had passed from ancient Chaldea and were laying the foundations of a national life. Slowly but persistently this people arose to prominence among the nations of the East. Under the leadership of Moses they cast off the Pharaohs; with the sword of Joshua, Gideon and Samson they smote the Midianites, the Ammonites and the Philistines; because of this deep religious faith in Jehovah, the mighty forces of Assyria were sent away humbled and broken; they rallied from the seventy years in Babylon to establish in Zion a home for a future King.

We must pause to admire a people of such historical significance.

Wherein lay this power that has made them a prominent race in the history of the world? Was it their iron strength and endurance that won for them a place in that ancient chaos of conflict? But the Jew has never boasted of superior military power. Was it their situation in a land of natural fortification and military advantage? But the gates of Palestine were always exposed to the pleasure of invading armies. Was it superior intelligence that could overreach the ingenuity of their neighbors? But Greece, Egypt and Babylon far surpassed them in education and art. Where then shall we find the secret of that persistent influence the Jews have swayed through all later stages of history? A study of Jewish traditions and institutions will at least partially solve the question.

Few people have ever felt more keenly the sacredness of religious traditions than the Jews, and few have labored more diligently to keep alive the "holy faith of the fathers." By their sacrificial offerings for sin by their daily routine of worship at the temple and synagogue by their many feasts held in honor of Jehovah and His doings by their diligent study of the ancient Law and Talmud, they gradually came to possess strong, personal and mental characteristics that distinguished them from all other na-

tions. Their faith was centered in one God who was far superior to the Gods of other nations. They trusted in their God for all religious, political and commercial advantages. They had within their territories special religious centers where all must go yearly to pay their sacred vows to Jehovah. In moments of deepest spiritual insight their prophets saw visions of great national glory in which this beloved nation of God was to be the center and unto this chosen nation all other kingdoms would be subordinate. They felt with all the keenness of patriotic fervor that a great and glorious destiny had been planned for them. It is among these facts that we must search to find the secret of that persistent influence of Jewish character. Those great central aims, those strong feelings of unity, and those lofty conceptions of a future destiny slowly strengthened the best qualities and molded them into persistent character.

But the historical paths through which the Jew has wandered were by no means strewn with roses. Strange things came upon this chosen people who had always claimed such glorious promises. The great Messiah "was rejected by the very people among whom He was chosen to appear. They should have adored; they preferred to crucify. In penalty for this they have undergone for eighteen centuries the most unexampled punishments—suffering and humiliation not less extreme than their previous exaltation. Such is the sentence imposed upon them by inexorable justice as a penalty for the worst of crimes." They were destined to pass "through the valley of the shadow of death" where thorns and snares beset their way, where the dragons of cruelty and bitterness fastened their fangs upon the cringing victims. They "wandered in deserts and mountains and in caves of the earth" as did their own prophets centuries before. They were compelled to leave their quiet family altars and toil in strange lands, among heathen people, where the sound of weeping told the tale of wounded hearts that refused to be comforted.

The ancient legend of the "Wandering Jew" may indeed find comparison to the history of this Jewish nation. According to the legend a certain Jewish shoemaker, after helping to secure the condemnation of Jesus, stood in his doorway as the procession passed to Calvary. As Jesus, being weary with the heavy cross, stopped to rest a moment the heartless shoemaker bade Him hasten on. Jesus obeying looked at him and said, "I shall stand and rest, but thou shalt go on till the last day." Accord-

ingly, the legend runs, this impenitent Jew left his home and wandered through foreign lands century after century. Sometimes he was seen in crowded cities, sometimes in mountain solitudes, sometimes in wild deserts ever haunted by the tragedy of Calvary. Whenever a hundred years passed he again became a youth of thirty and began over his sad journey to every corner of the earth. One can scarcely imagine a more pitiable and terrible punishment than that of a human being who cannot die, but must thus suffer through centuries until the end of time. This is only a legend, but its tale of wandering compares well with the pathetic history of the Jewish people.

A few historical incidents will give a glimpse of Hebrew humiliation: In 586 B. C. Nebuchadnezzar swept into captivity the whole Jewish nation leaving not even a city which they might call their own. Only after seventy long years did a small remnant return to begin again a national life.

In A. D. 70, Titus of Rome began the terrible siege of Jerusalem in which the city was destroyed, 1,000,000 Jews perished and almost 100,000 were carried away captive. Never again did this people exist as a nation.

In Spain, Italy, France, England and Germany the Jews endured the most heartrending sufferings at the hands of their oppressors. Thousands were doomed to the horrors of the Inquisition and in consequence lost their lives through bodily torture or were banished from civilization to die in foreign lands. Even when martyrdom and exile ceased to be imposed upon the hated Jew the whole world seemed to brand him as socially unfit for recognition. His commercial ability was looked upon with scorn and he was compelled even when innocent to bear the blame of extortion and fraud.

When we pause to reflect upon these dire misfortunes, we wonder how such a people could yet exist, how they could retain their individuality as descendants of the ancient Hebrew nation. No wonder the medieval age produced such bitter characters as Shylock, in the play of Shakespeare! It was the lightning of revenge that shone in these dark piercing eyes,—a revenge of "an eye for an eye and a tooth for a tooth," but the seed of that revenge was sown by the merciless Gentile.

When we think of the great men of Biblical records we imagine they are the last of Jewish heroes: Not so. Many remarkable characters have been produced in

(Continued on page 127.)

EDITORIAL PAGE

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A BASE CONCEPTION OF LIFE:—There always has been considerable stress laid upon the importance of wealth in giving an individual prestige and power. Some people of wealth look upon their possessions as that which gives them the absolute right to exercise lordship and arbitrary rule over their less fortunate brothers. The fact that they have wealth is sufficient reason why all those having less should pay homage to them and be their abject slaves. This we believe to be the attitude of the few and not of the large majority of those who possess great riches. There are those who are moderately wealthy, who make a vain show of wealth and look upon those poorer as unworthy of their consideration. The following alleged incident is said to have occurred in New York, the central figure no doubt being one of the latter class.

A young woman while returning from a visit to a battleship fell into the water. Two sailors immediately plunged in after her to rescue her. One of the sailors was drowned while the other one succeeded in the rescue. As soon as she was safe and while efforts were being made to save the drowning man, she discovered the loss of her \$350 diamond ring. She immediately informed the police nearby, who told her they were busy trying to rescue the drowning man and that they would take the matter up later. She immediately replied, "I don't care, What do I care about a common sailor? I want my ring, it's worth more than a sailor." About twenty messmates of the drowned man overheard the remark, became incensed to a frenzy and made a concerted rush toward her and endeavored to throw her overboard, but were prevented by the police and a few others.

Human nature is shocked at such a mean, depraved and inhuman estimate of human life. One with such a heartless and soulless conception of life is indeed to be pitied. Such an extremely self-centered life is entirely void of real joy and has not yet begun to live. We wonder who is responsible for such a pathetic condition of a human soul. Is this woman alone responsible? or do others share the responsibility with her? Others are sharing the guilt. Such a condition, we believe, can only result from a lack of proper training. There has been a deliberate instilling of such conceptions in the tender mind, or a gross neglect in holding up true and noble ideals of life. Some persons failed to do their duty toward her when she was in her formative period of life. The result is that not only she but others also suffer. We cannot do wrong but others suffer as a consequence. This fact impresses upon us the grave responsibility each one of us have of wielding the right influence upon all those about us, and especially upon those young in years. No one can escape this responsibility.

We need to hold up at all times the Bible estimate of life. God is no respecter of persons. Esteem others better than yourself. The things of value in any life are not those that are temporal or material, but those that have enduring qualities, those that are eternal, that result from a life that spends and is spent for the good of others. These are the factors that at all times will determine the true estimate of any life. Not what a man has, but what he is at heart, is his true measure.

Rich and poor are interdependent. The rich who look upon the poor as unworthy of their consideration, sympathy and love, show an estimate of life lower than that of the brute creation which manifests its appreciation for sympathy shown and kindnesses rendered. Nearly all that is good and noble is crushed out of such a life. A forcible illustration of the teaching of Christ. If we fail to properly exercise the gifts given us they will be taken away from us. Fail to use love and sympathy, these faculties will deteriorate and the opposite faculties will soon predominate until the individual is incapable of real love and sympathy. A terrible condition to get into by anyone.

PASSING THROUGH FIRE:—The student of the Bible has no difficulty in tracing the fulfilment of prophecy in the past history of nations, but it is not so easy to recognize its fulfilment in the time in which he is living. Just as the Jews, while Christ was incarnate, failed to recognize in Him the fulfilment of certain prophecies, so we are often blind to the real significance of certain events occurring at the present time. It is only after the results of such events become known that people fully realize their significance and understand that they were prophetic. However, the student of prophecy sees in the events of the present, signs of more than ordinary significance. Many of the signs are those associated with the last days by prophetic Scripture. It is not our purpose to discuss these signs from the prophetic standpoint, but simply call attention to a few of them mentioned in Holy Writ as they manifest themselves in a sorely afflicted nation.

China, the "Celestial Empire," is passing through great tribulation. Deadly foes are sapping her strength from within; enemies are threatening her from without. In the northern provinces a deadly pestilence is spreading destruction and claiming thousands of victims; in the central provinces famine is devastating the land, which, it is asserted, will claim over a million lives unless relief is speedily offered; and in the midst of all this distress a foreign nation is pressing some claims for settlement, threatening a military demonstration if her

wishes are not promptly met, while China is making preparations to resist the enforcement of these claims which she considers unjust. It is to be hoped that this international difficulty may be peaceably adjusted as poor China has her hands full to care for her sick and starving.

The calls for assistance are becoming more urgent. Appalling and shocking conditions of the intense and extreme suffering of these people are being brought to light, and it is feared that the worst is unknown to the outside world. The starving people are eating grass and roots, if they can be found; many are entirely destitute of clothing in a cold wintry climate; children are sold for a pound or two of bread; buildings are being demolished in the hope that parts of them may be exchanged for food; the prospects for an early spring crop are discouraging even if the weather is favorable, because of the physical exhaustion of the people and the scarcity of domesticated animals with which to till the soil, etc., this gives us a partial conception of the urgent need. Thousands have perished, are perishing daily, and will perish unless there is a hearty response by the civilized nations in sending relief. Already food and money is being sent, but much more is needed for the famine sufferers and the checking of the dreaded plague. The nations seemingly have not yet awakened to a full realization of the conditions in China, to the great need of rendering immediate assistance.

The pathetic appeal of a starving people should stir the heart of the entire civilized world to act promptly in a very definite and practical manner. But this appeal comes with an even greater force to the Christian Church. Not only is there a tremendous loss of human life, which is as dear to them as to us, but thousands of these are going down to a Christless grave, knowing naught of the saving merits of the Christ, because the Church has neglected to tell them. If we would reach the souls of these dying people their bodily needs must first be satisfied. The supplying of the bodily wants may be the opening wedge for the entrance of the Gospel into the benighted soul. A marvelous opportunity for the Church. Will she be equal to the occasion and rise to the emergency! Pray God that she will.

China is passing through a crisis. There is a great awakening throughout the entire empire. The religious life of the people is passing through a period of transition, there is a passing from the old to something new. If the Christian Church takes advantage of these conditions China may speedily be won for Christ; if not the loss sustained will be irretrievable. Right now is the time for the Church to secure a strategic position in this great field of labor. Delay is costly.

God evidently has a purpose in permitting this affliction to come upon China. She has nourished her soil with the blood of the followers of the Nazarene and in her present extremity she may realize the insufficiency of her religion and the all-sufficiency of the religion she spurned. Whatever the purpose of God may be, we cannot escape the fact of the great responsibility and opportunity of the Church in the present crisis. We have been negligent in bringing the Gospel to China. The present call of duty rings clear. Will we continue to be negligent? Will we deliberately refuse to enter the wide open door? God forbid. China is in the fiery cauldron of trial, let us not intensify her suffering by withholding her assistance

which we can so easily render. May we assist because the love of God constraineth us, because of a heart full of love and sympathy for our brothers across the waters. May the Church not hesitate now to take the step that may mean much in the evangelization of the world. Remember your Christian privilege toward China.

THE PASSING OF THE IDLE RICH:—Under the above title, Frederick Townsend Martin has written a remarkable series of articles for Everybody's Magazine. The observations made are remarkable because the writer by inheritance, education and environment is naturally a believer in the aristocracy of blood. He is wealthy and moves in the most aristocratic society of our large cities. "He tells what is going on in the homes and in the clubs, and in the minds of the rich; that friends of his are reading socialistic books and magazines, sending their children to the public schools, discussing the great movements in social, industrial and political life."

Following are a few excerpts giving some of the truths Mr. Martin has grasped:

For the grim fact stands out beyond denial that the men who are the workers of the nation, and the women and children dependent upon them, are not today given the opportunities that are their proper birthright in America. * * *

I cannot go down through the crowded tenement sections of our great cities without having it borne in upon me that we as a nation pay a fearful price in human blood and tears for our industrial triumphs. * * *

We are learning, too, that what we give our workers in wages we take back from them in the higher cost of necessities, in food, in clothing, in medicine, in insurance, in a hundred devious ways all with one tendency—to keep the living margin down. * * *

The fruit of the genius of the inventors of the world is plucked, not by the hand of the workers, but by the hands of the comparatively small and personally insignificant class who, by virtue of the genius of their fathers, or by virtue of mere chance, administer the tremendous power of capital. * * *

When the nineteenth century closed America worshiped great wealth. It sanctified its possessors. It deified the hundred millionaire. In five years' time America has learned to hate great wealth. Plutocracy is disgorging, but public opinion is relentless. * * *

For our industrial system is watered with the bloody sweat of labor and the salt tears of bitter poverty and suffering; and it is fertilized with the dead bodies of men and women outworn in the grim battle of life. Tended and watched it is by a foul horde of underlings, hired judges in the law, panderers in politics, timeservers in the pulpit, lickspittles in college chancelleries, Judases in the press, blackmailers in business, and miserable, fawning parasites clinging like filthy leeches upon the administrative bodies of the nation. * * *

The writer continues and predicts a revolution unless conditions change so that the oppression of the laboring classes by the captains of industry ceases. There are hopeful signs of a change being wrought in the industrial and political struggle now. The people are gradually regaining their control and power. Then the captains of industry will realize that they are the servants of the people instead of their exploiters for selfish ends. We are optimistic that the struggle will end peaceably and in favor of the masses.



CHRIST
LIT



THE COMFORTER

Effie Shupe

In Joel we find the prophecy that the Holy Spirit should be poured out upon all men, but not until after Christ had ascended was this prophecy fulfilled. On the day of Pentecost the Spirit came upon the believers and they began to speak as the Spirit gave them utterance.

While Jesus was upon the earth He was a constant help and comfort to His disciples. As the time of His departure drew nigh He gathered them together and revealed unto them the facts concerning His ascension. This brought sorrow to their hearts, for they loved their Lord. His great heart of love went out toward them and He spoke many comforting words to them and gave the promise of the Comforter. He said, "I will pray my Father, and he shall send you another Comforter, that he may abide with you forever" (Jno. 14:16). Blessed promise! What a comfort to the sorrowing heart!

This Comforter was not to remain with them for only a few short years, as did Jesus, but abide with them forever. They received the truth into their hearts, believed the promise and waited for its fulfillment. An evidence of a simple, childlike faith that counts for so much with God.

Christ told His disciples that the Holy Spirit, sent of God, would open their understanding and bring to their remembrance all that He (Christ) had taught them. He would reprove the world of sin, of righteousness and judgment, and guide the followers of Christ into all truth.

Who may have this Comforter? The disciples received Him, but the promise was not only to them, but as Peter says, "For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call" (Acts. 2:39). It is comforting and joyous to know that it reaches down unto us. God calls all to repentance and salvation and all who accept Him and do His will, have the promise of the abiding presence of the Comforter.

As individuals we may have the Comforter, the Holy Spirit dwelling in our hearts continually, guiding our weary feet in paths of right and safety, comforting, strengthening and blessing us with heavenly blessings. Joy and peace fill the heart of

him who allows the Heavenly Guest to make His abode with him.

As a Church we are richly blessed by the presence of the Comforter. When the Jews were in an uproar because Saul turned to God and preached Christ the Comforter proved a most wonderful blessing to the Church. "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts. 9:31). Notice the condition of the churches—walking in the fear of the Lord and the comfort of the Holy Spirit. The blessings received were rest, they were edified and they multiplied.

The wicked have no promise of a Comforter because they cannot receive Him, for He is only given to those who accept Christ as their Savior.

Let us one and all with a true heart follow the promptings of the Holy Spirit and we shall dwell in safety and peace forever.

La Junta, Col.

SERVING WITH SUCH AS I HAVE

Sana Troyer.

From the time the soul is awakened to things eternal there is a desire placed within to work for the Master. God has given every child of His a talent or talents with which to work. To some He has given five, to some two, and to others one, to every man according to his several ability. Not so much depends upon how many talents you may have received, but how they may best be used to His glory. No one has been given talents for the purpose of wrapping them in a napkin or to use for selfish purposes. It is when we serve God with the little we have that we receive more. Talents increase in efficiency by the using of them.

When Moses was called to deliver Israel, he refused, saying, "I am not eloquent, but I am slow of speech." But when he became willing to work with the talents he had, his efforts proved very successful.

At the beautiful gate of the temple, Peter could not give what the beggar requested, but he did not therefore pass on leaving the man unaided, but gave him such as he had, which proved to be a far greater blessing to the man than if he would have

supplied merely that requested by him. No one, however small his ability, need live uselessly.

You may have received the gift of teaching, or a sweet voice or the gift of sympathy because you have suffered; whatever it may be, it is given you to serve Him by serving humanity. Every human life yielded to God is an opportunity for Him to display His grace and power. He has a plan for every life if we but find it. He has no better material than His children with which to represent Himself to the world. Each one will be held responsible for the way he represents God to those about him.

The souls that are most lovingly remembered and missed the most are those who have been mindful of small opportunities and have faithfully served with the talents God had given them. Such lives cannot help but make the world a little better by cheering the pathway of others.

Those with the most common abilities have something to give, something which in some way will sweeten some of the world's bitterness and brighten its darkness. So if we would be faithful in the things entrusted unto us we must serve the Lord cheerfully with the talent He has given us, even though it be small.

MARCHING TO GEORGIA

A very simple incident came to my notice recently. I want to tell it to you. It took place a couple of years ago in my own country, just outside of Washington, our capital city. An express train was pulling out of the station of Alexandria, in Virginia. Just as it pulled out, an old negro, black as night, hurried up to the station, and on to the train at the very last moment. Our cars are different from yours. The car is one long continuous apartment, with a platform at each end, and one can get on even when a train has been started, and then get in afterwards by the door above the steps. The negro got on the steps just at the last moment, pulled himself on, a big man, and black as a man's hat.

You could see he was evidently very tired. He entered the car. Our cars have one long aisle, just like the aisle here, with the seats at each side just like these pews. He shambled his weary way up the aisle to the top end of the car, and stood looking down for a seat. But there was none that he might take unless it was offered him. You

could see he was tired. He shifted his weight on his feet, and dropped his shoulder, and looked the picture of weariness.

A young fellow sitting near beckoned him and said, "Uncle, sit down here." The old man came and said "Thank you, sir," and sat down. And the young fellow guessed something about the old black man, and as a newsboy came through the car, he stopped him and bought some sandwiches, and gave the old man a few sandwiches. He said, "Thank you, sir; haven't had anything to eat to-day. Been walking since four o'clock this morning to catch this train, and I was rather reckoning to fill up when I got down to Georgia." Then he rambled on with his story. The old home was down in Georgia, and after the war he had come up to Virginia with Marse Henry to take care of him, his old master. "Now," he said, "Marse Henry's died, and I am going back to Georgia." And his eyes gleamed at the thought of going home, and he patted the seat cushion lovingly as though it were his Georgia home. "I bought a ticket and I'm going back to Georgia." You would have thought Georgia was heaven to hear him talk.

By and by the conductor or guard came through the car for the tickets. But the old man could not find his. "Dear me," he said, "where did I put that ticket. It costs a mighty lot to buy a ticket for Georgia. I have been saving up for that ticket for years." At last he found it pinned to the lining of his old hat.

While he was hunting, the guard walked on to a woman in the next seat, a pale-faced woman sitting with her babe in her arms at her breast. "Tickets!" "I haven't any," she said. "Have to get off, madam!" And she started half up and said, "Don't put me off. My husband is down south. He had to go down for his health. The doctor said if he didn't go down to a warmer climate he must die, and we sold everything to pay the bills and send him off. We haven't anything; and now the doctor's word has come saying he can't live, and I must go to him, and I haven't any money." "Sorry, madam, have to get off." "Oh! my God! if you put me off—!" And the guard said, "I am sorry, but of course I will lose my position if I don't. I have one thing to do. I must do my duty."

And he turned back to get the negro's ticket, while the woman sank back in her seat with her babe, with eyes big and face white, staring hopelessly, helplessly out of the window. And the old black man said: "Guess you have to put me off, sah. You don't expect an old nigger like me to have enough money to buy a ticket all the way to Georgia, do you?" And the guard did not swear, but almost. He spoke roughly, and said, "Bah! there's some excuse for this woman here; but you!—if we were not so near the station I would stop and put you off right here!" And he passed on, calling tickets. The old man pulled himself up his full size and turned around to the woman. He said, "Here's your ticket." She was going to Georgia where he

was bound, and the ticket would carry her there. "Here's your ticket; I do hope you'll find your husband better than you's afeared; hope so." She turned around and stared with her distended eyes, not taking in what he was doing. Then the train slowed up, and the old man, with a smile in his eyes to the woman and her baby, shambled wearily to the door and down the steps, and the train pulled off, and the last they saw of the old man he was patiently trudging along the road, walking down to Georgia.

And as the story was told, there was no mention of Christ, but as I know the old slaves of the south, I know that man was a Christian man. For I know those old slaves well, and I know it was the Christ spirit in his heart.

Now many of you think this a very simple story. You see nothing in the old black man walking to Georgia. Ah! **Suppose you start to walk to Georgia!** Then you will know what the story means. Let me ask you, have you ever walked to Georgia? That is what "Follow Me" means. When the last copper is gone, and your body is tired, and the call of need comes, that you pass out your ticket to Georgia to some one in need, and you walk. That is what "Follow Me" means; that is what Calvary means.—Sel.

HOW TO PRAY IN CHURCH

If, when the minister says, "Let us pray," your thoughts rush off in all secular directions, it is your duty to run after them, and bring them back and compel them to prostrate themselves before God's throne. If the minister is sent to be your leader in prayer, how can he lead unless you follow? By bowing your head you say with your body that you are going to follow; but if your mind does not pray, your body is saying what is not true. When the minister says, "Let us pray," he means what he says. He does not desire to pray alone; he can do that at home. It is his purpose to lead the congregation to the mercy seat. If you and all the others refuse to go with him, then public prayer as part of public worship is a stupid form and empty farce.

It may be you pay attention to what the preacher says, but in what spirit do you do this? Do you sit as a spectator and watch the procession of his sentences go by, so that after the prayer is over you can tell whether it is long or short, beautiful or gloomy, fervent or cold, rambling or compact and purposeful? But it may be you really pray. If so do you follow the leader? Do you attempt to make his prayer your own? Or do you go into God's presence by your own routes presenting petitions peculiar to yourself, and asking blessings remote from those which the leader implores? That is not being led. If each member of the congregation prays his own prayer, then the prayer of the leader is an impertinence, and a season of silent prayer is all that is called for.

How can you profit by public prayer? By deciding once for all that you will let your leader lead you. Fall in with his mood. Take his point of view. Compel your mind

to keep step with him. Drive off all foreign thoughts which attempt to break into the circle of his petitions. At the close of his every thanksgiving, doxology, adoration, confession, and petition, say in your heart "Amen"—which being interpreted means, "So let it be." These silent Amens, like chains of gold, will bind you to your leader's soul, and along with him you will pass into the light and joy and peace of the Eternal.—Sel.

ETERNAL LIFE

S. P. Yoder.

The changing scenes of life on earth
Remind us day by day,
How all that now our eyes behold
Must surely pass away.
What we perceive by human sense
Of high or low degree,
When marked by Time's relentless touch,
Obeys this stern decree.

The stoutest oak upon the hill,
Sweet flow'rs of fairest bloom,
All living creatures, great and small,
Bow to the self-same doom.
They flourish for a season, but
To perish and decay;
Though others rise to take their place,
They, too, must pass away.

And what is man? Though he presides
As monarch, lord and king,
That he may lower forms of life
To his subjection bring.
Clothed with mortality, his life
A vapor for a day;
He breathes, he acts, he dies and then
He, too, must pass away.

Are all things transitory then?
The grave the only goal?
No power above frail, mortal man
His destiny to control?
If such the case 'twere better far
To be a brute and die
Without a thought of nobler things
Or aspirations high.

The Source of life forever lives,
Here Death's dominion ends.
From man, the image of that Source,
A longing e'er ascends
For love and peace and purity,—
Freed from earth's sin and strife
To walk in harmony with God,
Which is eternal life.

But how can feeble, sin-cursed man
This blessed state attain?
Alone through Christ, the sinless One,
Who for man's sin was slain.
Sin's penalty He paid in full,
Now prays, "Father forgive—"
Thus reconciling us to God,—
He died that we might live.

Christ died? Our Lord, the Prince of life,
He buried in the tomb?
He rose again, dispelling thus
Corruption's dreadful gloom.
To all the world, Oh quickly now
The wondrous story tell:
How Christ arose to live and reign,
Victor over Death and Hell.

O blessed hope! Immortal truth!
Because our Savior lives,
To those whose lives are hid with Him,
Eternal life He gives.
The soul, of origin divine,
Freed from this mortal clay,
Shall live with Him eternally
In brightest realms of day.

Denbigh, Va.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXII

J. A. RESSLER.

Mission work in non-Christian lands falls into several different lines or departments. There is the evangelistic effort, the educational method, industrial work, medical work, orphanage work as the result of famine, and there is also call for charitable relief and Gospel effort in the form of work for special classes, such as the blind and deaf, lepers, seamen, and backward tribes in little visited places.

As we were on our journey to India for the first time people often asked us what line of mission work we wished to take up. I suppose there could no question have been asked of us that would have been more difficult for us to answer with the exception that as there was a doctor in the party it was intended that medical work should form a large part of the effort. We knew of some orphans who were being supported by our people in America and we had a vague notion that perhaps some time these might fall into our hands to care for. But then we knew very, very little about India.

In Bombay we told some one that we thought orphanage work might be a possibility and the prompt reply was, "You can't get any orphans now, the famine of 1897 is over." And it amuses me even yet to remember the disdain in the look of the one to whom we hinted something about the orphans who were being supported by our people in other orphanages. I don't remember what he said but I know we knew that that was a forbidden subject and we gave up the thought of getting an orphanage to care for in that way.

But an orphanage came to us just the same.

There were difficulties in the way of having an orphanage that we did not know about when we landed in Bombay.

The first orphan came to us on our trip to Jagdalpur. He had run away from the orphanage at that place and joined our party as we went away. We did not know he was a runaway until we were well on our way to Raipur. The good Christian grace of the Jagdalpur missionaries saved trouble and we kept the boy.

The second boy for our orphanage came soon afterward, while we were in Raipur waiting for Dhamtari to open up. And then a change came over our plans. We felt the need of keeping in a line that would appeal to our people at home and we knew that orphanage work did that. One day one of the Raipur missionaries came and told us that there were several Satnami Chamars from Bhandar, the head village of the Satnamis, who were starving,

over in his compound, and that they were willing to give up their children with a written and sealed agreement if only the children were cared for. Would we take them? We consulted and said we would.

Brother Gass, the Raipur missionary, said he would board them at his orphanage for five rupees a month each—about a dollar and sixty-six cents.

That night after we had seen the boys safely stowed away in the orphanage quarters and we thought that their parents had given them up forever, I sat down and wrote what was intended to be a pathetic account of the transaction telling how those parents were going to their "solitary, childless home" while people of another race were caring for their own. As a matter of fact those parents had not the slightest thought of going back to that home—just yet.

Next morning they were at our house and announced, "You have taken our children, you must take us too." Queer way to start an orphanage, we thought. But tender-heartedness won the victory over prud-

ence and we found work for the parents of the children. How many thousands such children, and incidentally such parents, we might have gotten we do not know. Our plight was the plight of the newly arrived in India and the older missionaries laughed at us and some offered wise advice.

But God led us. O, volunteers! Don't ever get where you take the rein and where God does not lead. One of those mothers died some time later a happy Christian. One of the fathers proved dishonest and went back to his people and to his guru (master) worship. But later, years afterward, this same father, Bodhan, came back to live with his Christian son, confessed his sin, was restored into fellowship in the Church, and spent his last days rejoicing in the Savior's power to save from sin.

Is it worth while?

Is a soul worth saving?

I'm glad now that the tenderer feelings won that day rather than justice. For if our hearts are right God can overrule even our folly to work His glory. As I look back at those events through a mist of years I think with far more pleasure of those times when I broke a rule, sometimes even a Government rule, to help some suffering one, than of times when in stern justice I refused mercy to some one—and that one died without mercy.

So the orphanage began. It had at one time six hundred children.

Oh, what opportunities there were in coming into contact with those six hundred priceless souls!

Smithville, Ohio.

THE DEMAND OF THE PRESENT SITUATION IN HEATHEN COUNTRIES

AMOS KREIDER.

If there is anyone phase of Christian activity that demands the immediate attention of the Church, it is the situation in heathen countries. There are unmistakable signs that the non-Christian world is awakening from her lethargy. Throughout Asia, especially, there is a ferment working changes in the religious, educational, social, economic and political life of the people. These changes affect three-fourth of the human race. No page of history records such stupendous changes as those which are taking place in the non-Christian countries at present. The forces, religious liberty, intellectual enlightenment, and political freedom are seething and struggling for mastery. In the presence of this unparalleled situation we wonder what the final outcome will be.

Japan, as a non-Christian country is in this period of unrest and transition. Probably you would doubt it if you were told that Japan two generations ago was under a feudal form of government and isolated from the rest of the world to such an extent that no communication was carried on between Japan and the other nations. All Japanese were prohibited from leaving the country and if anyone escaped to a foreign country he was not permitted to return

again. All foreigners were excluded by law. Yet at this hour when Japan was hostile to all new influence, the missionary of the cross worked his way into the country, thereby proclaiming the dawn of a new day for Japan. There has a radical change come over Japan since that day. Today, the government is representative in form and the officials are anxious to learn from every source possible the secrets which would make it a strong and mighty government. Japan has an educational system equally as efficient as the systems of Europe. In religion she is, also, making a transition. Old religious thought and systems are giving way under the influence of Western learning. They are not adequate to meet the present needs of the people. Japan is the foremost nation of the East, while one-half century ago Japan was thought of as a great island inhabited by a backward race. Japan, it is conceded, is the leader of the Orient. But where is she leading the rest of the nations?

By reason of her progress in commerce, industry and education the other nations of the East are looking to Japan as a model. Accordingly in view of this condition it is of strategic importance that the message of Jesus be delivered to the Japanese at

once. Japan is thought of as having been the object of much missionary labor. But the fact is that to only about one-fifth of all the people of Japan has the Christian life been adequately presented. Many more have heard Christian preaching, but, perhaps, only once. This unpleasant fact presents another urgent demand, that of more workers. Not only Japan, but all mission fields are undermanned. Either some of the work must be left undone or done superficially.

No part of the non-Christian world is more interesting than that small country Korea; rich in natural resources and resources of lives and spirit for the extension of the cause of Christ in the Orient. Up to the year 1907, Korea was practically unprogressive, lying dormant, even though her neighboring nations were very active. To-day Korea is vibrating with the spirit of the modern world. A railway has been stretched across the peninsula, the government has developed the natural resources and profitable industries have been introduced. The educational system has been reformed along modern lines and the people are so fully awake to the value and necessity of Western knowledge and education that they will take whatever literature or teacher that will help to meet this demand. The Koreans at present are in a state of open-mindedness. This attitude, no doubt, accounts for the great success of Christianity. There were only seven Christians in Korea in 1887. These had to worship behind barred doors in secret, but to-day there are 200,000 communicants of the church.

The Korean is endowed with certain gifts, as frankness and sincerity which makes him a noble Christian when he is won for Christ. The Korean when he is converted, as a rule, becomes very zealous and enthusiastic to lead others into the experience of the Christian life. They have often been mentioned because of their missionary activity among their fellow country-men. The spirit of giving which they entertain is admirable. Some have been so intensely interested in giving of their means that they have sold the best grain which they raised for food and bought cheaper. Thus increasing their contribution a little.

The condition of Korea, as we have briefly stated, is plastic. The people are susceptible to new influences. And, especially are they under the influence of Japan. The problem before the Church is: Will we take advantage of this plastic condition and establish Christianity in Korea or neglect the opportunity which some other religion will seize?

For 4,000 years China was an isolated, self-centered hermit nation. But she, too, is emerging from her dormant state. Although other nations have made stupendous changes no nation ever made the progress in five years that China has made in the last five years. Twenty years ago the telegraph system was confined to a few port towns and for centuries communication was carried only by means of the rivers and canals. But to-day the telegraph lines

form a net-work between the many cities and there are 13,000 miles of railway built or in the process of construction. Industries are springing up under Chinese management. The number employed in manufacturing is constantly increasing. In connection with these changes, education is also being revolutionized. The old system has been abandoned and a new one adopted, modeled after the system of Japan which in turn was modeled after American and European systems. There is, since her awakening, an insatiable desire for learning among her people. In order to satisfy this desire the Chinese are drawing from every possible source, principally from the West. The critical tendency of this desire is to take from Western learning only such elements that contribute to the material, financial and political development of their national life. And at the same time failing to recognize that the strength of Western civilization is based upon the Gospel of

no large centers of population there and the people are principally of the agricultural classes. The higher and more influential classes have been profoundly affected by the present development and transformation. The classes and castes that have held undisputed authority in India for centuries are eagerly seeking to increase their power and efficiency. Many of the lower castes who have been under the influence of Christianity and education are emerging from their inferior position and aspiring to stations of influence. There are unmistakable signs that the caste system, which has done more to hinder the progress of Christianity than any other one cause in India, will break up.

The changes in the educational system of India have not been very extensive. Yet it is remarkable and encouraging that there is a thirst on the part of the people of India for learning. In the presence of education their old religious ideas are not



Street Leading from the Mission to the Town of Dhamtari, India

Jesus. China is not at a standstill in morals and social life either. In brief, some of the most far-reaching moral reforms are taking place in China. This progress is best illustrated by the anti-opium crusade. It is entirely probable that the opium evil will be extirpated from China within this decade. The enthusiasm with which they undertake a reform of this nature can put the Americans to shame. In the sphere of the political equally as great changes are being effected. According to the present program this political development will find its greatest perfection in a modern, parliamentary, constitutional government.

India, in common with other nations in the East is in a state of change and unrest. When we say this, we speak of the country in general. There are large communities that have not been affected by the new spirit of progress. It is not very prominent in the Central Provinces because there are

adequate to satisfy their needs. The leaders of Hinduism recognize this fact and they are becoming more active. This is a witness to the power of Christianity and an evidence of its opportunity. In order that Hinduism will not be utterly rejected they are adopting Christian methods of propagation. Another disquieting feature of this revival of heathen religions is the fact that they are assimilating to some extent Christian truth. In a recent conference of three heathen religions they recognized the fatherhood of God and brotherhood of man. They could quite easily do this and not radically effect the life of the people. In a general way the superiority of Christianity is recognized and old faiths have lost much of their prestige. Thus, the present situation in India, in the hands of God, who if He has the co-operation of earnest, consecrated Christians, will mean a mighty triumph for Jesus Christ.

Of no nation in any age of history could it be so truthfully said that it is as a nation born in a day, as Turkey. On July 24, 1908, the Sultan was forced to grant a constitution and call a parliament. In the course of a very short time Turkey passed from an absolute despotism to a representative form of government. A few years ago the proclamation of the words "liberty," "equality," "fraternity" and "justice" would have been sufficient evidence to convict a person of treason punishable by death. Equally significant are the educational, industrial and social changes. In religion the people are unsettled. It is doubtful whether Islam, their former faith, can supply a moral sense of sufficient power to sustain the principles of liberty. The demand of the hour in Turkey is, "preach the Gospel," which has proven itself to be the mighty power of God for transforming and maintaining men and nations. The future of Turkey depends upon what she is taught in this time of open-mindedness and change.

Even the spirit of change has found its way into the heart of Africa. Only a generation ago, in the time of Stanley, the greater part of Africa was an unknown land. Thirty years ago there were no railroads in this territory. Now 1,200 miles are in operation and 1,000 miles more in the process of construction. Grave dangers that are hostile to Christianity accompany the building of railroads not only in Africa but in all non-Christian lands. The Western trader follows the railroad, finds his way to the people over whom he often exerts a demoralizing influence. The people think of him as a representative man of a Christian nation. It is sad, but nevertheless a fact, that the mass of people in heathen countries have not learned to distinguish the genuine Christians of the West from the vicious, greedy representatives of the West.

Two forces are contending for Africa, Christianity and Mohammedanism. Islam in many respects is more aggressive. At present Islam has a firmer grip upon Africa than Christianity. If things continue to move as they are tending now, Africa may become a Mohammedan nation. The natives are very receptive to any religion. It is a matter of reaching them first whether Jesus Christ or Mohammed shall predominate. Once when the natives become adherents of Mohammedanism it is exceedingly difficult to convert them to Christian-

ity. Thus the call of the present situation which rings into the ears of all Christians is, "Bring the message of Jesus to us at once before we accept some other."

It is difficult to specify the cause of this upheaval in the non-Christian world. The leaven of Western civilization has had its part in this change, working slowly but effectively to undermine the old. But civilization alone is not sufficient to lead these countries aright in this period of transition. The increased commercial intercourse between nations has greatly accelerated the progress of disintegration in non-Christian lands, but that cannot build up a strong and enduring nation. A more potent factor in causing this opportune situation was the tireless activity of pioneer missionaries. They awakened and developed in the people the sense of the value of the individual, and the desire for genuine liberty and progress. The power of the Scriptures to arouse in man new ideals and ambitions is another inestimable factor in this unparalleled situation.

To-day is recognized as a time of transition from the old to the new. Old religions and institutions are passing away to be replaced by others. But what will be the nature of the new? Naturally we wonder what the future of these nations will be. Are they going to take from us just things that increase their material power ignoring that which is fundamental to our civilization, ignoring Christianity. China and Japan are eagerly seeking the secret of our wealth and power, but not our Christ. India and Turkey are also examining us and what shall they find? Have not Christian people a special responsibility at such a favorable time?

The demand of the present situation is increased by the fact that these non-Christian lands will not remain open to new influence very long. These people will settle, in a general way the matter of religion before long. They will either reject religion entirely or drift into atheism, materialism or some form of a revised pagan religion. We have to face the certainty that the stage of open-mindedness and transition will soon have passed. This plastic condition will give way to one of rigidity and the influence that might have been exerted so effectively will then be in vain.

Goshen, Ind.

GREAT MOVEMENT IN INDIA AND THE CAUSES

J. S. HARTSLER.

At no time in the history of this great land has there been such an awakening and accepting Christ as during the last ten years. Revivals occurred in various parts of India, but they were never so general as now. There are doubtless many reasons for it, but it is the purpose of this article to discuss but two.

First, the breaking down of the old religions on account of the many schools, Christian, Hindu and Mohammedan, which have been established all over this country; and second, the intense prayer life of some

of the missionaries and native Christians.

When the Hindus and Mohammedans saw that the various mission schools were exercising such a marvelous influence over the young men and women of India they thought to offset that influence by organizing schools of their own. What they supposed would keep the young people from attending the mission schools seemed to simply increase the enrollment. The Hindus are divided into so many castes, that even if the young Hindu is sent to a school teaching Hinduism, he meets in the

class room with students of a lower caste and finds that he can not get better grades than they notwithstanding the fact that he did not think that they were capable of development. He finds that in games they are often his superiors, and in a great many other ways, while at school, he sees the fallacy of caste, the rigidity of it is lost in his estimation and he feels inclined to throw the whole system to the winds.

Possibly no one thing has done so much to injure the influence of the Mohammedan schools as the discord and even antagonism of its Board members. This disunity has proven fatal to some of their schools and has very materially injured others. But these schools have been a very great help to the Mission schools. Students who never would have gone to any institution of higher learning but for the fact that they thought it would be possible to get a through education in a school of their own faith, and the fathers thinking so too, have even urged their sons to go to school and when once started they soon found not only the fallacy of their own religion, but also found that their teachers lacked very much in knowledge and pedagogical methods, and were very much hampered by the religion which they desired to promote.

His prejudices being very much weakened and having gotten an intense thirst for knowledge. He is ready to so far break away from his old religion as to go where he can get his desire for knowledge satisfied, and away he goes to the mission schools and colleges. This means to yield half way. Here he is very apt to yield the other half and be converted to Christianity which means one of the best talented young men won over from the enemies of Christ's kingdom. This is the story of hundreds, and the end is not yet.

Notice the second point under discussion. It is not the ordinary prayer life, not offering a prayer just before retiring and again at rising. It is the intense prayer life. Like that of Jacob: "I will not let Thee go except thou bless me," or that of John Knox when he said: "Lord, give me Scotland or I die." This class of praying Christians is not large, but God has promised to hear them and He is verifying His promise.

We visited one missionary who from the beginning of his work in India, some eighteen years ago, was so much given to prayer that often he forgot his meals and would still do so but for a young native Christian who has taken it upon himself to prepare his food, carry it to him and insist that he eat it. But this does not prevent the missionary from devoting whole nights to prayer. He has even forgotten his appointments in his agonizing for the lost.

Some of his fellow missionaries asked the permission of their fellows to ask the Board to recall him, saying that they wanted men who prayed, but they wanted them to work, too, but the permission was not granted. He waited long and prayed hard, but the results are coming now. During the month of August he baptized two

hundred people, and he says, "I feel that God has promised me four souls for each day in the year, and generally He verifies His promise. When He does not I look back into my own life and I am sure to find the cause. It may be some sin or I have not been as close to Him in prayer as I should have been. It is never His fault." He is not eloquent nor handsome, but intensely modest and loving—both, no doubt, the result of his intense prayer life. He never allows them to put him on a program except with the understanding that if he feels that the Lord wants him to devote that time to prayer, that he is free to do so.

One native Christian, a man with very little education, scarcely enough to read the Scriptures in public so as to be intelligible, has proven to be such a power in prayer that his reputation has gone far beyond his own province. A friend from America once came to a missionary and while engaged in conversation this native

came in. The missionary said, "This is Gulla." The visitor said: "Oh is this Gulla. I am very glad to see you. I have heard much about you." This poor native with tears gushing to his eyes, fell on his knees and said, "Oh, my God. When will people learn to quit looking to poor mortal man and look to Thee." Many times when meetings are in session, instead of being in the meeting and drinking in the beautiful thoughts, he is out in the woods alone, or in his room agonizing in prayer. Many conversions are traced directly to his prayers rather than to the preaching of the Word. What a wonderful example to more enlightened people in Christian America.

But this article is getting too long. Here are two great principles with many others not mentioned in the conversion of the world to Christ, and you can help in the one and possibly in both.

Dhamtari, C. P. India.

LETTER FROM INDIA

(This letter is sent to the Goshen Congregation in response to the support Bro. Lehman receives from it. The congregation, The Sunday school and the Young Peoples' Organization have been supporting him since he is in the field. His letters are read before the congregation twice a year.—Ed).

Dhamtari, C. P., India,

December 7, 1910.

To the Brothers and Sisters of the Goshen Congregation, Greetings in The Name of Him who has given Himself for the salvation of all people:—

This message is sent from the heart of heathen India about thirty miles east of Dhamtari where we have come on an evangelistic tour. The place is a typical one. The people are glad to hear of One who can save from sin and give salvation for the soul. Within a stone's throw of this tent this morning the plan of salvation was explained and the story of the love of a loving Father was told to people who had never heard the name of Jesus Christ previously or knew that a diety other than the heathen deities of India existed. With God's help the coming two weeks will be spent among just such people. It is with a deep sense of gratitude that we go among the people on this tour and reflect that through the prayers and help of the Goshen church this is possible.

The evangelization of the rural districts of India can be and is being accomplished along three main lines at present, one quite as successful as the other.

First. The work of direct teaching in the villages in these districts by touring among the people and teaching and selling Scripture portions. This method has been especially successful among the lower castes and has been the means employed in the mass movements among the people in south and north India. We believe that the same results can be attained among the people of this division by continued effort and the help and prayers of God's people at home.

Second. By opening and conducting primary village schools of a distinctly Christian type, under the control of the Mission and in which school books are used adapted to implanting the principles of Christianity on the minds of children. Such books are sanctioned by the Educational Department of the English Government and supplied by a Christian Literature Society in India and can be had in the various vernaculars. Some teachers have been trained by the Mission who have passed Government examinations and are ready for such work, and the English Government is anxious to have this Mission undertake such schools and manage them entirely and is willing to meet the expense of such schools to the extent of one half the actual cost of carrying on such schools.

Such schools would be under Government Inspection, but the Mission would be free to control the school entirely and would not be restricted in any way by the Government in religious teaching. Three such schools are now being conducted.

Third. By evangelistic medical work which is proving a strong agency in cities as well as the rural districts. This is also true of the second of these means. To have small dispensaries in villages at which some one trained in the dispensing of remedies for the most common Indian diseases and at the same time preaching to the people has been a means of bringing many into the Kingdom. These sub-dispensaries must of course be under the control of a competent doctor and we rejoice that this means of work is now also possible here.

For city work the means employed are much the same as in city mission work in America modified according to the differences in temperament and methods of thought and living of these people.

After some twelve years of work in this field there are approximately five hundred and fifty communicant members of the Mennonite church in Dhamtari, or near to it. A detailed account of the work being done will be given in the next annual report of the Mission to be issued in January.

The prayers of the home Church, means and workers are the crying need of this work. The Church has an immense opportunity in the field of work chosen for this Mission. This fact is reiterated time and again by missionaries visiting at Dhamtari. The mission work as a whole is naturally evolving into departments and the need of missionaries trained for special lines of work, but all with a good general training is urgent at this very stage of the development of the work.



Down Town in Dhamtari, India

The policy of the Mission from its inception has been to spread from one center and develop the work as a compact whole and thus avoid the waste involved in organizing work done in different vernaculars and among different people. This has been done after advice from older missions who have seen their mistake too late.

To the Mennonite Church in America through the American Mennonite Mission at Dhamtari, C. P. India a great door and effectual is opened and there are many adversaries.

In His Name,
Your unworthy brother,
M. C. Lehman.

MENNONITE GOSPEL MISSION

The illustration on the cover was no doubt recognized by many as the new building erected last summer and now used for the work of our church on West Twenty-Sixth Street, in Chicago. This mission was opened in the fall of 1906 and is now about four and one-half years old.

At present five workers are devoting their entire time to the work and another about one-half of his time. The time and the efforts of the workers are gladly given with the hope that God will sanctify them to the end that men and women will be influenced to lead Christian lives.

The nature of the work done at present is as follows:

Three times a week there are public services in which the Gospel is preached, two of them being evangelistic in nature. One evening a week is devoted to Bible Study. (The following books have been studied since the class is started: Acts, Matthew, Philippians, James, I Timothy, I John, Jonah and Mark at present). Another evening is devoted to the Sunday school teachers in preparing the lessons for teaching and the teachers in a Teacher's Training Class. On still another evening the workers conduct a service at the Happy Hour Mission. Occasional cottage prayer meetings are also held.

On one afternoon of the week is held a Mother's Meeting with an average attendance of about thirty mothers. On another afternoon the girls meet in Sewing School, and on still another afternoon is held religious service for children. On Sunday evenings there is also held a Junior Meeting for young people and children. On Sunday afternoons the workers and their corps of teachers have the happy privilege of meeting with a large number of boys, girls and young people in Sunday school. The present weekly attendance in Sunday school totals 250 and over. These meet in three separate rooms and 18 classes as follows: Beginners in one room with one teacher and assistant with about 40 children, 3 to 5 years old; Primary with six teachers and six assistants and about 125 children, 6 to 9 years old, in attendance; Juniors and Intermediates in one room with ten classes and the remainder of the pupils. This hour is always an inspiring one to the workers. Graded lessons are used in the Be-

ginners and Primary Departments. There is also the Cradle Roll of forty-five members and a Home Department of over fifty members.

The work has grown steadily in proportions and since the new building is completed and occupied the prospects are bright for a larger and better work than it has been in the past.

Only consecrated efforts on the part of the workers can be used of God, and it is their earnest desire to be constantly in touch with the Father and to be directed by Him. Will the readers pray for them to that end?

NOTES

Russian War on the Jews

Herman Rosenthal, a Russian editor and author who formerly lived in Kief, reports that the bloody massacres of Jews in Russia have only given place to a more silent program of execution and extermination. This work has now taken the form of merciless repression and degradation. First, there is the limitation of the right of residence and the herding of the great majority in Poland and the Pale of Settlement. In this great Ghetto, says Mr. Rosenthal, 95 per cent. of the Jews are confined, and they are forbidden to settle in the villages or to move from one village to another. Even temporary absence is sufficient to forfeit the right of residence. Last year thousands of Jews were expelled from Kief. In many places throughout Russia the commercial boycott has increased the miseries of the Jews, and the Ministry of Education has closed to them many of the schools and universities. Insanity has increased among them and poverty has caused thousands to become beggars. Many Jewish bankers in America and England have refused to have financial dealings with Russia while the Government persists in these plans of persecution.

Friends of the Stranger in Chicago

In the railroad stations of Chicago a blue badge marked "Travelers' Aid," worn by a motherly-looking woman, indicates that to her all sorts of troubles may be confided. A corps of women is maintained by the Young Women's Christian Association of Chicago, and instances of faithful human friendliness set to their credit are numbered. These faithful workers take at their homes no more hours of rest than are absolutely necessary to keep them on their feet, and even those rest hours are frequently broken in upon by an insistent telephone message asking for help.

In all, 3,000 strangers in the city, women younger and older received the direct aid of this ministry in a single year. Many who are in danger of being led away to the worst places in the great city are sent to safe boarding houses. Friends are hunted up for others who have lost or forgotten addresses to which they were going in the city. Many, stranded midway of their journey without sufficient money, are

supplied with tickets to go on to their destinations. Altogether, the Young Women's Christian Association "aids" are undoubtedly the most efficient foes the white slaver in Chicago meets.

Politics and Missions in Alaska

The 65,000 red-blooded Americans of Alaska believe they are entitled to elect their own public officials—not to be kept forever under "carpet-bag" appointees from Washington. These Alaskan pioneers are getting anxious not to have conservation conserve too long. At present towns lying right alongside measureless deposits of the best coal in the world are paying \$18 a ton for a poor grade of coal from British Columbia, and paying duty on it into the bargain. Naturally, citizens feel this intolerable.

Dr. S. Hall Young is in the East to find four young preachers who have the grit to sleep outdoors at fifty below zero. If he can get four men of that quality into Alaska, he is sure they won't come away. It is the best country on earth to keep well and grow strong in; its air is like wine in the veins, and hard work is such a physical joy as it can hardly be in any milder climate. Dr. Young "mushed" across Alaska snows longer and farther than any other man who ever took the gospel into that vast Northwest territory.

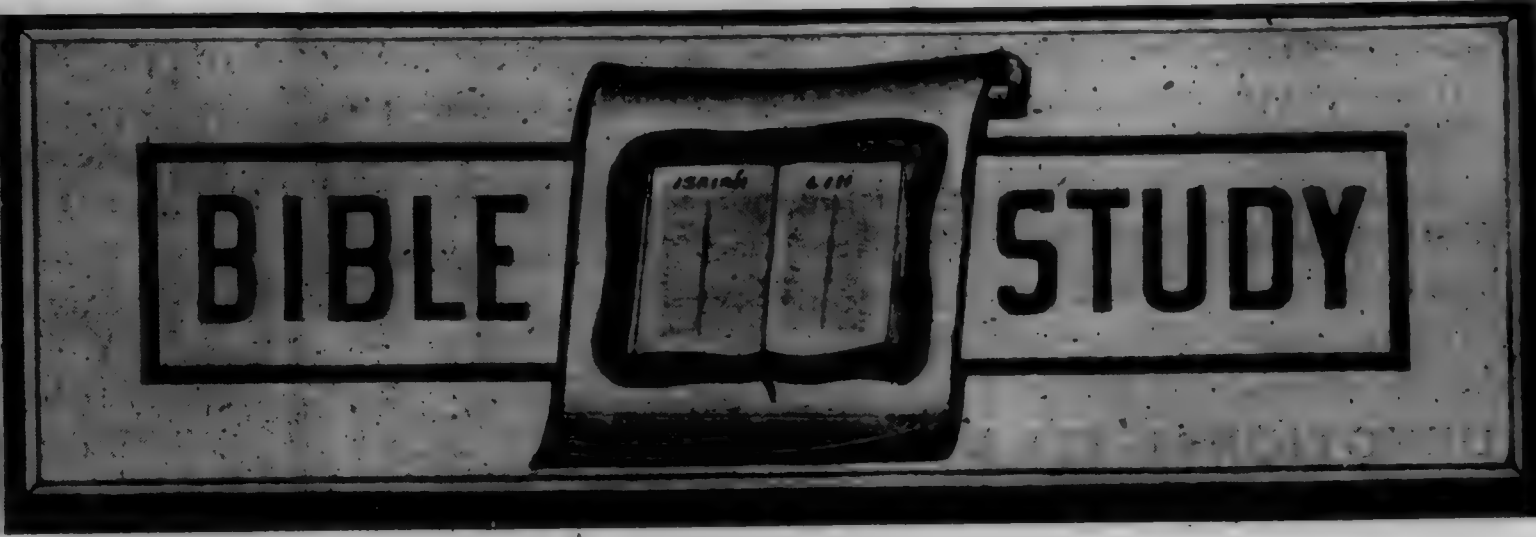
The North American Red Man

The latest counting shows that there are about 300,000 Indians in the States distributed as follows:

California	20,000
Arizona	30,000
Oregon	3,600
Washington	8,000
Nevada	5,300
Idaho	4,000
Oklahoma	117,124
New Mexico	18,255
Montana	10,428
South Dakota	20,065
Wisconsin	10,688

"In 1908 it was ascertained that 116,333 of the Indians then in the United States wore citizen's dress and that 43,602 wore a mixture of Indian and civilized apparel. At that time there were 63,147 who could read, and 69,209 who could carry on in English an ordinary conversation. In 1808 the Indian population had increased to 300,412. For the fiscal year which ended in June, 1909, the United States Government expended in their behalf \$15,724,162. The Government supports 116 boarding schools and 163 day schools, and spends about \$10,000,000 a year in their maintenance. The total expenditures for the Indians from 1789 to 1909, inclusive, have been \$485,091,300."

Philip Doddridge says: "Religion, in its most general view, is such a sense of God in the soul, and such a conviction of our obligations to him and of our dependence upon him, as shall engage us to make it our great care to conduct ourselves in a manner which we have reason to believe will be pleasing to him."



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

IV

Leviticus

The third class of sacrifices mentioned in Leviticus is that of Sin-offerings. Very closely associated with the sin-offering is the Trespass-offering. The two offerings are similar in every respect as to the manner of their being offered, but the purpose of them does not seem to be identical. The fact that in the cleansing of the leper, Lev. 14, both the sin offering and the trespass offering are used besides the burnt offering, shows that there is a difference in the meaning of the two sacrifices. To emphasize that difference, we should note also that while the blood of the sin offering was in some instances sprinkled before the Lord in the holy place, or touched upon the horns of the altar of incense, it was not all sprinkled on the altar of burnt offering. Part of it was sprinkled on the altar and the remainder was poured out at the bottom of the altar. But with the trespass offering, none of it was sprinkled in the holy place. All of it was sprinkled on the altar of burnt offerings. There must, then be a difference, one so great that the one cannot take the place of the other. We should not speak of the trespass offering as being a sin offering, nor of a sin offering as being a trespass offering. With sin offerings there is no call for a restitution. In every case of trespass restitution is called for. Again, when the sinner brought his sin offering he placed his hand on the head of his offering and confessed his sin. In the case of a trespass the confession is made to the priest and restitution is made. The sin offerings are for sins committed in ignorance and which are beyond the reach of men to make amends for the wrong. In most of the cases of trespass there is a wrong done of which the offender has knowledge, or if he has not knowledge at the time of the offence, he has power to make amends when the knowledge of the offence comes to him.

THE SIN OFFERING

I. The Nature of It.—Lev. 4:1-35.

For sins of ignorance.—Vs. 2, 13, 22, 27.

II. Kinds.—

1. Without blemish.—Vs. 3, 23, 28, 32.
2. A young bullock, for a priest.—V. 3.
3. A young bullock, for the congregation.—V. 14.

4. Kid of the goats, male, for a ruler.—V. 23.
5. Kid or lamb, female, for any of the common people.—V. 28, 32.

III. How Offered.—

1. At the door of the tabernacle, in case it is a bullock for the priest or for the congregation.—Vs. 4, 14.

In the place of the burnt offering, when offered for the ruler or common people.—Vs. 24, 29, 33. The goats or rams of the burnt offering were slain on the north side of the altar of burnt offering.—Lev. 1:11.

2. Laying the hand on the head of the offering.—Vs. 4, 15, 24, 29, 33. When the offering was made for the congregation the hands of the elders of the people were laid on the head of the offering.

3. The blood.—

- a. For the priests' and the peoples' offerings the blood was first taken into the holy place and sprinkled seven times before the vail separating the holy place from the most holy. Some of the blood was then put upon the horns of the incense altar. What remained was poured out at the bottom of the altar of burnt offerings.—Vs. 7, 18.

- b. For the ruler or one of the common people, some of the blood was taken by the priest and sprinkled on the horns of the altar and the remainder was poured out at the bottom of the altar.—Vs. 25, 30, 34.

4. The internal fatty parts were burned on the altar as was usual with all sacrifices.—Vs. 8, 26, 31, 35.

5. The flesh.—

- a. For the priest and the congregation, the whole of the remaining parts were to be taken without the camp to the place where the ashes of the altar were carried and there burned with fire.—Vs. 11, 12, 21.

- b. The flesh of the offering of the sin offering for the ruler and for any of the common people was to be eaten by the male members of the priesthood only.—Lev. 7:1-8. The skin of the offering also belonged to the priest who offered the sacrifice.

Note that while the members of the families of the priests had a right to eat of the wave offering of the sacrifice of the peace offerings, none of the female members of their families could eat of the sin offerings, this plainly points to Christ only as the sin bearer of the world. Only the

Son of God has power to forgive sins. He alone is able to bear the sins of many.

IV. The Significance.—Atonement.—Vs. 20, 26, 31, 35.

We are able to find an element in these sacrifices which was not clearly taught in any of the other sacrifices. In the burnt offering the principle idea was "sweet savour." In the peace offering it was fellowship, but in the sin offering it is clearly stated that by them atonement was made. The priest had to offer for himself, since he also was subject to like passions with those for whom he offered. Yet we fail to find the mention of atonement in the account of the manner of his sacrifices for sin. While he offers it for his own transgression, as the type of one who does take away sins he needs not to make atonement for himself. Even the types of the law must be true to the anti-type. He may make atonement for himself as a man, but not as a representative of Christ.

In any offense against the law of God in which the whole congregation was involved, the rulers represented the people and the rulers were represented by the offering. The laying of the hand on the head made a representative of the offering. Christ is our **Representative**. He is more than a substitute. Remember the words of Paul, "I am crucified with Christ." This would not be possible if Christ were only a substitute.

The offerings of the priest and of the people were alike as to the manner of their offering. Christ and His people are inseparable in the work of redemption. It is the head and the body going together to the cross, to the grave and to glory. Where did Christ go to secure forgiveness? He entered into the very presence of God. The sin offering on the day of atonement entered into the Most Holy Place. The offering which represents the body of Christ is carried into the holy place and pleads forgiveness before the vail whither the forerunner is entered. The blood is even touched upon the altar of sweet incense, showing that the appeal for forgiveness is as a sweet savour unto God. Too often do God's children dread to approach the presence of God because they have in some way offended Him. Remember that you have the privilege to ask forgiveness in a way that is especially acceptable with Him. He is pleased if you come to Him. He is offended if you do not come.

Again, note that the blood was not poured out under the altar. It was not even sprinkled on the altar, not even touched upon the horns of it. The reason is obvious. If the blood was taken first within the holy place, it points to a sacrifice already made for sin. We need not offer again for our sins if we belong to the

body of Christ. The body of the sacrifice was taken without the camp and burned on the ashes of the old sacrifices. We appeal to the offering made nearly two thousand years ago, and which now avails for us only in the most holy place. We have an advocate with the Father, even Jesus Christ the righteous.

DEVOTIONAL STUDY

IV

Bearing in mind the fact that the contention of the Apostle Paul was against the teaching that men are justified by some special work of the Law, or by some other commandment, one can better understand that marvelous expression in Galatians 2:20.

His first declaration was that he is crucified with Christ. This crucifixion resulted from his being condemned to death by the law. This fact he continues to argue through the rest of the epistle. The Law can only curse. It had been given because of transgression. Its sentence of death hung over every individual. All were included under sin. It was these transgressions and sins and curse which Christ assumed when He came into the world and for which He went to the cross of Calvary. We should always use Gal. 3:13 in connection with Gal. 2:20 in order to bring more clearly what Paul meant when he used the expression "With Christ." Christ was not crucified alone; with Him went the whole human family with their guilt and sin and in Him the Law meted out its severest penalties upon each individual transgressor. Christ died once for all. He is not offered again for each person who accepts Him; He does not accommodate the special whims and personal conveniences of those who may want Him as a sacrifice for sin at some more convenient season. Christ paid the price and canceled the debt which the Law demanded and which God's righteousness demanded in all ages past and in all ages to come. The accumulated sins of the past were all wiped away, and the recurring transgressions of men since that day are met and canceled by the price paid on the cross. Those who accept Christ accept their pardon and those who reject Him must settle their own account with God. If I am crucified with Christ my debt is paid, by my death by faith, for Christ has died for me. I have become dead to the law by the body of Christ. The law has been fully satisfied, its penalties have been meted out, it has slain me and cannot do more with me; I have become dead to it, and the law can do nothing with one who is dead,—therefore I am made free from it and its bondage and penalties.

The second declaration of the Apostle is still more wonderful. It is not a strange thing that God judges sin; of this fact we have abundant witness every day. Every death testifies to the unchanging law that

sin brings death. We may well ask the question, "Why do I live?" The Apostle says, "Nevertheless I live." The fact that we live is a marvel in view of the fact that death is the penalty affixed to transgression; for "All have sinned and come short of the glory of God." Every moment of life is a miracle of the grace of God. The fact that men who have sinned are still permitted to live is one of the surest evidences that there is a means of forgiveness and an opportunity to be forgiven for all men. I live, then, either because I have availed myself of the means of life or because God is waiting for me to accept that means of salvation. If there were no salvation, inevitably death would be a quick penalty for the sins of men. In life, therefore, is manifested both the grace and the longsuffering of God.

In the next expression the mystery of living in the Christian life is explained. If men are dead because of sin, how can there be life in men? There are those who are dead while they live, and there are others who are possessed with eternal life while they live. All are dead with respect to the law of God, but of all those there are some who have been made alive because of the forgiveness of their sins and the removal of the curse of death. These continue to live without condemnation; they are no longer under the curse and will not come into condemnation because they live in righteousness. Even as men had no righteousness to save them from condemnation they have none by which they can be quickened from their merited death, or save them from again being condemned after they are quickened. The whole truth of the renewed life in the believer is the indwelling of Him who has died for sin and rose again to live forever. "Christ liveth in me." He died for our sins, not for His own. He rose again because He had not sinned. He will live forever because there is no cause of death in Him. He is holy. As the believer has accepted the death of Christ for himself by faith, so also does he accept the life of Christ for himself. There is no escape from God. The sinner must throw himself upon the mercies of God and finds the death sentence passed upon him, but finds also that it has been satisfied in Christ. He also finds that of himself he can never serve God in righteousness, and learns God's way of life, that Christ will come into his life and live for him a perfect life

before God. This is eternal life when the eternal one lives in the heart. "He that hath the Son hath life." This is the mystery which hath been hid from ages and generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.—Col. 1:26, 27.

We must not overlook the third important feature of this life in Christ. The Christian's life is in the flesh. We have to reckon with the flesh as long as we are in this life. The conflict of Christ with sin will continue as long as the world stands and our conflict with sin will continue as long as this flesh lasts. Notice the conditions which the Apostle sets before us in this verse:—1. I am crucified, . . . I live; 2. I live, . . . Christ lives; 3. I live in the flesh, . . . I live by faith. We have then a threefold declaration of the present life in the flesh. I live by faith. I live, in the flesh, crucified. Also, we have a threefold declaration concerning the life in the spirit; I live by faith, Christ lives in me, I live. This condition is more clearly brought out in Rom. 8:10,—“If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”

The fourth declaration which is here given is concerning the origin of this spiritual life. It is first, the faith of the Son of God. We can make no improvement upon it. This is the faith which He taught and which we must accept. We cannot be saved by our works but by His faith alone. Second, salvation is his work; "He gave himself for me." Third, it is His grace; "He loved me." We then can be saved only by the acceptance of God's will, and work, and grace. Self and flesh and works are out of the question. They are all disqualified because of sin and death.

The bearing which this verse has upon the matter of our justification is very evident. Justification is essential unto salvation. One can not be justified without righteousness. Under the law there could be no justification because of the flesh and sin; it only produced condemnation and death. Had righteousness been effected by the law, then the coming of Christ and His death would have been unnecessary. Since Christ came and made Himself an offering for sin, and His service was attested to by the power of God, the law has been proven of no avail and all of the works of the flesh a failure as to their righteousness. The law itself is a righteous law, but the works of the flesh and all the works of men in the flesh are found by the law to be wanting. Christ alone is righteous. By faith His righteousness becomes ours, and in His indwelling Spirit only will perfection be found in the inner man. To claim or look for perfection in the flesh is frustrating the Grace of God. Righteousness must be of faith, because it was given by a promise by faith.

"We must head right if we are to come out right."

BIBLE STUDY IN THE CONGREGATIONS

I. R. DETWEILER.

The Bible study movement throughout the Church has increased very materially during the past six or more years, and has made a marked impression upon all who have been interested in it. The most extensive study in the Church at large has been what we prefer to name, Bible Conference. The regular organized Bible classes have been comparatively few, and the success with which they have met has been various; being largely determined by the leader or teacher. So much depends on whether the teacher is able to introduce and work a systematic plan. Several classes have been conducted in connection with Mission Study Classes, changing from the study of missions to Bible and from Bible to missions about every six months. Usually the classes met at the church on Sunday evening before the regular meetings, or during the week at some home, when the church was not so conveniently located. So far as can be learned, those who have been in regular attendance and have taken active part in the study have been much benefitted. Just why there are so few regular classes would be explained variously by different individuals, but there is no doubt that, if the ordinary congregation knew what might be gotten from a regular systematic study of the Bible a great many more congregations would avail themselves of this large opportunity regardless of some difficulties that would need to be overcome to carry on such a class.

We are living in an age of opportunity for Bible study as well as opportunity along other lines. The topical method of Bible study has served a great purpose in the Church and will always have its place in Bible study. It is a source of much comfort and strength to any one to be able to quote Scripture, but the Scripture is of value and power largely in proportion as the particular Scripture fits the case at

hand. We find when Jesus said "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He seems to have said these words because the condition under which they were uttered originally were like his own. Thus He availed Himself of their deepest meaning. But it is not the aim of this short article to discuss the method, this phase of the subject may come later.

As to the future of the Bible classes it is somewhat difficult to say at present, since there has been practically no systematic work done up to this time. The method is not the most essential in this work, more depends on the man who conducts the class. And as to how general these classes will become in the future will depend on whether those who are leading such classes can unite their efforts, exchange experiences, meet and discuss problems.

There should be no reason why the ten days Bible Conference should not result in a permanent Bible class in most cases. There are some churches perhaps, that could not organize a permanent class at the time the ten days conference closes, but the ten days study should certainly lend a great impetus to such a class. Any Bible study that does not inspire the student to make a greater effort for more of the "Word of God" should certainly not be counted a great success.

Why should we not take some definite steps to bring this Bible knowledge to a greater number? So far, comparatively few have been able to do such work. Why could not the Editor of this department, who is now conducting this discussion, call for a short session at the time of the General Conference, and though it might not be feasible to do any thing definite along this line at that time, we may be able to improve somewhat on the present plan.

INTEREST IN BIBLE STUDY

MRS. ELVA G. OESCH.

Various methods of Bible Study have been pursued because of the varying interests of men in its contents. Some have come to it to prove or disprove historical facts and attained the desired result to their own satisfaction. Others have enlarged our conception of its real literary value and thus enriched the field of Biblical knowledge. But these methods of study alone have produced the professional, scholarly type of men and utterly failed in imparting those higher and finer qualities of character manifest in other Bible students.

These methods are of value in its study, but as soon as they supplant the interest, born of earnestness and eagerness to know truth as it is there revealed, its inspiration and uplifting power will be lost to

them. Christ with a consciousness of His divine nature dawning upon Him, listened with intense interest to the explanation of the Law in the temple because it was the revelation of His Father's will. He brought to its study a spirit of worship and reverence which attuned His inner ear to its message.

One may bring to history or fiction, an intellect, keen and alert and master the historical facts or appreciate their literary value. But the Bible is more than a product of the intellect or a creation of the imagination. It is human experience with God. It is a divine revelation through man. Its appeal is to the spirit. Hence, the need of bringing to its study a spirit reverential, sympathetic and earnest. The attitude of the soul to the Word de-

termines whether its message will be disclosed to the reader. The stout adherence of the Jewish Rabbis to the traditions of the Law at the time of Christ, blinded their spiritual vision and made them brand Christ as a heretic because His appeal was to the spirit.

Closely allied to the spirit of reverence and worship is the spirit of prayerfulness, which recognizes God as the authority of the revealed truth. Desire earnestly in the daily study of the Bible that its great and sublime truths may be incorporated into your very being. The influence of such a study will be felt by your associates.

The question of Philip to the Ethiopian eunuch must also be answered, "Understandest thou what thou readest?" A failure to comprehend its message will lead to the stagnation and final retrograding of the spiritual life. An understanding of its message will bring us face to face with moral obligations and decisions.

To bring to this Book the deepest reverence and worship, the sincerest longing and prayer for the revelation of its truth, will make us to partake more fully of the Divine nature, and be more akin to God. Some men and women in whose presence we come inspire us with purer thoughts, higher ideals and greater purposes than others. Their presence draws out the finer spiritual qualities we possess. Such companionship is but an intimation of the uplifting power felt when in close communion with God through His Word. A deeper spirituality is the direct resultant of a frequent study of the Bible. God will become a greater reality because we have met Him and accepted His truth.

Not only will the Father have become a deeper reality to ourselves, but He will be revealed to our fellowmen by our living, loving service. To live with Him in Spirit means that we shall become like Him,—pure, holy, Christ-like,—and, that His purpose in us shall be fulfilled.

An interest in this Book of Life, born of reverence for God and continued in a prayerful, open-hearted, and understanding manner will not wane as we grow more familiar with it, but it will be the perennial source of our Life. The finer and nobler soul-qualities will be intensified by this personal experience with God and the force of such companionship will compel one to be of service to his fellowmen.

Hesston, Kansas.

THE BIBLE AND NATIONAL LIFE

God's two-fold purpose in this dispensation is to call out the Church, and to prepare this world for the coming kingdom. The Church's first duty is to bring individual souls to Christ, but its wider influence is to bear testimony to the nation. Its final responsibility is to preach and teach the Living Word. It is significant to notice the proximity of two great houses in Queen Victoria street. The symbol of The Times Publishing House is a clock with a figure of Time; that of the Bible House is an open Bible with the words: "The Word of the Lord endureth forever."

The Times is a mirror in which we daily see change, the Bible is a mirror in which we see things that never change—the practices of Time contrasted with the principles of Eternity.

The value of the Bible in national life. The Book is God-breathed, and only inspired people can understand its teaching. But it has values for men whose eyes have not been opened to see these deeper things. It has set up moral standards which produce great civilizations. But we are in grave peril of loosening these standards. We are largely acting in our national life as though we had outgrown the Bible.

God's Word declares that the bedrock of morality is to know and love Him. From His Word we learn the sacredness of life, the sanctity of marriage, the position of the child—"in the midst"—the conceptions of God, which issue in love for the helpless. A policeman lifts his hand in the busy thoroughfare by the Mansion House, and London's traffic is stopped—for the safety of one child! Where did man learn the value of that child? Where were our great philanthropies born? No country where the Bible has not come has ever made provision for the unfit, but has rather gone on the principle of the survival of the fittest.

The Biblical conception of man makes for his uplifting. When we see how he was created, his capacity, and God's high purpose for every human life; then we are appalled at his ruin and degradation. Apart from the Bible, we might be content with an animal life, with amusements, even with drunkenness. But when we learn that man was made to "be filled with the Spirit," we understand the yearning that filled the Apostle Paul as he looked on Athens—fair and cultivated in appearance, but failing to fulfil the divine conception.

The Bible alone contains the evangel of the forgiveness of sins. This doctrine is demonstrated by experience, and proved, not by power to sin, but by hatred of it. No one can gain mastery over sin except by consciousness of sins forgiven.

This evangel begets a passion for souls. A critic may explain the conversion of a drunkard by the theory of "mental therapeutics," the influence of mind upon mind. Yes, but the argument peculiar to Christianity is that the man who is set free from his sin becomes a flaming missionary to get others converted.

What is the responsibility of the Church in this matter? It is to incarnate and proclaim the Bible. The abiding need is knowledge of the Word, obedience to the Word, and thus proclamation of the Word. —By G. Campbell Morgan.

FIVE BRIEF RULES FOR BIBLE STUDY

1. Read it through—

Don't read the Bible in a perfunctory way. Read a verse or a chapter or a book until you get something for your heart.

2. Pray it in—

Don't be satisfied with a mere head

knowledge. The Bible cannot be understood except we recognize the Holy Spirit, it's author as the teacher also.

3. Write it down—

Don't be afraid of marking your Bible. Indicate by underscoring, or by a brief marginal note, that thought that you have found helpful. Our memories fail us, but often a word will recall the lesson learned.

4. Work it out—

Don't be content with the experience of others, helpful though they may be. Put God's promise to the test until you know the truth for yourself and can testify to the faithfulness of God.

5. Pass in on—

Don't be a religious sponge—always absorbing, but never giving out. Don't consider the lessons which God teaches you unimportant. He is no respecter of persons. Help someone else and you will be doubly blessed.—Dr. Wilbur Chapman.

The Workers' Column

STRENGTH FROM THE LORD.

Isa. 40:31.

I. Men Underestimate the Strength of God.

II. God's Estimation of the Works of Men.

Illus.—Tower of Babel. Palaces of Babylon.

III. God's Estimation of Men.

Pharaoh, Nebuchadnezzar.

IV. Men's Ideas Right, and Works Perishable.

1. Building the temple.
2. Work in the church.

V. God's Power Unfailing (See context).

1. Shown in creation.
2. Revealed in His promises.

VI. How to Obtain Strength from God.

1. Waiting on God.
2. Preparing for service.
3. Resting from one's own works.
4. Waiting for the power of God in the soul.—Pentecost.
5. Claiming the Lord's promises.

VII. How the Power of God is Manifested in Men.

1. By a different manifestation of power. —Peter at Pentecost.
2. By having faith to let God use us. We shall change our strength for the strength of God.—M. S. Steiner.

THREE VIEWS OF SIN.—Psa. 32.

The Sin.

Transgression.—V. 1.

Sin.—V. 1.

Iniquity.—V. 2.

Man's Attitude Toward

Confessed.—V. 5.

Acknowledged.—V. 5.

Not hid.—V. 5.

God's Attitude Toward

Forgiven.—V. 1.

Covered.—V. 1.

Not imputed.—V. 2.

—E. D. Hess.

REMEMBRANCES

1. Remembrance of youth.—Thy Creator.—Eccl. 12:1.
2. Remembrance of warning.—Lot's wife.—Luke 17:32.

3. Remembrance of prayer.—Remember me.—Luke 32:42.

4. Remembrance of God.—Not remember.—Heb. 10:17.

5. Remembrance of remorse.—Lost opportunities.—Luke 16:25.

—E. D. Hess.

MY JOY

John 17:13

1. "I have," "I have," "I have."—Life of service to God.
2. "They have," "They have."—Life of soul-winning: Life of intercession.
3. "That they may," "That they may."—J. S. M.

The Bible Class

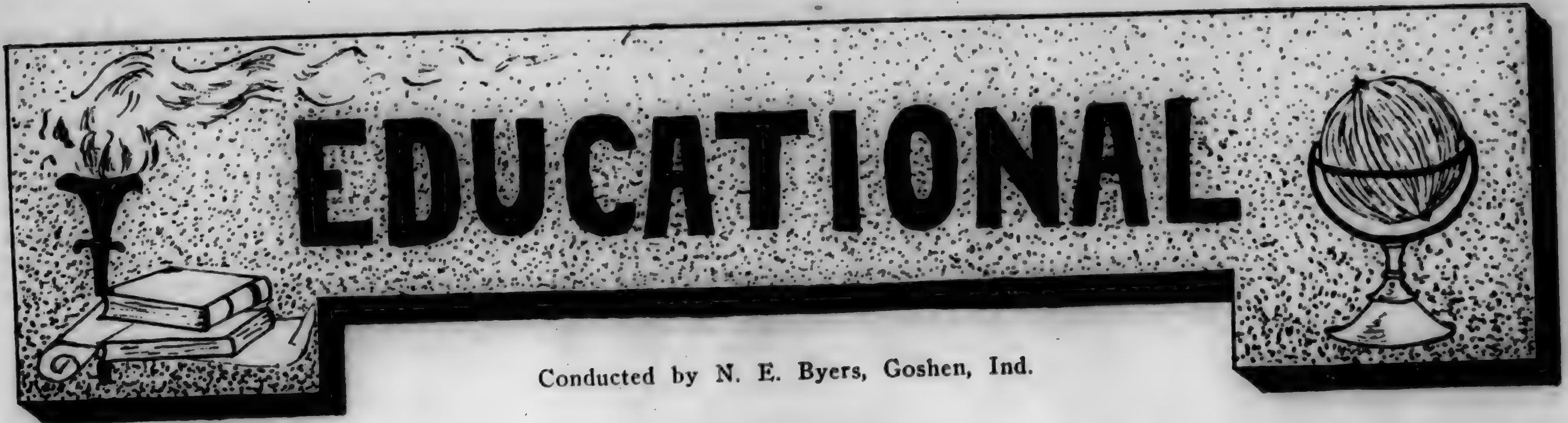
Berlin, Ont.

Those who attended the four weeks Bible Course at Berlin, are greatly pleased with the benefits derived therefrom. They cannot praise the merits of such study too highly. After a close application to the Bible for those few weeks, the students were rewarded with the assurance that it payed to devote an allotted time to the study of the precious Word.

The course consisted of four lines of study, namely: New Testament, Matthew; Old Testament, I and II Kings; Sunday School Normal work; and Methods of Study. Each day's work was divided into two sessions of two periods each. In the forenoon session, Matthew was taken up in the the first period, and Sunday School Normal work in the second. In the afternoon session the first period was occupied with the Methods of Study and the second with the study of Kings. In this manner the student received a definite knowledge of the methods of studying four of the most important phases of Bible work.

We are sure that those who are interested in the welfare of the Church, in the spiritual attitude of its younger members, will readily see the many advantages of this course. Not only does the student derive a better insight of the Scriptures, but, if followed up by home study, he will become a most thorough student of God's word and the congregation to which he belongs will be very much benefitted. What the Church needs is members who are well acquainted with the Scriptures, who not only know the truths therein contained for their own benefit, but who can impart that knowledge to others. And how can we do that if we do not follow a definite method of study?

The class this year are quite enthusiastic about the manner in which the study was conducted. The students have all expressed a desire to attend again another year if the Study is continued and we hope by the grace of God that it will be, not only continued for another year, but for years to come.



Conducted by N. E. Byers, Goshen, Ind.

BIRD STUDY

We hope that a goodly number of our readers have been following the articles on Birds by C. B. Blosser. In this number practical suggestions are given for the serious student. Those who live in the country could without much effort make themselves well informed with reference to the birds of their neighborhood if they would follow these instructions.

No other kind of animal has interested and instructed more persons than the bird, and yet many live among them all their lives without learning to know and enjoy these interesting and beautiful creatures. Begin now and make them your friends and teachers and you may find that you have found a valuable hobby that will give you many a pleasant hour and make your life sweeter and stronger for the more serious duties of life.

data will be of help in placing the birds permanently: At the head of the outline let us place the data next the locality, following this time of day, weather conditions. All these could be placed in the note-book before the real work of identifying begins. After the bird has been found, if possible, write a careful description of him including color markings, movements, song, haunts and any additional features that will aid in recognizing him at the next meeting. Later when the species are more familiar one can take up the study of the mating habits, nesting, care of the young, and other kindred subjects of interest.

BIRDS

III

C. B. BLOSSER.

Suggestions for Bird Study

Were it not for cold and stormy weather, which has a tendency to chill the fervor of bird students, the winter months would certainly offer the best opportunities for beginners. It is during this season that practically every community in the North Temperate Zone has the smallest number of birds, with only this comparatively small number to claim our attention one can study them with more leisure than later in the season when they are to be found on all sides. After one has become acquainted with the winter birds he is ready to study each new arrival as they come.

Few people however can be induced to brave the elements for the sake of becoming familiar with these winter residents. With the approach of spring and the first warm days of sunshine humanity seems instinctively to take to the woods and fields. Could one at this period place into the hands of each person a field-glass and a bird guide, the mere novelty of looking through the glass would introduce—at least some of the interest of bird study. Since this is not possible we must content ourselves with suggesting some helps to those who are already interested or are likely soon to be attracted to this most fascinating subject.

One could of course go into the woods and fields empty handed and gain much information concerning bird characteristics, but experience has suggested that it is a great saving of time and trouble, to the beginner at least to have on hand at least a few good books and if possible a field or opera glass. In fact these are indispensable as a part of the equipment of beginning students especially if the person is to do this work without the direction of some one

who has a knowledge of birds.

An ordinary opera glass answers very well, but a field glass made for the purpose is just as good and can be gotten at a very reasonable cost from almost any dealer in bird supplies. One that our students here used considerably can be had for five dollars post paid from Chas. K. Reed, Worcester, Mass. In club orders it could likely be gotten for even less. Mr. Reed also publishes a neat Hand book of Birds, entitled, "Land Birds East of the Rockies" which will be found very helpful. The advantage of this particular little volume is that the birds are shown in colors accompanied by a short description of each species. It can be gotten at a cost of seventy-five cents or one dollar depending upon whether one desires cloth or leather covers. Other more comprehensive books such as: Chapman's "Bird Life" and his "Hand Book of Birds" are also excellent and can be gotten from Mennonite Publishing House, Scottdale, Pa.

In addition to the field glass and bird guide one is almost obliged to carry a note-book in which to keep records of the birds seen or studied in any way. If the student is concerned chiefly with identifying the different kinds the following suggestive

Along with this equipment one must also be endowed with a goodly amount of patience and a determination to act the Indian, for most birds are more or less shy and cannot be pursued in a helter skelter fashion. Stealth, with the bird hunter as with the Indian, must be the watchword. If one has enough patience to hide in bushes or underbrush and remain quiet for some minutes he will usually be rewarded by opportunities of observation at short range, birds frequently coming within a few feet of the observer.

If you are not in a position to go to the field or woods you can at least begin this work at home in your own yard. If the lawn is free from cats, as it should be, many of the most interesting and best songsters will visit and even nest in the trees and bushes about the house. The writer has seen as high as fifteen species on his own lawn in the course of a single day with at least half that number nesting in the immediate vicinity. One need only keep the premises clear of the dreaded cat, hang out strings and wash rags, tack up a few old boots or shoes in out of the way places and he will be rewarded by the best opportunities for the study of their habits and characteristics.

Goshen, Ind.

HAARLEM AND VICINITY

J. S. UMBLE.

In going from Leyden to Haarlem we enter the Haarlemmer Polder. A Polder is defined as a lake or arm of the sea that has been reclaimed by building dikes around it and pumping the water out of the lake into the canal formed by these dikes. Several hundred years ago, the Lake of Haarlem

stood where now flourish the most fertile and productive gardens of Holland. First a high dike was built around the lake and as the water was pumped out and an ever-widening strip of land laid bare, canals were dug to conduct the water to the outside retaining dike. But there were still

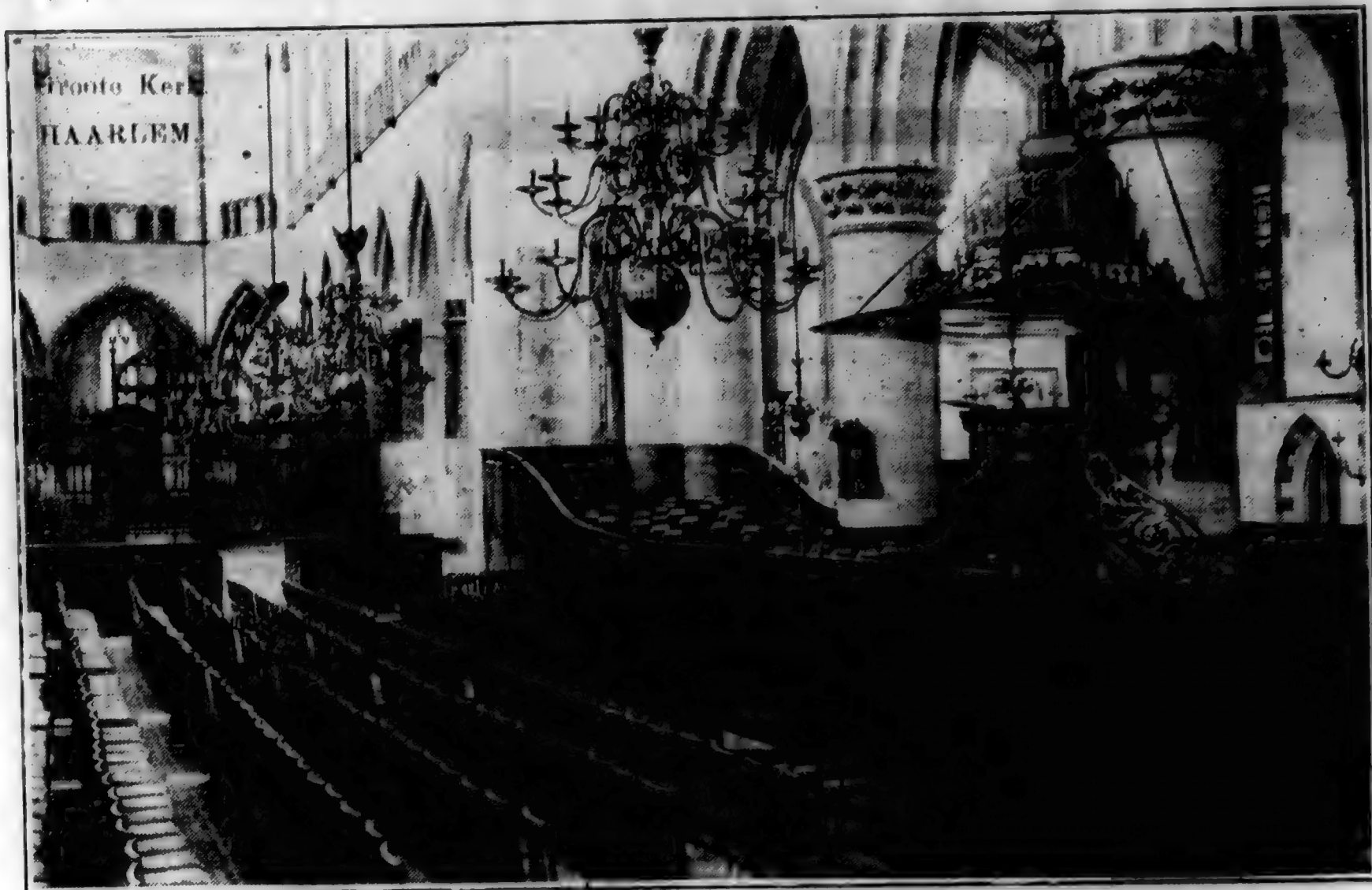
thousands of acres in the center of the lake so low that it was found necessary to make another dike around the part of the lake that was left. This second dike is some fifteen or twenty feet lower than the outer dike, but still some ten or twelve feet higher

beyond the protecting sand-dunes. The Dutch spend nearly six million dollars annually to keep out the ocean. So there is some truth to the old Dutch proverb: "God made the ocean, we have made its shores." Haarlem increases one's fondness for

There is an air of venerableness and ancientness that clings to most of these old Dutch towns. The quaint old houses with the moss covered red tile roofing, the stately church towers, the solid appearance of the city buildings about the old market place, the numerous statues of worthies who lived centuries ago, all tend to brighten the effect of ripe old age, dignified, reverend, quiet, but cheerful, contented and active withal.

Haarlem bears fewer marks of its eventful history than most Dutch cities. There is nothing now but the page of history to remind us of the terrible siege in 1572-1573 by the son of the Duke of Alva, Henry of Toledo. For seven months the soldiers, ably assisted by the burghers as well as the wives and daughters of the citizens, repelled the attacks of the Spaniards and successfully withstood the more insidious foes, famine and pestilence. Finally to escape certain starvation, the commander, after Toledo had promised unconditional pardon to everyone in the city, decided to surrender. But the gates were no sooner opened than Henry of Toledo gave orders to take prisoner and execute the Dutch commandant and all his soldiers; all Protestant preachers in the city and two thousand leading burghers besides. The bloody order was executed in the most merciless manner by the fiendish Spanish soldiery.

The people of Haarlem are proud of their Groote Kerk and the sexton was very anxious lest we should overlook some of the beauties of the historic old church completed four and a quarter centuries ago. The tower for various reasons was not finished till 1519. The good old sexton seemed especially proud of the Gothic canopy over the pulpit carved by hand from hardwood and finished in 1432. The



Groate Kerk, Haarlem, Holland

than the center of the lake. A network of canals carries the water from the lowest part of the lake to this large inner dike where it is pumped into the latter by scores of windmills. The upper canals whose water level is the same as that of the inner dike serve to conduct the water from the latter to the outer dike into which it is once more pumped by another score of windmills. The upper dike empties its over-flow into the Rhine. But the Rhine itself is so much below sea level at high tide that its mouth must be closed with immense water gates (at Katwyk aan Zee) to keep the ocean from running in and flooding a third of Holland. At low tide the gates are opened and the great river lazily pours its imprisoned waters into the North Sea for a few hours.

The Haarlemmer Polder contains about forty-eight thousand acres. Looking out over its broad expanse one might suppose that it was a broad, absolutely level plain. It's only when one is near a large canal where the water is actually as high as the roofs of the little farm-houses in the Polder below that one realizes he is in Holland where people really do live and work through all their uneventful lives below sea level with the powerful ocean beating incessantly above their heads.

A few times in Holland's history the gray, relentless hungry ocean has succeeded in breaking the chains the Dutch have forged for him, pushing in to reclaim thousands of acres that once were his own, destroying a score of villages and snuffing out a hundred thousand lives in a single night. But on each such dreadful occasion the Dutch nation has arisen as one man to sweep him back again to the barren beach

Holland and makes one wish more than ever to have enjoyed the good fortune to be born in this little kingdom of simple, honest tradesmen and peasants, this paradise of order and cleanliness, this home of art and beauty. Every street in this city of seventy thousand inhabitants is paved even beyond the city limits and is kept as scrupulously clean as the doorsteps of the dwellings. Nothing seems to be too



Ruins of the Castle of Baron van Brederode

much trouble here and no one misses an opportunity to pull a weed and replace it with a flower in this land where everyone has a great deal of time to spare and no one cares to have more money than is necessary to supply his daily needs.

fine brass railings leading to the pulpit bear serpents, turtles, doves, lizards and grapes —no doubt a reference to "wise as serpents, harmless as doves." He had much to say, too, of the immense organ with its sixty stops and five thousand pipes. It was built

in 1735 and for a long time was considered the best in Europe. It is still one of the most remarkable organs in existence.

Haarlem like her sister cities has a notable art collection. In a dozen large rooms in the city hall fitted up as a museum and picture gallery there are about four hundred canvasses, but many of them must be classed as art relics rather than as art treasures. No other one gallery offers so good an opportunity for studying the development of the art of Frans Hals. An immense room has been fitted up with the one object in view of displaying ten of his largest and best paintings to good advantage. These the great master finished between 1616 and 1664, the first one in his thirty-second year and the last two after he had passed his eightieth. A number of them are quite large, from five to nineteen or more life size figures being grouped on a single canvass. Aside from their artistic value they are interesting in that they give us faithful representations of the kind of costumes worn in New York when that metropolis was a small Dutch fur-trading station with a few hundred inhabitants.

Haarlem is the center of the bulb industry that has made this section of Holland famous throughout Europe for nearly five centuries. In April, thousands of acres are literally covered with the flowers of every known variety of hyacinth, tulips, crocus, anemone, and narcissus. After the flowering season is past the bulbs are taken up, packed carefully to be sent to all parts of Europe and North America or to be stored till fall when they are once more planted in the rich soil of the gardens. These gardens have in the meantime been producing most bounteous crops of cauliflower, carrots, potatoes, and green peas, four staple articles of diet with every Hollander.

The tulip industry reached its greatest height about 1636, but as early as 1623 one horticulturist in Haarlem refused twelve thousand florins for ten tulip bulbs. A dozen years later the market broke and thousands of planters were ruined. Speculation reached such a point that the government felt obliged to interfere and no one was permitted to sell bulbs for more than a certain fixed price. A century later the hyacinth craze developed like proportions and a single bulb was sold for six hundred and forty dollars! Prospective tourists to Holland usually read Alexander Dumas' celebrated story "The Black Tulip" which tells in an interesting way of the "tulip craze."

One is astonished again and again at the fertility and productivity of the Dutch gardens. Here in America soil becomes "run down," "worn out" or "thin" and one remedy sometimes proposed is to let it lie fallow to recuperate; but the Dutch as well as their German cousins have demonstrated that it is not necessary for land to lie fallow to regain its power to produce. They have shown that the soil remains at its best only when it is being constantly cultivated year after year and season after season. But the Dutch gar-

dener is very careful not to rob the soil. Everything that can be returned to it is carefully preserved and at the proper time hauled into the garden. The burning of garbage or any kind of refuse would be as unheard of as throwing a crop of perfectly good potatoes into the canal. Every well-regulated Dutch garden however small has a place for the compost heap, usually two or three feet deep and lined with paving brick, tiles, stones or, frequently concrete so that not even the liquids from decaying vegetable matter may be lost. Cabbage stumps, potato vines, turnip tops, cauliflower leaves, pea stalks, in fact everything that is not fit for use is thrown in the compost heap to be left till it is thoroughly decayed. Then it is carried to the garden to be mixed with the soil. Old women, too old to do hard work go about through the woods or along lanes picking up leaves that have fallen to the ground, carrying them home to the compost heap to help feed the tiny garden that provides such bounteous food for so many hungry

and supper. Bread is eaten at breakfast only.

Early one morning we boarded a street car and rode several miles into the country to picturesque Bloemendaal the center of the bulb industry of Haarlem. A more beautiful spot it would be difficult to imagine! There were flowers everywhere making the air heavy with their perfume. We walked along shady avenues of beautiful lime trees and elms, past gardens full of flowers, through several private parks, a game preserve and a deer compound, along cleanly swept country roads, past summer hotels and pleasant villas and finally over half-barren sand dunes covered with nothing but scraggy undergrowth. At last we located the ruins of the ancient Castle van Brederode.

In the wild days when the Norsemen left their frozen fiords on the bleak coasts of their native Norway to find homes in the warmer sunnier South, Baron van Brederode, a sturdy old Frisian nobleman, was one of the few who succeeded in resisting the



Frans Hals and Wife

mouths.

The garden in a sense is the household pet. The entire family life revolves about it. For its benefit everything is saved and nothing is wasted. Even the dishwater and the sewage are preserved to add to its productivity. In return for the excellent care each Dutch garden receives, it yields such crops and so many of them in a season as to be nothing short of bewildering to an ordinary farmer boy like the writer. Potato vines over three feet high and literally covered with blossoms and cauliflower heads over ten inches across were some of the first things we noticed.

Potatoes are never allowed to grow more than two or two and a half inches long and from one to one and a half inches thick. The Hollanders say they are not good if left to grow any longer. Holland potatoes are excellent. Pared by simply rubbing off the tender skin then boiled in butter they supply the place of bread for both dinner

attacks of the invaders. Time after time they attacked him, but his old castle first built before 800 A. D. still stands as a monument to his valiant defense. These thousand years however have wrought sad havoc with the noble old pile. The outer and the inner moats are still full of water; the kitchen with its huge ovens, the wine cellar, women's apartments with the walls eight feet thick, and the soldiers' quarters are also in a good state of preservation. We climbed the spiral staircase in the little old round towers going up and up till we grew tired and dizzy. It was our first real ruin and we spent a great deal of time walking about in it and wondering about the people who inhabited it so many centuries ago.

As we were leaving the ruin, we happened by a large strawberry patch. A bashful young peasant and two peasant girls all shod with wooden shoes were picking the large lucious berries into high narrow wick-

er baskets each holding considerably more than a pint. We asked the young man in Dutch how he sold them and before we left we had eaten two measures apiece for a total outlay of twelve cents. I have never seen larger, finer, berries.

We had now spent a week in the "kingdom below the sea" and we were beginning to wish we had time to spend our entire summer vacation in Holland. That evening we took the interurban for Amsterdam. Along our entire course the track lay along a large canal. The top of the dike was higher than the top of the car most of the time and we were told that the bottom

of the canal was several feet higher than the track on which we were riding. For once we envied the Dutch their quite, stolid unemotional temperament for although we were not afraid, one can not help wondering what would be the consequences of a break in the gigantic dike that holds the water in the broad canal.

That night we sank to rest to the melodious strains of the exquisitely beautiful chimes of the "Owde Kerk" in Amsterdam as they were wafted in through our open window from far up among the clouds almost directly over our heads.

Akron, Ohio.

THOMAS ARNOLD

H. G. GOOD.

Thomas Arnold, the seventh child and youngest son of the family, was born June 13th, 1795 at West Cowes in the Isle of Wight, and died at Rugby in 1842. Thus he came on the scene after the American and French Revolutions and during a period when the current of democracy was running high all over the western world. He was a young man when the battle of Waterloo closed the career of the Man of Destiny. The Reform Bill of 1832, the triumph of democracy in England, was passed when he was in his prime. Not only was this time notable for its democracy but also for the spread of science and the growth of industry. It was a time when the world felt young. The spirit of the age is quite comparable to the enthusiasm of the Renaissance; but this enthusiasm was directed to science instead of letters. Many popular projects—usually with long names—were launched about this time. The Society for the Diffusion of Useful Knowledge was founded in 1825. About the same time we hear of the Penny Cyclopaedia and the Penny Magazine. Implied in it all was the theory that if men only knew more they could attain freedom from all sorts of disadvantages. Information was to be the great engine of reformation for individuals and nations,—a theory that has been held and exploded many times in the history of the world. By and by we shall see what was Arnold's attitude toward some of these projects.

Meanwhile, in our story he is only a school boy. He was left fatherless at the age of six. His early education was intrusted to a young woman. Later he was sent to Warminster school. He was gifted with a strong memory and long after he had left Warminster he gratefully remembered the miscellaneous collection of books which he had read in its library when he was only eight years old. Late in his life when he was a professor at Oxford he quoted from his recollections of this boyhood reading.

Not only for books was his memory strong. He always remembered his interest in naval and military affairs of which he saw and heard a great deal in the Isle of Wight during the Napoleonic wars. At this time and place too was born that love of the sea of which he speaks in his letters.

All through his later life he retained vivid pictures of the scenes of his childhood and recalled with a boy's enthusiasm his early impressions. It would be interesting to know how far this was tributary to his success in handling boys. Of all men, the teacher and the poet most need to keep fresh the memories of childhood. We can not be the best teachers of young people if we have quite forgotten how we went "storming out to playing" at recess-time and in what terms we thought of the little girl with "the blue-checked apron." Arnold when at Rugby said he would think it "time to get out" when he no longer had buoyancy enough to run up the library steps.

At the age of twelve he was sent to Winchester, the oldest of the English Public Schools. At this time, and he retained the same characteristics later, he was of a shy and retiring disposition, made strong friendships, was vehement in argument and positive in temper and statements. One of his school fellows records of him that thus early, "he was stiff in his opinions, and utterly immovable by force or fraud when he made up his mind, whether right or wrong."

He was elected a scholar of Corpus Christi College, Oxford, in 1811, when sixteen years old. This seems a very tender age for such an honor, but we must not forget that college entrance requirements have steadily risen in the last century. The same fact explains why there is no mention of the high school in the educational literature of that period. The gap between the college and the elementary school was not very wide and there was no need for a school of the type of our present high school. Arnold became a fellow of Oriel College in 1815 and in the same year won the chancellor's prize in English and two years later the same honor in Latin. A college friend says of Arnold's set at Corpus Christi: "We lived on the most familiar terms with each other. We might be, indeed we were, somewhat boyish in manner, and in the liberties we took with each other; but our interest in literature, ancient and modern, and in all the stirring matters of that stirring time was not boyish; we debated the classic and romantic question; fought over the Peninsular

battles and the Continental campaigns with the energy of disputants personally concerned in them. Our habits were inexpensive and temperate. One break-up party was held in the junior common room at the end of each term, in which we indulged our genius more freely and our merriment, to say the truth, was somewhat exuberant and noisy; but the authorities wisely forbore too strict an inquiry into this. . . . We became zealous disciples of Wordsworth's philosophy. This was of peculiar advantage to Arnold whose learning was too direct for the practical and evidently useful: it brought out in him that feeling for the lofty and imaginative which appeared in all his intimate conversation." This long quotation is taken from Mr. Justice Coleridge's letter to Stanley, Arnold's biographer, and may be found in Stanley's *Thomas Arnold*, p. 25. Judge Coleridge, by the way, was a nephew of the well-known poet of that name.

As a student, Arnold's chief interest was in history and he made himself very familiar with Thucydides and Herodotus. Aristotle too was a great favorite with him. We hear nothing of mathematics and beside geography the only science that he studied with any great interest was geology. This interest he retained throughout life.

When a small debating society—the Attic—was formed at Corpus Christi, Arnold became one of its earliest members. He was an embarrassed speaker and never even in maturity was he able to appear quite free from restraint in public.

When Arnold vacated his fellowship at Oriel College his place was taken by one whom we now know as Cardinal Newman, whose name the student of nineteenth century prose often associates with that of Arnold's great son, Matthew Arnold. In December, 1818, Thomas Arnold was ordained a deacon of the English church. In 1820 he married Mary Penrose, the daughter of an Episcopal clergyman and brought her to Laleham where he had resided for a year with his mother, aunt and sister. Here he remained for nine years as a tutor, taking pupils to be prepared for the Universities. Besides this work he also assisted the curate of the place both in the parish church and in visiting the villagers and so came into intimate relations with the poorer people and it is said of him that he never appeared to feel himself superior to them and that they in return always regarded him as a friend. This would not be so significant in America, particularly in the West; but said of an Englishman it can not be regarded otherwise than as a fine compliment.

As a tutor he was extremely conscientious; and he always reserved and sometimes exercised the right to dismiss a boy who appeared to be doing harm to the other students or receiving harm from them. He spent with his boys a great deal of his time beyond the prescribed hours of work going with them rowing, sailing, swimming. In writing to a friend who was to become a private tutor, he says, "Do not

take your work as a dose and you will not find it nauseous. The misery of private tuition seems to me to consist in this, that men enter upon it as a means to some further end and are therefore always impatient for the time when they may lay it aside." Possibly these words apply to some teachers even now and in public as well as in private situations.

In August, 1827, the headmastership of Rugby became vacant. It was only late in the canvass that he decided to become a candidate at all. He was unknown to the trustees. His testimonials were few in number, but among them was a letter from Dr. Hawkins, a college friend of Arnold

and who afterward became provost of Oriel College, in which the prediction was made that if Mr. Arnold were elected headmaster of Rugby he would change the face of education in the English Public Schools. He was elected and he did revolutionize the Public Schools of England. It was Benjamin Rush who said in 1787; "The American war is over; but this is far from being the case with the American revolution." Arnold was headmaster of Rugby for only fourteen years when he died; but the revolution he instituted is still going on and has passed far beyond the bounds of the schools at which it was directed.

Camden, N. J.

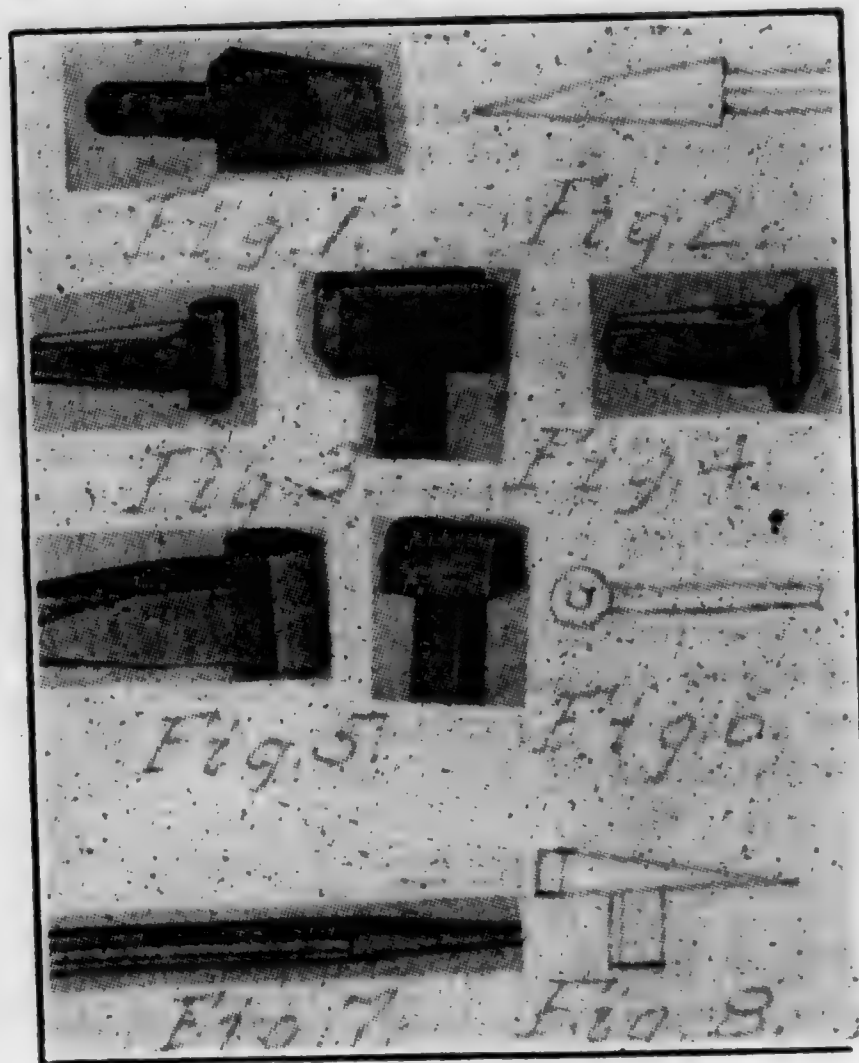
PRINCIPLES OF MECHANICS

IV

M. B. STAUFFER.

Forging Iron and Steel

In forging complicated shapes it is sometimes impossible to shape the work with the hammer alone, therefore special tools must be used. A few of the more common styles are shown in Figs. 1-8.



These tools are made of tool steel containing about 6 per cent. carbon, expressly made for such tools since they must stand severe shocks due to heavy sledge blows. Tools of higher carbon contents would be too brittle.

The most commonly used of these tools is the hardie (Fig. 1) which fits the square hole in the anvil and is used to cut light pieces of iron, either hot or cold.

The small horn (Fig. 2) as well as the other tools with square shanks, fits the anvil also and is used for light work that cannot be bent around the horn of the anvil, e. g. small chain links, etc.

The swages (Fig. 3) are used for rounding up work that has been previously rough forged with the hammer. Swaging makes the work uniform in size and smooth on the surface.

The flatter (Fig. 4) is used to smooth flat or square work after it is rough forged with the hammer.

The top and bottom fullers (Fig. 5) are used to neck work, for instance, it is desired to make a hardie, the shank would be first formed and would be started by fullering or necking down to nearly finished size an inch or so from the end, the head thus formed on the end would then be drawn down to finished size. Other forms of tools are used or can be made according as the work may require.

The heading tool (Fig. 6) is used for forming heads on rivets, bolts, nails, etc. The tool may have any kind of hole, which hole should be larger at the bottom for easy removal of work. The tool has a steel face welded on a wrought-iron body after which a hole is drilled or punched and the face tempered.

For piercing holes in iron and steel punches (Fig. 7) are used, which are made of tool steel of 7 per cent. carbon and are shaped as the work requires. To use the punch the work must be bright red (except tool steel) then the punch is driven in on one side about half-way through the work, the work is turned and then the punch is driven in where the previous punching has marked and the plug forced out of the hole in the anvil. Driving the punch in on one side caused a mark on the opposite side which clearly indicates where to punch again. The punch must be frequently cooled and straightened since it gets hot and dense. There is no advantage in tempering punches or hot cutters as the temper would be drawn by forcing them into the hot work.

If work is to be as strong as possible, it should be punched in preference to drilled, as punching removes less metal. In punching deep holes a little coal dust should be put into the hole, which prevents the punch from sticking. Thin stock can be punched by using a heading tool that fits the punch closely and placing the punch directly over the hole of the heading tool, after which one or two blows will produce a nice hole. A piece of lead or even a block or hard wood will serve as a backing for the punching of soft material, as tin and sheet iron, but does not make so smooth a job as the heading tool scheme.

On the anvil is an off-set of about three-

fourth inch from the face down to the horn and by using this offset various operations can be performed. For instance, it is desired to make a hoop or tire and no bender is at hand, the stock is placed on the corner of the face and on the horn. This leaves a gap below the work and supported at points at each side of said gap. Now by striking the work over the gap with the hammer the stock is slightly bent, the work is moved a few inches or so and struck again and the process is repeated until a complete ring is the result. There is however this one objection to this process, namely, the corner of the anvil makes marks on the outside of the work and where such marks are not permissible another form of bending tool (Fig. 8) must be used. It is made to fit into the hole in the anvil and is simply a wedge shaped piece of iron about three-fourths inch thick at one end drawn to a sharp edge and three inches wide with a shank welded or forged on one flat side which permits the wedge-shaped tool to lie flat on the anvil face, yet is retained in position by the shank. The tool should be about four inches long, measuring over the wedge part. By exercising a little ingenuity and common sense other tools such as the work may require can be devised.

Scottdale, Pa.

Education for Everybody

In a democracy the highest education like the lowest should be accessible to all classes of people, without money and without price. The laws governing the bequest and inheritance of property inevitably tend to create an aristocracy of wealth. It is all the more imperative, therefore, that we should fight every policy and arrangement which tends to develop an aristocracy of intellect supported by, and allied with, that aristocracy of wealth. But every dollar charged for higher education makes for the development and consideration of such an alliance. —Jacob Gould Schurman.

THE OFFER OF THE COLLEGE

To be at home in all lands and all ages; to count Nature a familiar acquaintance, and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—this is the offer of the college for the best four years of your life.—William DeWitt Hyde.

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

THE BLESSINGS OF FAITHFUL SERVICE.—Luke 12:35-43; Matt. 25:14-23

Topic for April 2

MOTTO

"If ye be willing and obedient ye shall eat the good of the land."

OUTLINE OF TOPIC

I. Qualities Belonging to Faithful Service.—

1. Faith in the Master.—I Pet. 4:19; I Thes. 5:24; Heb. 10:23.
2. Obedience to the Master.—Phil. 2:12.
3. Diligence in His absence.—I Tim. 6:14.
4. Love of the work.—Eph. 6:6, 7; Col. 3:23.
5. Enduring in trial.—Jas. 1:12; I Pet. 4:12-14.

II. Blessings of Faithful Service.—

1. Increase of the Master's cause.—Acts 11:24; I Pet. 4:11.
2. Increase to those under the servant's care.—I Tim. 4:16; Tit. 2:7, 8.
3. Increase to the servant.—
 - a. Conscious peace.—I Jno. 3:20, 21.
 - b. The Master's approval.—Phil. 4:9; Psa. 34:15.
 - c. The Master's reward.—Heb. 3:14; I Jno. 3:22; I Cor. 15:58; Psa. 34:22.

PERSONAL THOUGHT

Faithfulness! Let this be my watchword. I cannot accomplish what I would like for my Lord. My strength is small. My talent is not large. But I can be faithful to what the Lord has entrusted to me. Thou, O Lord, canst increase my little, when I am faithful to my work.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, "Faithfulness."
2. Recite the Parable of the Talents.

For Young People.—

1. The Master is Worthy of Trust.
2. The Joyfulness of a Faithful Servant.
3. The "Crown of Rejoicing" (I Thes. 2:19).

For Older People.—

1. A Conscience Void of Offense.
2. "Their Works Do Follow Them."

STUDY OF THE TEXT

Luke 12:35-43.

V. 35. "Loins girded . . . Lights burning."—These are preparations signifying expectation and faith in the Master's return.

V. 38. "Second watch."—Midnight. "Third watch."—3 A. M. Readiness to meet Him

at unexpected hours is a proof of faithful service.

V. 43. "Shall find so doing."—The faithful watcher is not idly or anxiously looking out, but is busy with the work assigned him of the Lord.

Matt. 25:14-23.

V. 14. "His goods."—That with which the master traffics. The calling which the Lord lays upon us.

V. 15. "Ability."—The power to do work with which one is endowed. The Lord gives us a "charge to keep" (talent) according to our ability.

V. 20. "I have gained besides."—The work has prospered so that it is larger than at first.

Vs. 21, 23. "Well done."—Because you have increased by using what was given. Not how much, but how faithful.

THE BLESSINGS OF FAITHFUL SERVICE

Emma Fenton.

Faithful service can only be rendered by that servant who is always ready for each command of his master, without a question as to the need of this or that part which may seem to him to be unnecessary. The servant's part then, is to do that which has been given him to do, even though the task be a difficult one. The blessing comes only after he has done what he is able to do.

We will notice how the servants received their blessing in the parable of the talents. He who had two talents with their increase received the same words of approval that he, who had the five talents with their increase, received. Here it was not the much service, but the faithful service which was rewarded.

The blessings of faithfulness comes to the servant in a three-fold way; first, his heart is not hardened with a guilty conscience, for he has done what he knew he should do and there is no inner disapproval to annoy him; second, his power to do more service is increased—he can do the same work even better than before and is also enabled to do much more because of the experience and knowledge he has gained; third, he has gained the approval of his master, which means everything to him. Not only has he received added blessings, but also added opportunities and responsibilities in which he may continue to expand and grow in His service.

Not only does the faithful one receive blessings, but he also imparts them to others. The work which was given him to perform was also for the good of others. Therefore a neglect of duty is disastrous not only to himself, but to others also. To illustrate:—One had a part on the Young People's Meeting program, and because it seemed of little importance, the individual thought absence for once would not do much to hinder the cause. The result was an incomplete program, a troubled or seared heart, and a bad example for others. Who knows what was lost by the lack of the words this one was to speak? Other work in the Sunday school or Church service would apply in the same way.

Are we really servants of God? Then let us faithfully do whatever has been assigned us, because there is not only a blessing awaiting us in the performance, but there is also a curse for unfaithfulness. Not only does the faithful one receive a blessing, but others are waiting for the benefit you owe to them. And God desires to speak to you His approval.

Carver, Mo.

SEED THOUGHTS

Oh! it irradiates all our days with lofty beauty, and it makes them all hallowed and divine, when we feel that not the apparent greatness, not prominence nor noise with which it is done, nor the external consequences which flow from it, but the motive from which it flowed, determines the worth of our deed in God's eyes. Faithfulness is faithfulness, on whatsoever scale it be set forth.—Alexander MacLaren.

And Heaven is kind to the faithful heart; And if we are patient and brave and calm, Our fruits will last though our flowers depart.

—D. M. Clark.

CHRIST—THE TEACHER.—Matt. 7:28, 29; Jno. 7:46.

Topic for April 9

MOTTO

"One is your Master, even Christ."

OUTLINE OF TOPIC

I. His Equipment.—

1. Authorized of the Father.—Jno. 3:2; 8:23-29; 12:49, 50; 13:1.

2. Anointed with the Holy Ghost.—Isa. 11:2, 3; Luke 4:14, 15.
3. Full of wisdom.—Col. 2:3; Isa. 50:4.
4. Suited to the lowly and ignorant.—Jno. 1:14; Matt. 11:28-30.

II. His Manner of Teaching.—

1. Authorative.—Matt. 7:28, 29.
2. Fundamental.—Jno. 3:3-8; Matt. 16:16-19.
3. Suited to the people's moral state.—Luke 11:29; Jno. 4:7-26.
4. Parabolic.—Matt. 13:34, 35.
5. Direct.—Jno. 11:25-29.
6. By example.—Jno. 13:15; 1 Pet. 2:21.
7. By agency of others.—Matt. 10:5-8; Mark 16:15.
8. By providential use of events.—Jno. 11:1-46; 2:11; Matt. 9:23-27.

III. Importance of His Teachings.—

Deut. 18:15-19; Jno. 6:63; Acts 3:22, 23; Jno. 12:48; Heb. 12:25.

STUDY OF THE TEXT

Matt. 7:23, 29

"As one having authority."—He had spoken freely affirming His right to say what is the proper standard, and asserting His future office as judge (Matt. 7:21-23).

"Not as the Scribes."—Unlike them in spirit (5:20), and unlike them in power.

Jno. 7:46

"Never man spake like this man."—So vital to the soul's longing were His words, so different from former teachers was His spirit.

PERSONAL THOUGHT

As I come under the teaching of my dear Master, listen to His wondrous words, feel His gentle, loving Holy Spirit; experience His wise and generous discipline, I can better understand the meaning of life and its destiny. Ever may I be in this all-important school.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Teach."**
2. Commit the prayer that Jesus taught.

For Young People.—

1. How to Enter the School of Christ (Luke 14:33).
2. Sitting at Jesus' feet.
3. Those Who Have Been "with Jesus."

For Older People.—

1. "Jesus Only."
2. Jesus Knows.
3. How Jesus Speaks Today.

CHRIST—THE TEACHER

P. J. Blosser.

As we take up the study of Christ as a teacher, we become conscious of a broad field of thought which our space will not permit us to enlarge very much.

One of Christ's prophetic offices was to impart to man knowledge of the character of God, to show people their relative position before God, to preach the great doctrine of salvation and to reveal to man the great love of a Heavenly Father.

He instructed both in private and in public with great tact and wisdom. He was ready to instruct the poor despised sinners as well as those who supposed themselves to be the favorites of God. We see Him tenderly and lovingly teaching the earnest inquirers as they came to Him to learn of the Kingdom of God. We also see Him

publicly proclaiming the great truths of the Kingdom and revealing to man his natural depravity showing the way and power to live a life of holiness and fellowship with God.

In many instances in His teaching He sought to draw out the powers lying dormant within the individual. This is seen especially in many of His parables with which He sought to awaken inquiry and to arouse an effort to seek, that they might know the deeper meaning of His teaching, thus riveting more firmly the fundamental truths upon the heart. Those who were indifferent because of envy or carelessness, who could not be aroused to an effort to enquire more deeply into His sayings, failed to understand the real spirit of His teachings.

He was earnest and diligent. He had an intense conviction concerning His work. He realized the importance of bringing to men the celestial truths in the most helpful way. He went from city to city, diligently and perseveringly, sowing the seed of the Kingdom. The things of God were expounded differently than they were before and men were made to say, "Never man spake like this man," "He taught as one having authority and not as the scribes."

All His teachings were embodied in His example. He was the Word in living form (Jno. 1:14). The spirit of His being, His conversation, His daily life all added force to His teaching. Thus teaching that religion is a practical thing rather than purely theoretical, something that must permeate our very inner life. Thus He taught that the seat of the Kingdom of God was in the heart, the essence of which is to love God and man. As a teacher, Jesus can truly say, "I have given you an example, Follow me,"

South English, Iowa.

SEED THOUGHTS

Every day we may see some new thing in Christ. His love hath neither brim nor bottom.—Rutherford.

Let the word of Christ dwell in you richly. In its doctrinal largeness let it inhabit your convictions, and in its Divine lovingness let it be infused into your spirit, and let its lifesome energy inspire your character.—James Hamilton.

A MAN OF SORROWS.—Isa. 53.

Topic for April 16

MOTTO

"Surely he hath borne our griefs and carried our sorrows."

OUTLINE OF TOPIC

I. The Motive of His Sorrow.—

1. The lost human race.—Tit. 2:14; 1 Jno. 4:9-14; Phil. 2:4-8; Jno. 10:10-16.

II. The Nature of His Sorrow.—

1. In the flesh.—
 - a. Weariness from labor.—Jno. 4:6; Mark 6:31.

- b. Privation because of poverty.—Luke 9:58; 11 Cor. 8:9.
- c. Pain from persecution.—Luke 12:63, 64; Jno. 19:1-5, 17, 18, 28.
2. In soul.—
 - a. Sympathy with sorrowing ones.—Jno. 11:34-38; Luke 7:13; Matt. 14:14.
 - b. Grief at hard hearts.—Luke 19:41, 42; Mark 3:5.
 - c. Pity for needy souls.—Mark 6:34.
 - d. Borne down with deadly sorrow.—Matt. 26:38-44.
 - e. Distressed in loneliness.—Matt. 27:46.
 - f. Prayed with strong crying and tears.—Heb. 5:7-9.

STUDY OF THE TEXT

Isa. 53

- V. 1. **"Arm of the Lord."**—The power of God in the deliverance from sin.
- V. 4. **"Borne"** . . . **"carried."**—Took the burden on Himself in our stead.
- V. 5. **"Wounded,"** . . . **"bruised,"** . . . **"Chastisement,"** . . . **"Stripes."**—Forms of suffering and punishment undergone on account of our sin.
- V. 6. **"Laid on him the iniquity."**—By allowing Christ to be punished for our sin.
- V. 7. **"Oppressed."**—Unjustly treated. **"Afflicted."**—Caused to suffer pain.
- V. 10. **"It pleased the Lord."**—Not delighted, but it was His will and purpose.
- V. 11. **"Shall see of the travail of his soul."**—Understand its purpose and effect. **"Shall be satisfied."**—Satisfied to pass over the sins of those who accept His offering in their behalf.

PERSONAL THOUGHT

Sin brings destruction. It is attended with costly and vain pleasure which ends in sorrow, pain and anguish. The awfulness of sin is clearly shown by the agony, travail and suffering that it cost the Lord to redeem men. Lord give us a more vivid realization of Thy matchless suffering love that we may henceforth hate sin.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, **"Sorrow."**
2. Recite Isa. 53.

For Young People.—

1. Sorrow, Its Cause.
2. The Sorrow of a Loving Savior.
3. The Sorrow of the Penitent.
4. The Sorrow of the Impenitent.

For Older People.—

1. Fellowship with Christ in Suffering.
2. Peaceable Fruits of Sorrow.

THE FELLOWSHIP OF HIS SUFFERINGS

Myrtle Shenk.

There is a being clothed with power, whose purpose is to antagonize God. That being is the prince of this world, the potentate with whom all God's faithful must cope.

Upon Jesus Christ was heaped the most intense hatred, the strongest persecution of which the enemy was capable. Battered in this, he comes to each of Christ's followers, hence we share with Him the hatred of the world. Jesus recognized this when He said, "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." Deep

and lasting is the enmity of Satan toward God's people.

So marvelous are God's ways, so wonderful the experience into which He leads His children, that weak, mortal man is enabled to accept with joy the scoffs, to bear with meekness the persecutions of the world; yea, more; we do gladly count all things but loss for the excellency of the knowledge of Christ Jesus.

Paul had much whereof to boast—a noble lineage, religious training, a good education, touching the righteousness which is in the law, blameless. But what things were again to him those he counted loss for Christ. Oh that we could realize that while we enjoy the things pleasing to self, Christ and His cause must lack. Happy are those who can say, "I have suffered the loss of all things . . . that I may win Christ." Through the abandonment of self we know Him and the fellowship of His sufferings, and are made conformable unto His death, and do also share in His resurrection.

Even as the suffering unto death frees the natural body from pain, much more are we free who have suffered with Him. Do you find the service of the house of God an irksome duty?? Then you have not suffered with Christ. Are you longing after the things which you did enjoy in Egypt, before the Lord called you out? Then you are not free. Are you hiding sins from the eyes of man? Then pray that God may lead you into Gethsemane, and on to Calvary; and from thence 'tis but a step to the glorious liberty of the children of God. The going down will be a bitter experience, 'twas bitter for Christ but He suffered it for us, and how gladly we should suffer for Him.

The Apostle Peter says, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy." How it lightens the burden here to think of the reward over there! What grander eulogy could be written of a man than this that he suffered with Christ? "If so be that we suffer with him"—while life shall last, let us chant the glad refrain, let the angels of God echo the reverberation till it reach the throne; that God may witness the glory due Him, for to this end did He create us; and for this purpose did Christ come down to earth, to be for us an example, that we through suffering with Him might be purified and all honor, loyalty and glory might be God's forever.

Humble may be your lot, obscure the place where you dwell, you may not be skilled in the crafts of men, but have you been crucified with Christ, are you bearing His reproach? If so, the spirit of glory and of God resteth upon you.

"If any man suffer as a Christian let him not be ashamed." How many things the carnal mind led us into in the past of which we are now ashamed! How gladly would we blot those things from memory's page! Now we bear the reproach of Christ and are not ashamed, but glorify God because we are accounted worthy to suffer for Him. May we ever be ashamed of sin, ashamed

of everything displeasing to God. But while man has need of the blood of atonement, while his human frailty remains, may he not be ashamed of Christ.

Finally, "Let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

His promises are true; all His dealings with His people have proved them so. "He that keepeth thee will not slumber." We shall not be tempted above our ability to endure. In no possible way can Satan overcome us, neither shall we suffer in vain.

Oronogo, Mo.

SEED THOUGHTS

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues.—W. Irving.

"Marah is always near the mercy seat, and right across the bitter spring we can join hands with Jesus."

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—John Bowring.

If Jesus bore the cross, and died on it for me, ought I not to be willing to take it up for Him.—D. L. Moody.

As we look upon that agony and those tearful prayers, let us not only look with thankfulness; but let that kneeling Savior teach us that in prayer alone can we be forearmed against our lesser sorrows; that strength to bear flows into the heart that is opened in supplication; and that a sorrow which we are made able to endure, is more truly conquered than a sorrow which we avoid.—A Maclaren.

HOLY SPIRIT, THE GUIDE.—Jno. 16: 13; Gal. 5:16; Rom. 8:14.

Topic for April 23

MOTTO

"Shew me thy ways, O Lord, teach me thy paths."

OUTLINE OF TOPIC

I. Why Do Men Need Guidance?—

1. Because they are in darkness.—Rom. 1:21.
2. Because they lack knowledge.—Phil. 3:7-14.
3. Because there are many dangers.—I Pet. 5:8, 9.

II. Who May Have the Guidance of the Spirit?—

1. Those who repent and acknowledge the truth.—Acts 2:38, 39; 3:19; II Tim. 2:25, 26.
2. The children of God.—Rom. 8:14; Eph. 3:16-19.
3. The obedient.—Acts 5:32; Jno. 7:17.

III. How the Spirit Guides.—

1. By the Word of Scripture.—II Tim. 3:16.
2. By divine Providence.—Rom. 8:28.
3. By enlightening our judgment.—I Cor. 2:15, 16.
4. By an inward testimony.—II Cor. 1:12; Rom. 8:16.

IV. In What Does He Guide?—

1. In moral principles.—Eph. 5:8-14.

2. In our daily occupation.—Eph. 5:15-21.
3. In Christian service.—
 - a. Prayer.—Jude 20; Eph. 6:18; Rom. 8:26, 27.
 - b. Words to speak.—Matt. 10:20; Acts 4:8; 15:28.
 - c. Place of labor.—Acts 8:29; 16:6, 7, 9, 10.
 - d. Work to do.—Acts 13:2; I Cor. 6:4-10; I Jno. 4:17.

PERSONAL THOUGHT

The Lord has an interest in every detail of my life, and is able and willing to be my guide every moment. I need to be conscious of His loving concern and to learn the voices by which He speaks.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Lead."
2. Recite Psa. 23.

For Young People.—

1. Knowing the Voice of the Spirit.
2. The Voice of "Strangers."

For Older People.—

1. Fellowship of the Spirit.
2. The Calamity of a Broken Fellowship.

GUIDANCE

We come now to the question as to how God's guidance is to come to us, and how we shall be able to know His voice. There are four ways in which He reveals His will to us—through Scriptures, through providential circumstances, through the conviction of our own higher judgment, and through the inward impressions of the Holy Spirit on our minds. Where these four harmonize, it is safe to say that God speaks. For I lay it down as a foundation principle, which no one can gain-say, that of course His voice will always be in harmony with itself, no matter in how many different ways He may speak. The voices may be many, the message can be but one. If God tells me to do or to leave undone anything, He cannot possibly tell me the opposite in an other voice. If there is a contradiction in the voices the speakers can not be the same. Therefore my rule for distinguishing the voice of God would be to bring it to the test of this harmony.

The Scriptures come first. If you are in doubt upon a subject, you must, first of all, consult the Bible about it, and see whether there is any law there to direct you. Until you have found and obeyed God's will as it is there revealed, you must not ask nor expect a separate, direct, personal revelation. A great many fatal mistakes are made in the matter of guidance, by overlooking this simple rule. Where our Father has written out for us a plain direction about anything, He will not of course make an especial revelation about that thing. And if we fail to search out and obey the Scripture rule, where there is one, and look instead for an inward voice, we shall open ourselves to delusions, and shall almost inevitably get into error. No man, for instance needs or could expect any direct personal revelation to tell him not to steal, because God has al-

ready in the Scriptures plainly declared His will about stealing.

The Bible, it is true, does not always give a rule for every particular course of action, and in these cases we must expect guidance in other ways. It is essential, however, to remember that the Bible is a book of principles, and not a book of disjointed aphorisms. Isolated texts may often be made to sanction things to which the principles of Scripture are totally opposed. I believe all fanaticism comes in this way. If, however, upon searching the Bible you do not find any principles that will settle your especial point of difficulty, you must seek guidance in other ways mentioned; and God will surely voice Himself to you, either by conviction of your judgment, or by providential circumstances, or by a clear inward impression. In all true guidance these four voices will, as I have said, necessarily harmonize, for God can not say in one voice that which He contradicts in another. It is not enough to have a "leading;" we must find out the source of that leading before we give ourselves to follow it. If it is not enough, either for the leading to be very "remarkable," or the coincidences to be very striking, to stamp it as being surely from God. In all ages of the world evil and deceiving agencies have been able to work miracles, foretell events, reveal secrets, and give "signs," and God's people have always been emphatically worried about being deceived thereby. It is essential therefore, that our "leadings" should all be tested by the teachings of Scripture. But this alone is not enough. They must be tested as well by our own spiritually enlightened judgment, or what is familiarly called "common sense."

Some however may say here, "But I thought we were not to depend on our human understanding in divine things." I answer to this that we are not to depend on our unenlightened human understanding, but upon our human judgment and common sense enlightened by the Spirit of God. That is, God will speak to us through the faculties He has Himself given us, and not independently of them; so that just as we are to use our outward eyes in our outward walk, no matter how full of faith we may be, so also we are to use the interior "eyes of our understanding" in our interior walk with God.

The third test to which our impressions must be brought is that of providential circumstances. If a leading is of God the way will always open for it.

The fourth point I would make is this,—that, just as our impressions must be tested, as I have shown by the other three voices, so must these other voices be tested by our inward impressions; and if we feel a "stop in our minds" about anything, we must wait until that is removed before acting.

Take all your present perplexities, then, to the Lord. Tell Him you only want to know and obey His voice, and ask Him to make it plain to you. Promise Him that you will obey, whatever it be. Believe implicitly that He is guiding you, according

to His Word. In all doubtful things wait for clear light. Look and listen for His voice continually; and the moment you are sure of it, then, but not until then, yield an immediate obedience. Trust Him to make you forget the impression if it is not His will; and if it continues and is in harmony with all His other voices, do not be afraid to obey.—Extracts from "Christians Secret of a Happy Life," by H. W. W.

CHAPTER STUDY—Luke 15

Topic for April 30

MOTTO

"For the Son of man is come to seek and save that which was lost."

A—OUTLINE OF CHAPTER

Subject.—God's Love for the Lost

- I. Occasion of the Parables.—Vs. 1, 2.—
 1. Eagerness of Publicans and sinners to hear.
 2. Criticism of Pharisees and Scribes.
- II. Parable of the Lost Sheep.—Vs. 3-7.
 1. One hundred sheep.
 2. One lost.
 3. Special effort to find.
 4. Rejoicing over its restoration.
 5. Application to the sinner.
- III. Parable of the Lost Piece of Silver.—Vs. 8-10.
 1. Ten pieces of silver.
 2. One lost.
 3. Diligent search to find.
 4. Rejoicing over the find.
 5. Application to the sinner.
- IV. Parable of the Prodigal Son.—Vs. 11-32.—
 1. Two sons.
 2. Action of the younger son.—
 - a. Demands portion of the estate.
 - b. Takes a journey to a far country.
 - c. Wastes his substance.
 - d. Encounters a famine.
 - e. Joins a citizen to labor for a living.
 - f. Finds no satisfaction.
 - g. Reflects on his way and returns to the father.
 - h. Presents himself as a sinner and a servant.
 3. Love of the father.—
 - a. Saw him afar off.
 - b. Ran to welcome him back.
 - c. Receives him as a son.
 - d. Calls for special rejoicing.
 4. Jealousy of the elder son.—
 - a. Does not have a knowledge of the home-coming—inquires.
 - b. Is angry and will not go in.
 - c. Complains of his father's partiality.

B—STUDY OF WORDS AND PHRASES

- V. 1. "Publicans."—Tax gatherers, despised of the Jews.
- V. 1. "Sinners."—Those disregarding the laws of God.
- "Hundred sheep" (V. 4), "Ten pieces of silver" (V. 8), "Two sons" (V. 11).—The original possession of the Lord. Those once under His mercy and care.
- "Sheep which is lost," "Lost piece of silver," "Younger son."—Those who wandered from God's protection and became sinners in His sight. Typically the profligate Jew and the Gentiles.
- "Best robe," "Ring," "Shoes."—Articles that indicate his place of honored sonship.
- "Fatted calf," "eat," "merry."—Conduct indicating special rejoicing without any sparing.
- "Lost," "Was dead."—Separated from the

affection and blessing of home. "Alive," "Found."—Restored to home and its affection again.

PERSONAL THOUGHT

Am I a lost one, then there is One who cares. Am I repenting, then there are those who rejoice in the things of my Father.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Rejoice."
2. Relate the Parables of the Lesson.

For Young People.—

1. What Is It to Be Lost?
2. What Is It to Be Saved??
3. What Constitutes Repentance?

For Older People.—

1. The Love of God Illustrated.
2. Relation of the Angels to the Work of Salvation.

A LIVING TESTIMONY OF THE TRUTH OF THE FATHER'S LOVE

1713 Newberry Ave., Chicago, Ill.

Dear Christian Friends:—

As you have been asking me for my testimony, I will by the help of God write it down. It is a very bad one, and I give it only to the glory of God, and to let you know what He can do for one steeped in sin as I was.

I was an awful drunkard for many years. I never used to go to the house of God at all, and I got so low down that I had no respect for my wife and children, not even for myself. I knew I was going towards that "bottomless pit" at an awful rate, for at least twelve years, though I'd been a drunkard for more than twenty years. I had left my wife and four children four times and my home was a wreck and broken up. I served many, many times in the jails of this city for drunkenness and disorderly conduct. It was getting so hot between me and the police that many times I was most compelled to leave the city or take the chances of serving long sentences in the pen. I had gone down East several times in hopes of doing better, but no good came from it.

It was when I returned from my last trip East that I found salvation. Things were getting very mean and uncomfortable for me, and I thought to end all by committing suicide. Seems the devil prompts people just that way when all other hopes seem gone. I started by getting terribly drunk for a week, intending to end it all then. And I came very near doing it in a way I had not thought of. Now I thank God that He spared me. Oh, that I never need see or witness such suffering again!

It was on Nov. 7, 1906, at 7 P. M. that I went through this awful test. Only those who know what delirium tremens, known as snakes, is, can imagine what I suffered. I thought my time had come. I had chased my family out doors to the streets, and raised havoc about the place. Somehow, on this same night, Bro. Leaman and Bro. Oyer, who is now in Africa, came to see me. God must have sent them for me in particular. They and the Sisters had visit-

ed my home often for the past ten or eleven years, but could never get to me. This night they had me and in an awful condition I was, too. They prayed with me and for the first time since I was a small boy I knelt down and prayed, though I hardly knew how to pray; but God heard and answered me, for that very moment I felt my burden of sin roll away. Glory to His precious name that that day ever came. It was Jesus who appeared before me, I surely felt His presence and He is the best friend I have had ever since day and night.

The appetite for strong drink, tobacco, snuff, the desire for lying seemed to hanker around me for several days; but I was for once determined by the help of God, if there was anything in the religion of Jesus Christ, to win out. I knew what it meant for me to give up every thing, and I prayed to God to help me. I thank God that He not only removed the appetite from me, but gave me a bitter hatred for the detestable stuff that ruins many lives, body and soul.

My wife was a church member at this time, but after my experience she saw where she often was at fault, and became converted. We find there is a great difference between a church member's life and a good Christian life. (At least a church member who only belongs to church and has no real life. Church membership ought to mean that you have a Christian life.—Ed.) She used to attend the Home Mission services regularly for a long time back. Now wife and I both go to the Home Mission and are both happy in the Lord. My trials and temptations on myself are nothing. As for myself I have been happy ever since, but there are my children and others I'm interested in. My children in particular. I pray for them and

ask an interest in your prayers in their behalf, that they might accept before it is too late. I know He can do it and I have great hopes.

Most of my life was spent against Him and He changed me, so I have a great desire to see others changed. I never want to taste of what I used to live on.

One thing I suffer now is what I sowed in my children when they were small. I trust God to remove even this from me so I can rejoice to see my whole family saved.

I ask an interest in your prayers in my behalf that I may deal wisely with my children.

Your brother in Christ,
Hans Dahlgren.

SEED THOUGHTS

There is nothing which so much claims our sympathy as that of a wandering soul. One that is out on the raging sea of life where there is nothing but raging storms, wind, hail; a soul which is deluged in sin, looking for a haven of rest and finds none; a soul which is grasping at human made harbors and finally without entering the haven of rest, it goes down without peace and without hope into a Christless grave.

If such is your condition this morning and you are sincerely and earnestly seeking rest and peace for your soul, we invite you to the One who said, "I am the way."—J. E. Hartzler in "Jacob's Ladder."

This son or rather as the other should view him, this 'brother,' had been dead, and was come to life again, lost and was found. And over this is was 'meet to make merry and be glad,' and not to murmur. Such murmuring came from thoughts of work and pay—wrong in themselves, and foreign to the proper idea of father and son, such joy from a father's heart.—Edersheim.

THE YOUNG PEOPLE'S BIBLE MEETING AS A SHIELD AGAINST EVIL INFLUENCES

LIZZIE GOOD.

(Read at the Ohio Mennonite Sunday School Conference, Aug. 18, 1910).

When we mention the Young People's Bible Meeting I am made to wonder what each one is thinking about. Some seem to think the Y. P's. B. M. is merely a place where they may pass time; others go to see and be seen while others go to meet friends and have a social chat. These are a few of the motives that may prompt some people, but we say "away with such motives," we do not believe that they originated with God and therefore do not tend to make the meeting a power for good. Since so much depends upon the motive to make a meeting successful, what is the true motive that should prompt us in this work? Should it not be to honor and glorify God? To show some poor soul the way of life and to more thoroughly learn His will concerning us? Surely with such a purpose in view our meetings will be a real shield against evil influences.

When we look out in this cold world we see so much sin and we are sometimes made

to wonder why it is so. Is it not because people have not been taught in their youth to love and serve God? Is it not very often because they have neglected the house of God? It has always been the nature of young people to be active, to want to go somewhere. The question of vital importance is, Where will they go? Will it be to the house of the Lord or to some worldly gathering? It depends largely upon their early training. What is a more pleasing sight than to see the young and the old brethren and sisters together in the house of God lifting their hearts and voices in praise and gratitude, prayer and supplication to their Master! There is where we love to discuss the problems of life confronting the child of God. There is where we have an opportunity of speaking a word for Christ and encouraging one another. The Y. P's. B. M. is one of the meetings that affords enough pleasure to keep the young people interested in the cause of Christ that they will not care for the destructive worldly gatherings.

Let us briefly notice what an effect it has on the lives of those who attend Y. P's. B. Meeting. On the eve of the Sabbath they go to the church where their minds and hearts are filled with the good things of God. They hear His precious promises, see a longing for souls manifested and almost before they are aware of it they feel a longing and hungering for that life-giving Word such as they never knew before. Then as the cares of life come upon them and the enemy of souls comes with trying temptations those words of eternal life flash into their minds and give strength to resist. Why this effect? They have been in the presence of Jesus Christ. Surely in His presence for He has said, "Where two or three are gathered together in my name, there am I in the midst of them." Oh! what a precious promise, that if we but meet together in His name, He will be in our midst! Then what a power we can be in sending our united prayer to a throne of grace! If there is any way of shielding our young people from evil influences and making them a power for good, it is by continually taking them to the Lord in prayer.

If Satan can get the people of God to quit praying for the young people and then draw them to some worldly gatherings, he has one of his missions accomplished. Why? Because he is getting their hearts set firmly upon the things of this world and making them believe they are having a good time. Yes, he has made many a poor soul believe this, which accounts for the excuses made by young people for not becoming Christians. "Yes," they say, "I expect to become a Christian sometime, but I want to enjoy myself while I am young." If there should be any such here who think they can best enjoy themselves with the people of the world, we want to say to you when once you come and taste, you will see that the Lord is good. You will then feel to express yourself with David, when he said, "I was glad when they said unto me, Let us go into the house of the Lord." When you once reach this point you will see how empty and foolish worldly gatherings are and what a blessed opportunity you have in assembling yourself with the children of God.

If we could gather more young people into the Y. P's. B. M. where they would be taught the Word of God, we could accomplish more for the cause of Christ, for He says, "My word shall not return unto me void, but it shall accomplish that which I please." God only knows how much good a band of workers may accomplish in carrying on this work. It may seem sometimes that all our efforts and prayers are in vain, but let us cling close to Jesus remembering that we may be shielding some dear soul from sin. When we consider the value of souls it seems that if we can save only a few souls through this work, we have indeed done a noble work. Think for a moment what the result would be if the many young people now attending these meetings should be left to wander about on

(Continued on page 126).

OUR SUNDAY SCHOOL

THE KEY TO THE MISSIONARY SITUATION

What is my school doing to teach missions? This is a question, it seems to me, that should give every superintendent much concern. What are we doing in the average school to teach missions, to impart to the scholars real inspiration and information?

In the very midst of my study of this subject, it was my pleasant opportunity to attend a great state convention, on the program of which was a missionary period. The speaker, a young man of wide experience and keen observation, started his address by asking the superintendents present to tell in just a few words what their schools were doing to **teach missions**. In an audience of about 1,500 there was time for some twenty or more superintendents to respond, and their replies were about like this. "We give our collection one Sunday in each month to missions." "In my school we take a special collection each quarter." Several others that spoke said: "We take a collection each year." Without a single exception, all the teaching the schools here represented claimed to be doing was in the form of "taking a collection" monthly, quarterly, or possibly only annually, and not one of all the superintendents who spoke claimed to be either systematically or otherwise providing for missionary instruction. No wonder that our children have the idea that missions means only the taking of a collection!

I hope no one will think that I object to missionary collections; I only wish we "took up" more of them. My present contention is that we should teach missions prior to taking the collection, that these offerings may be from the heart and the understanding. Let us begin to instruct our scholars. Let them have a real intimate acquaintance with the great missionary fields of to-day; give them information as to the real needs of this work. Let those who come to our schools not get away without catching a gleam of the greatness of the lives of the heroes of the cross who have laid down to God's altar their all; who gave up friends, firesides and home land to blaze the way for our present-day activities. Present the lives and work of our missionaries on the field now—where they are, and who they are and what they are doing; give a resume of the difficulties under which they are performing their labor of love, and how our God is nevertheless crowning their efforts with the unmistakable marks of his divine favor and blessing. Tell of the conditions that exist in heathen lands now as compared with the conditions of fifty years ago; the abominable customs that prevail where Christ is not known and where

Sunday-schools do not dot the city street corners and the country crossroads. Explain that but for the elevating influence of the gospel of Christ in our lives and our land we, too, might be bowing down to idols. When our children, our young men and our young women know the needs of the work, the collection will then be not only an intelligent gift unto the Lord, but it will be a free-will offering, ample not only to cover and care for the needs in the manner that they justly deserve, but sufficiently large to enable us to send forth many other laborers into the harvest.

It is my honest conviction that the missionary offerings of our schools will never increase in proportion to our numbers and ability until we inaugurate systematic instruction. Shall our Sunday-schools lose

FACTS ABOUT TEACHING

1. A teacher who wants to do his best in teaching a lesson, must do it in his own way.
2. If he would do it in his own way he will have to study it out for himself.
3. If he does not study it out for himself, it is because he thinks "most any old way will do."
4. A teacher who is willing to teach "most any old way" is a workman that needeth to be ashamed!—
Extract from India Sunday School Journal.

the blessed privilege of bringing the child and the need face to face? Is not this the very "point of contact" in missions? Ah, superintendent, as sure as you live, you hold in your position the key to the missionary situation of the church today.—Sel.

MISSIONS IN THE REGULAR STUDY SESSION

"There are two ways by which missions may be introduced into the regular study of the Sunday-school. One of these is the method used in studying temperance in the Sunday school. That is, on certain Sundays special topics of Scripture out of the regular course of the International Lessons may be selected for study. Thus that lesson will be labeled as a missionary lesson, and everything to have relation to the subject of missions. The other way is to endeavor to study each lesson carefully and see whether it has any missionary application, and if it has, to emphasize that point in its proper place in the lesson.

"After a thorough consideration of both

methods we have come to the conclusion that the second is far better than the first. There are a number of negative reasons why this is so, but I want here to lay special emphasis on the positive reason.

"In the first place, this method brings out the fact very clearly that the Bible is a missionary book. For instance, suppose the regular lesson contained the passage, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Now, we are very apt to emphasize in that passage the 'Whosoever,' but do we not miss a great part of the tremendous force of these wonderful words when we fail to emphasize that the reason why God sent his Son was because he loved the whole wide world?—Sel.

PROVERBS FOR SUPERINTENDENTS

For lazy superintendents: "A man, like a watch, is to be valued for his going."

For impulsive superintendents: "Deliberate slowly, execute promptly."

For quick-tempered superintendents: "A man in a passion rides a horse that runs away with him."

For talkative superintendents: "A man may say too much, even upon the best of subjects."

For conventional superintendents: "A thinking man is always striking out something new."

For unsuccessful superintendents: "Care and diligence bring luck."

For severe superintendents: "Frightening a bird is not the way to catch it."

For circumscribed superintendents: "A wise man will make tools of what comes to hand."

For boastful superintendents: "All are not hunters that blow the horn."

For arrogant superintendents: "Arrogance is the obstruction of wisdom."

For inconsistent superintendents: "A man may talk like a wise man, and yet act like a fool."

For witty superintendents: "A joke never gains an enemy, but often loses a friend."

For heedless superintendents: "If you leap into a well, Providence is not bound to fetch you out."

For discouraged superintendents: "A misty morning may have a fine day."

For scolding superintendents: "Constant complaints never get pity."

For rash superintendents: "A grain of prudence is worth a pound of craft."

For negligent superintendents: "A little neglect may breed great mischief."

For mistake-making superintendents: "A good marksman may miss."

For unsupported superintendents: "A man must plow with such oxen as he has."

For inconsiderate superintendents: "A mariner must have his eye upon rocks and sands, as well as upon the North Star."

For hampered superintendents: "A mitted cat never was a good hunter."—Sel.

Our Boys and Girls

A SERMON IN A RAILROAD COACH

The train stopped at a junction in the mountains, and took on several passengers. Among the number was a little old woman, who took the seat just inside the door. She was very small, and could not have weighed more than a hundred pounds. She must have been eighty, at least. Her face was deeply wrinkled, but it was beautiful. Her clothes were plain, but neat. Her eyes seemed very bright as she looked out through her gold-rimmed glasses. The little woman was evidently unaccustomed to travel, for she seemed nervous and ill at ease.

"Tickets!" called the conductor as he entered the car.

The new passenger went down into her bag for her ticket, and with smiles all over her face handed it up to the conductor. Instantly a frown came over his face, and in a coarse, loud voice he said: "What are you doing on this train? We don't stop at your town. No stops till we get to Scranton. Next time you go away from home you'd better take some one along to take care of you. We'll take you on to Scranton, and you can get back to-night, some time!"

The little woman was thoroughly frightened. She turned red in the face and then she got white. She rubbed her hands in pitiably nervousness, as she looked hopelessly about.

Just then a young fellow, perhaps eighteen years of age, who was sitting across the aisle, got up and crossed to where the unhappy woman was. Standing before her, he raised his hat, and made one of the most exquisite bows I have ever seen. Then he asked permission to sit down beside her. The old woman was somewhat deaf, and, sitting in the seat directly behind them, I could easily overhear the conversation.

"It is not so bad as the conductor says," I heard him explain. "People often get on the wrong train. I'm not very old, but have gotten on the wrong train twice myself. But I got home all right. You'll get home all right. I live at Scranton, and I know that in just about an hour after this train arrives, another train—a local train—will go back, and it will surely stop at your town. Your folks will wonder why you did not come at the promised time, but when you do arrive they will be all the more pleased to see you. They will be more pleased than if you had come at the right time, for they will be afraid you are lost, or something else has happened, and when you step off the train they will be ever so relieved and happy."

And the frightened look began to fade from the little woman's face, and she did not rub her hands nervously. Then to take her mind away from her painful situation, he began to talk about other things. Presently I heard him telling her, with much dramatic action, one of the most excruciatingly funny stories I ever heard. At first the little woman was not sure whether, under the circumstances, it was proper for her to laugh. But presently she laughed with delight.

Now the boy rose to go. As he did so he lifted his hat, and made a bow. Then he resumed his seat. I was now intensely interested in the lad, and in a few minutes I sat down beside him. Putting my hand familiarly upon his knee, I remarked: "The little woman over there is a relative of yours?" Now it was the boy's turn to feel confused. He turned red, and stammered out: "Why, no, sir, she is not a relative of mine."

"Well, one of your friends," I suggested, "or possibly one of your mother's friends?"

"No, sir, I never saw her before in my life."

"Never saw her before? Why, then, did you go over there, and take such special pains to comfort her in her anxiety and distress?"

With no little hesitation he told me this: "I was glad of the chance to cheer her up. My life up to about eight months ago was a selfish life. My ambition was simply to have a good time. But my Master showed me that that was a small, mean way to live, and I promised that if he would help me, I would never again let a day pass that I did not try to do at least one little service for him. I'm glad to say that I haven't missed a day yet. But I was afraid about to-day. I have been traveling since early morning, and everything has been strange to me. When I heard the conductor talking so roughly to the poor old soul, and saw how frightened and worried she was, I said to myself: 'Good enough! There's my chance.' So I just went over and smoothed her all down for Jesus' sake!"

I have heard many sermons on Christian consecration and Christian service, but I never heard such a sermon as that preached to me by that lad on the railroad that day. It was not an act prompted by mere pity. It was not a service that had its limits in humanitarian endeavor. No, no! "I went over and smoothed her down for Jesus' sake."—*Epworth Herald*.

IF A BOY ONLY KNEW

If a boy only knew how his inner life shows in his outward bearing, this would

be a stimulus to good honest, straightforward living and thinking.

The difference in carriage, address, and facial expression of a boy when he is trying to live an honest and useful life, as compared when he is leading a lazy, dishonest, insincere life is most noticeable. True, there are few boys whose face and manner seem capable of concealing their real thoughts and purposes and feelings, but these cases are rare.* There are few boys who can play a part for any considerable time.

All boys appreciate and long for approval and praise. If they could only realize that it is useless to expect this unless they really deserve it! They are often deceitful in particular acts and at particular times, but the cases are rare when a lad deceives many people as to the course of his life. His usual tone of thought and aim, his likes and dislikes—in fact, the general nature of his inner life, which is his real life—is known to all who have to do with him.

I recently observed a boy who has of late been aiming at better things, honestly trying to do much better; his whole bearing, his tone and inflection when he speaks to me seem so much more gentlemanly and sincere. And similarly when a lad gets careless and reckless and unmanly in his conduct, one may trace it to the letting down of his ambitions and aims. If lads could see themselves, it would be a remarkable help to their conduct.—Selected.

"MAKE YOURSELF WANTED"

"When I was a little fellow I was a trifle inclined to look back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition when Aunt Sally came down the road.

"What's the matter, sonny? Why ain't you playing with the rest?"

"They don't want me," I said, digging my fists into my eyes. "They never asked me to come."

"I expected sympathy, but she gave me an impatient shake and push."

"Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked," she cried. "Run along with the rest, and make yourself wanted."

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy and as happy as the others."—*Exchange*.

Current Events

During the past month the plague and famine in China have been getting worse. The viceroy of Manchuria estimates that 65,000 persons have died of plague in that province, but it is thought by others that the number is nearly double that of the official estimate. The disease attacks the lungs and is conveyed by coughing. About 96 per cent. of the cases terminate fatally, usually within a few hours. The plague has passed south of the Great Wall into China proper. Japan has made a demand upon China to be allowed to have unrestricted control of the plague district in order to stamp it out as speedily as possible. China refuses to relinquish her control because she mistrusts the motives of Japan and looks upon it as a move to wrest some territory from her control. Russia so far has failed to carry out its threat to occupy Chinese territory unless her demands are immediately met. Although troops are assembled along the border ready to invade the country at a moments notice. The Chinese have only a small detachment of poorly armed and trained soldiers on their side, who are incompetent to make a stand against the Russians. The famine has already caused more deaths than the plague. Estimates ranging from one to three millions have been given as the number without food. United States transports are taking food supplies to the stricken country. In the meantime money is being sent. At a certain mission station where there was some food for distribution, men women and children fought for it so desperately that twenty-one persons were trampled to death. The need is urgent. The Christian nations should respond freely and speedily.

The followers of Dowie who are divided into two factions came to blows on March 5 when Voliva and his followers celebrated his victory over the "Zion Independents," who oppose the Voliva supremacy in his purchase of the Zion estate. Voliva attempted to parade his following through the city, but the parade became a running fight between the marchers and the flanking Independents. Two men were severely injured and scores were beaten. These outbursts are the fast expiring struggles of Doweism. Works of man shall come to naught, if of God they shall endure.

The Government expects to place the officials of the beef trust on trial under the criminal indictment returned by the federal grand jury, about April 1. After a struggle covering many years the department at last is at a point where it hopes to administer a crushing blow to the packers. By the employment of the highest paid attorneys and every known technicality, the trust has been able to postpone criminal action until now.

The South is apparently going to have a new money crop. In sections which have been ravaged by the boll weevil the farmers have been induced to try peanuts and the experiments last year were so successful that the movement has spread rapidly. It has been estimated that the acreage in Mississippi in peanuts in 1911 might reach 150,000 acres. Several mills formerly engaged in crushing cotton seed installed machinery for crushing peanuts. They paid the farmers \$1 per bushel for peanuts delivered at the mill. The oil is extracted and considerable quantities of it is used in the manufacture of commercial olive oil. It is nutritious as a food and possessed of an excellent flavor. The cake left after the oil is extracted is said to contain more valuable food elements than even the cotton seed meal, having a very high percentage of protein.

Peanuts add rather than detract from the strength of the soil. In sections of the South where the soil is poor so that no paying crops of corn or cotton can be raised will yield a profitable crop of peanuts. From 30 to 60 bushels have been raised per acre. On newly cleared forest tracts peanuts can be readily raised and farmers are now devoting their attention to peanuts, corn, hogs and hog food. In addition to the oil and cake there is an other product, the hulls and outer shells with the vines make a good hay. Peanut cake is worth \$25 a ton; and the hay \$12 a ton.

A bill prohibiting the manufacture, sale and keeping of intoxicating liquors, except for medical and mechanical purposes, and providing that the penalty for each violation of the statute shall be six months imprisonment in the county jail at hard labor, was introduced in the House of Representatives of Maine. The day preceding the introduction of this bill the Senate passed a resolution resubmitting to the voters of Maine the constitutional amendment prohibiting the manufacture and sale of liquors, which is expected to receive the necessary two-thirds vote of the House. The new legislation, if adopted, is intended to take the place of the existing prohibition law, provided the latter is repealed by the people.

The new government of Portugal is making a brave fight against tremendous odds to firmly establish itself. Industrial, political financial and military troubles are making the course of the new republic a perilous one. Since the deposition of the king strikes disturbed the industrial conditions, at one time the railway system was completely paralyzed. The railway strikes were settled by a slight increase of wages, but the industrial conditions are yet far from settled. Some of the recent legislation has aroused considerable opposition from certain classes of people. The bankruptcy of the nation and other disturbing conditions make the course of the little republic extremely hazardous.

The Department of Agriculture has had an agricultural explorer investigate the plant resources of southwestern Asia. He has returned bringing with him a large number of "immigrant fruits and vegetables" which are to be introduced in the various sections of this country whose climate and soil are best suited for their growth.

The following is a partial list of plants discovered: "A variety of alfalfa from Erivan which is said to be longer lived than that from Turkestan; a plant called medicago, from an altitude of four thousand feet, useful for creating a new hybrid alfalfa for our Northwest; a wild almond from a dry mountainside six thousand feet above sea level; a drought resistant cherry; a sweet kernel apricot from Samarand; Afghasian apples and pears for the Gulf States; olives for a zero climate; Caucasian peach for the Southwest; seeds of the true paradise apple; a new crab apple superior to ours; an apricot with a smooth skin; a drought-resistant poplar for the Middle West; a wild strawberry fruiting in February on dry, stony cliffs in the Caucasus."

Secretary of the Interior, Richard Ballinger, has resigned after serving for two years, in President Taft's Cabinet. He gained considerable prominence because of the opposition to some of his plans by officials in his department. He was accused of using his influence and office in aiding some strong financial interests to securing claims in Alaska, and not conserving the national resources for the interests of the people. After a long investigation he was vindicated by a majority report of the committee, but the public considered him in an unfavorable light and as an enemy to the conservation policies and principles advocated by Roosevelt. His resignation was accepted and Mr. Fisher, one who believes strongly in conserving the natural resources of this country for the interests of the people, has been appointed to fill the vacancy.

The authorities of London are planning to expend \$70,000,000 during the next twenty years in improving the dock and harbor facilities of the Thames below London, in the hope of maintaining London as the leading port of the world. The river channel will be widened and deepened and three new docks of 65, 126 and 138 acres, respectively, are to be constructed, which will be capable of dealing with any possible growth in the size of vessels for many years to come.

The article "Lessons From Heathendom," which was published in the December, 1910, issue of the **Christian Monitor** has been issued in tract form by the author. It is a neat little tract of eight pages. The author shows that war is not a part of Christian civilization. It may be secured at the following prices to cover cost of printing and mailing: 25 for 15 cents; 50 for 25 cents; 100 for 45 cents; 250 for \$1.00. Address S. P. Yoder, Denbigh, Va.

After two years' investigating and quibbling the United States Senate voted, 46 to 40, in favor of allowing Senator Lorimer from Illinois to retain his seat, thus legally vindicating him from all charges of gaining his seat through bribery. This vindication does not seem to be in accord with public opinion. The proofs of fraud and bribery in his election have been so well established that it is the general opinion that he was able to retain his seat only through the powerful influences of certain trusts. Some of the senators who voted for him will have some difficulty when facing their constituency to explain satisfactorily their action. The California Assembly has, by a resolution, rebuked the two senators from that state for their support of Lorimer. The Wisconsin Legislature in the same manner rebuked one of their senators for voting in favor of the accused senator. A similar resolution is directed against one of the Kansas senators. The Missouri Legislature has commended its senators for voting against him. The Senate has brought disgrace upon itself by sustaining a man who has attained to his present seat by such questionable methods. The accusation has been repeatedly made that seats in the Senate are bought, this accusation has not been refuted and the action of the Senate in the Lorimer case will greatly strengthen this suspicion, and the record of those favoring him are especially held in question.

Australia has served notice on the business world that it would not barbor foreign trusts. The minister of trades and customs gave out the following statement:

"For several months past it has been an open secret that representatives of the American meat trust have been visiting Australia, ostensibly with the object of extending its operations here. The government is determined to take immediate and drastic action to discourage and, if necessary, to prohibit its operations in Australia. It is not proposed to wait until the combine secures vested interests in this country." The full force of the present law is to be brought into operation, and, if necessary, further legislation will be obtained. The action of the government will extend to trust operations in Australia, whether conducted directly or indirectly, and will not permit the repetition of the scandals and merciless methods characterizing monopolies in other parts of the world.

Mexican affairs are in a state of turmoil. The revolution has been growing and spreading rapidly. The rebels are becoming more active and seem to be increasing in strength. Because of the strict censorship of the press the real conditions existing in the interior are unknown. Thus far the activities of the rebels have been chiefly confined to the northern states. Mystery enshrouds the purpose of the United States government in ordering battleships to Mexican waters and a large portion of the Army to the Mexican border. Various reasons for this move have been advanced, but none is authoritative.

It is alleged that a gang of men engaged in smuggling Chinese coolies into this country from Mexico, threw a shipload of them into the Pacific ocean recently when pursued by a revenue cutter. It was known that the ship had coolies on board when it left the Mexican port and the authorities at Los Angeles were notified. When the ship tried to enter the port secretly it was fired upon and then made a dash for the open sea. The following day it entered the port, was searched but no coolies found on board. If there had been no coolies on board the ship would not have run away when intercepted by the officials. The government officers claim that a few weeks prior they saw the same gang deliberately throw a lot of coolies overboard and saw them drown. The launch and crew are held until further investigations can be made.

During the last inauguration, when Washington was in the grip of one of the worst storms experienced for many years, communications between Washington and New York was cut off for a number of days. Railroad traffic was also badly crippled causing much delay. At that time the idea of having an underground telephone conduit between the two cities was considered, which would not be affected by the worst storms. The construction of this underground conduit has been begun and it is hoped that before another winter this underground system will be in operation. The conduit is built of creosoted wood, which is the most durable wood and has been found by experience to last more than twenty years. In the cities it is expected to use terra cotta and cement.

The Interstate Commerce Commission handed down a decision restraining the railways of the country from putting into effect their proposed freight rates on Mar. 10. Both the Eastern and Western shippers have been arguing the case against the increase of freight rates for some months. It was clearly shown that such a raise would not be justifiable. It was shown that by the practice of economies and the introduction of improved methods of operation millions of dollars could be saved by the railroads annually. It was further shown that the railroads are in the hands of various trusts to whom they pay whatever prices the trusts would charge and then recoup themselves by taking it out of the public in advanced rates.

With a population of about 90,000,000 in the United States, we have at least 120,000 physicians who are legally licensed to practice medicine. This is about 1 to every 800 inhabitants. In England the proportion is 1 to 1250; in France, 1 to 2175, and in other countries the proportion is still more favorable for the physicians.

England is buying the telephone service and within another year will be entirely under the control of the government and operated through the postoffice department. Experts are engaged in estimating

the value of the property owned and controlled by the National Telephone Company, which has almost a complete monopoly of the telephone business. The government thus prevents the formation of a nation-wide private monopoly and undoubtedly insures a cheaper service.

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Y. P's. B. M.

(Continued from page 122).

Sunday evening to mingle freely with the people of the world, would they hear anything that would elevate or make their lives a greater power for good? Would they receive anything that would help them to live the Christ-life every day? Surely not. They might hear the name of Jesus, that sacred name at which every knee should bow, in mockery or in a terrible oath.

Oh, the woe, the sorrow, the pain, the anguish caused by sin! What are we doing to prevent it? Are we doing all in our power to shield the young people as well as older ones, against the fiery darts of Satan? To make these meetings a more effective shield against sin, take them to the Lord in earnest prayer, asking Him to lead and bless. Then be willing to be used in any little nook or corner God may see fit to place you. However, we may have as many meetings as we like and put forth every effort possible to make them a more efficient shield against evil influences, unless we live the true life every day that will tear down Satan's kingdom, our efforts and meetings will not be a success. We need men and women in this age who have the courage and are able to resist temptation. Where will we find such? Will it be in the communities where they never have the opportunity of attending Bible study meetings?

The world may have its theatres, ball-rooms, etc., but they will see (when too late) that they have not received anything that will help them to bear up under the trials and discouragements of life and at the hour of death. Let us then resolve to put forth greater efforts to bring the dear ones into the Y. P's. B. M. where they may find Jesus as a real shelter at all times in their lives.

Elida, O.

(Continued from page 98).

later centuries. Though they spring from a people scattered to the four winds, yet they possess characteristics that might well be attributed to men like Moses, David, Isaiah.

Among the Spanish Jews of Amsterdam, Holland, early in the seventeenth century was born Benedict Spinoza who is still remembered for his moral and religious teachings. Though he was rejected and scorned by his own people as a heretic, the gentile world learned to love him as a guide and benefactor.

We might describe in detail the work of many Jewish men of note, but space will allow only a brief reference to a few typical characters. In the annals of German literature we find the names of Moses Mendelssohn and Heinrich Heine who have left a series of productions in poetry and prose of which their country is proud. In the roll of statesmen and orators we find such names as Gambetta, Disraeli and Baconsfield who spoke with a strong burning enthusiasm upon the political and moral issues of their age. In the world of music the Hebrew race may justly boast of Fannie and Felix Mendelssohn whose musical compositions have become familiar to every modern musician. But what shall we say of the Jew in the world of business? In no department of the present day will his conspicuous ability be more readily conceded. We are all familiar with the name of the Rothschilds who may well be called Kings of wealth. Similar Hebrew characters were the Meyers and the Montifors who seemed to possess that genius of trade which brought to their coffers millions.

In some ways those persons who in the past have been regarded with abhorrence, have been found to be our real benefactors. In one sense this may be the case with the Jewish money kings. For the shiftless and improvident they have lessons of thrift and industry. Indeed they have been rapacious, but in many cases this spirit was caused by the hard demands made upon them by their oppressors. The higher professions were inaccessible to them and the only way for them to exist was to work in the line of barter and trade. Necessity encouraged those business characteristics which became so odious to the world in general.

Thus tracing the experience of the Jewish people, we can see the sources of their strange nature. That ancient religious fervor sprang from an inherent feeling that Jehovah had given them a mission to perform in the world. That keen intellectuality grew from the soil of necessity where they were compelled to exercise every mental faculty for the preservation of human right and even life itself. That strong executive ability in political and commercial activity was also nourished by circumstances into which destiny had placed them. That fervent piety, that irresistible striving against opposition, that unswerving loyalty to cherished principle, that undying hope for a future golden age, that persistent personality which must be felt wherever it is known—all of these have contributed to the civilization which we enjoy.

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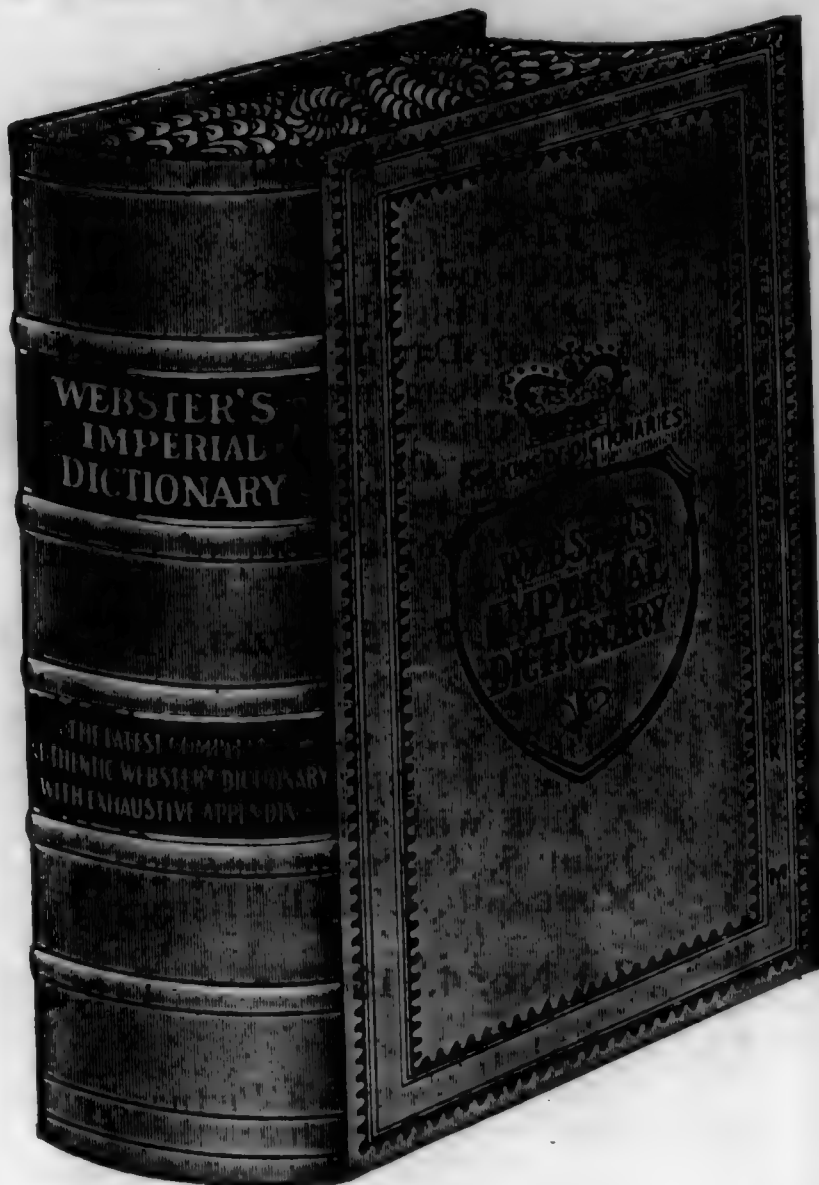
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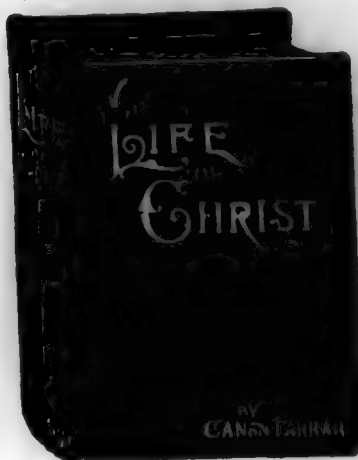
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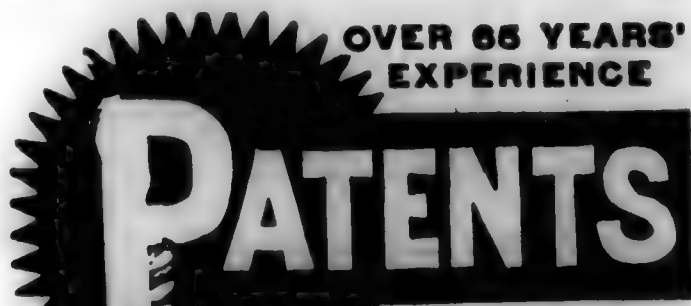
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MAY, 1911

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SELECT READING

SOMETHING ABOUT WYCLIF'S BIBLE

The first complete version of the Bible for English-speaking people was that produced by John Wyclif and his associates. For three hundred years before this undertaking was completed, England was in a state of confusion, and neither rulers nor priests had much opportunity to think about translating the Bible.

The name of John Wyclif stands associated with two great movements: Giving the Bible to the common people, and preparing the way for the Reformation. He is called the "Morningstar of the Reformation."

Who was John Wyclif? (By the way, his name is spelled not less than twenty-eight different ways.) Wyclif was a scholar and at the head of Balloil College, Oxford. He was also a priest. He determined that the common people should have the privilege of reading the Bible. The translation was completed about the year 1380, and the five hundredth anniversary of its publication was celebrated in 1880. The translation was made from the Latin Bible, called the Vulgate. Wyclif translated half the Old Testament and all of the New, the remainder being translated by Nicholas of Hereford.

The manner in which the work was done is told by Richard Purvey in a preface to a revision of the Wyclif Bible:

"A simpel creature hath translated the Scripture out of Latin into Engliche. First, this simpel creature had much travayle with divers fellows and helpers to gather many old Bibles and other doctors and glosses to make one Latin Bible some deal true and then to study it anew the texte and any other help he might get, especially Lyra and the Old Testament, which helped him much with this work. The third time to counsel with olde grammarians and old divines of hard words and hard sentences how they might best be understood and translated, the fourth time to translate as clearly as he could to the sense, and to have many good fellows and cunningg at the correcting of the translation-----A translator hath great nede to study well the sense both before and after, and then also he hath nede to live a clene life and be full devout in preiers, and have not his wit occupied about worldly things that the Holy Spyrith author of all wisdom and cunningge and truthe dresse him for his work and suffer him not to err-----God grant to us all grace to ken well and to kepe well Holie Writ, and to suffer joiefulli some paine for it at the laste."

No sooner was Wyclif's manuscript version of the Bible completed than the translator was brought to trial on several charges, the most important being that he had made the Bible more "common and more

open to laymen and women than it was wont to be to clerks well learned and of good understanding, so that pearl of the gospel is trodden under foot of swine."

But Wycliffe triumphed over the enemies who sought his life, and then began an earnest effort to get the Bible before the common people. Now, only a few people could own a Bible in that day, for the cost of a single copy was equal to two hundred dollars of our money. To make the Bible better known Wyclif gathered about him a company of men, called "Lollards," who went about the country teaching the Scriptures to all who would listen. Many who could not afford to own a copy got access to one by paying a fee for the privilege. The case is recorded of a man who gave a load of hay that he might read a manuscript an hour a day for a number of years.

Notwithstanding the costliness of the manuscript books and the opposition of the pope, the circulation of Wyclif's Bible was so general that thirty years after its first appearance all persons were legally warned against reading the Scriptures in English, on condition of forfeiture of "land, catel, life, and goods from their heyers for ever."

In 1384, John Wyclif was stricken with palsy while kneeling with his people in his own parish house. A monk who did not like him called him "the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery."

Although Wyclif was constantly menaced with martyrdom, he closed his eyes in peace, but his bones were not allowed to rest in quietness. In 1415 the Council of Constance—the same body of men who consigned John Huss to the flames—condemned the writings of Wyclif, and ordered his books to be burned, his bones to be taken up, burned, and the ashes to be thrown out of the consecrated ground. This was not carried out until thirteen years later, when Pope Martin V. ordered the execution of the edict. Wyclif's bones were taken from the quiet churchyard of Lutterworth, burned, and the ashes thrown into the Swift, a branch of the Avon, which flows into the Severn.

And thus, as Andrew Fuller quaintly expressed it, "His ashes were wafted from the Swift into the Avon, from the Avon into the Severn, from the Severn into the wide sea—emblematic of the wider diffusion of the doctrines which he believed and taught."

GROWING A GROUCH

"Oh, come on!" cried one of a knot of boys, throwing a disgusted look over his shoulder at a sulky fellow who stood apart from the rest. "Let him alone. He's growing a grouch!"

So they marched off to their play or

their adventure while the sulky one stayed behind biting his finger nails and casting glowering looks along the track they trod so jovially. One could but pity the poor boy, but he got no pity out of them. They turned their backs and forgot him.

This whole world treats the boy or the man that way who foolishly nurses a feeling of resentment for either real or fancied wrongs. The question is not whether there may or may not be some ground for the feeling. The careless verdict is that so-and-so isn't pleasant company, and that is enough to bar one out of pleasant company.

Growing a grouch is one of the most unprofitable employments one can undertake, and for a variety of reasons. The first and worst effect is on the person himself. Hate and envy and resentment are a bitter crew, and they all travel in company, and change into their likeness all who walk the same road with them. A boy who is growing a grouch actually changes complexion, and permanently. His face grows darker, the features are drawn and tortured into unpleasant lines. This is not the worst. Often appetite fails, his body weakens, and his mind becomes less cheerfully alert, so that even skill of foot and hand may be affected. He is actually less desirable on the playground, as well as in the school-room or in the shop or on the farm.

This may seem to be making a good deal of a fit of the sulks, but almost any observant person will agree that the picture is not overdrawn. It is the attitude of mind, not one particular manifestation of it, that is at fault. The grouchy person is suspicious, easily offended, selfishly thoughtful of his own feelings and thoughtless of others, intent on his own rights, unmindful of the rest of this little world. A grouch grows from the big taproot of selfishness. Don't grow a grouch. It has a fruit of deadly poison.—Sel.

ENGLAND AND MOHAMMEDANISM

The agent of the Church Missionary Society has just reported in regard to the Sudan district of Lavo Enclave, which we have recently taken over from the Belgian Government, that the condition of things "provides a startling object lesson in the meaning of Anglo-Egyptian rule." He states that the thickly-populated district will form a splendid ground for missions, but that, at present, "without meaning it," we have encouraged Mohammedanism. "Some 500 Mohammedan soldiers and junior officers have been poured into the country, and, of course, Friday has become the official day of rest. All government work goes on as usual on Sundays. . . . The only schools are those held by the Mohammedan mollahs of the Sudanese battalions, and the base of their teaching is the Koran. This system is forcing Mohammedanism on the country, and it has already held sway for years over what we call the Pagan Sudan. . . . At present the nation can only conclude that Mohammedanism is the religion of England."—The Christian.

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THE ARGUMENTS FOR THE SALOON ANSWERED

An address delivered before the Spring Creek, Va., Literary Society.

C. D. Wenger.

Whatever may have been the arguments for the saloon in the earlier days when it flourished as the palm, there are today only three remaining excuses advanced for its continuance.

The friends of the saloon today deplore its passing and hold that it ought to be restored to its former prestige and be accorded the respect it once enjoyed for the following reasons: 1st, prohibition does not prohibit; 2nd, for the personal liberty that it affords; 3rd, for the revenue which it yields.

Addressing ourselves to the first proposition that prohibition does not prohibit, we wish to say that this negation is no argument for the saloon nor does it bear any semblance of an argument. However, we have admitted it as one of the excuses presented in behalf of the saloon and proceed to answer it, admitting for the sake of argument only, that it is true and then showing that it is false.

If prohibition does not prohibit it certainly does relieve the state of being an accomplice in a traffic that incites more crime, and disorder, and results in more misery, poverty and death than any other agency in the world. How does the saloon come to exist? Whence its origin? Its origin is in the law. The saloon-keeper is only performing that which the law has licensed him to do. In a government of the people by the people the saloon-keeper is only doing that which the people have given him permission to do. It is in view of this fact that Hon. Seaborn Wright of Georgia declares that it is not so much that he wants to put the whiskey men out of the nefarious business, but that he wants to get out of it himself. The state recognizes the fact that no man has an inherent right to sell liquor because it jeopardizes the health and the morals of the community in which it is sold, does permit certain suitable persons under many restrictive conditions to sell it. For this permit the state receives a fee or "license." For a stipulated price it allows certain citizens to conduct a business that is detrimental to the best interests of the community. It is the selling of an indulgence. Can the state afford it? The best people of the state say it cannot, it must not. If prohibition does not prohibit,

nevertheless it relieves the state of the responsibility for the evils necessarily resulting from the traffic because of the very nature of it, and places her in a consistent, tenable attitude when punishing a criminal who has been incited to crime by strong drink.

Can a state license or even countenance that which destroys the very pillars upon which it rests? Upon what is the state built? Principally upon the morals, the religion and the education of its people. Morality, education and religion have no enemy that will compare with strong drink in the extent and destructiveness of its operations. What sense is there in building colleges, churches, training schools and hospitals, and at the same time licensing and nursing an institution that is certain to work the ruin of the very things for which you are striving? It is preposterous for the state to pursue such a course. Her action is inconsistent in the punishment of nine-tenths of her criminals. Nine-tenths of the crimes committed in this country are directly or indirectly attributable to strong drink. Then we have the outrageous incongruity of the state punishing her citizens for crime in which she herself is an abettor.

History, if it teaches us anything as it gives us the records of peoples who have risen, flourished and fallen, teaches us the truth of that remarkable and ever true proverb, "Righteousness exalteth a nation, but sin is a reproach to any people." I am not arguing that the evil-doer will not ever be present, but I am arguing that the state has no right to foster a business that breeds crime, poverty, distress, ignorance, insanity and death. What do these things do for morality, religion and education but to destroy them! The honor and life of the state is at stake. For what is it but suicide for the state to foster an institution that is destructive to the very pillars upon which the state rests? In view of these facts there is only one position for the state to take on the liquor traffic and that is to prohibit it.

Where municipalities or states have been officered by men who are conscientious in the performance of their duties it has been demonstrated that prohibition laws can be enforced as well as any other laws. I know a man who likes his drinks and takes them, and who favored the traffic until recently on account of that old, shop-worn blind, "Prohibition don't prohibit." He made a canvass of several towns that have recently abolished the saloon and he found that prohibition does prohibit. In one town, which went dry by a majority of only one vote, he

tried his best to get a drink; he tried every way he could devise. He tried the barber; he went to the bootblack and had his shoes shined purposely to ingratiate himself with him, but the information how to get a drink in that town just simply was not available. He gave it up and admitted that prohibition does prohibit.

Twenty years ago a certain town voted out the saloons and was without them two years when the district voted them in again. During these two years the law was grossly disregarded. Some will tell you that there was more drinking and drunkenness without the saloons than there was with them. They assert that instead of buying it by the drink they bought it by the quart. Now did it ever occur to you why, if closing the saloons increased the consumption of liquor, there are not large funds subscribed to the Anti-Saloon League, the W. C. T. U. and the other forces that are working for the abolition of the saloon, by the distillers, the brewers and the wholesale liquor dealers to close up all the bars in the country so as to increase the demand for their product? I will not admit that there was more drinking in this town with the saloons closed than with them open. I will admit that the law was fearfully disregarded, but that is no argument against the law, but against the officers of the law. It is different now. When the good local option folk had carried the election they thought they had killed the bear and sat down and rested. And while men slept the enemy sowed tares. But we have learned that the war is not ended on election day, but that that is only the decisive battle.

In some cities where local option elections have been held large funds to secure the enforcement of law have been subscribed before the election is held. Committees are appointed to see that the laws are enforced and these committees with the necessary means and an aroused public sentiment compel the officers to enforce the laws or yield their positions to those who will. How a man of even ordinary intelligence can declare that he dreads a "blind tiger" more than he does one that can see is a problem that I confess is altogether too much for me to solve, unless the man is just naturally "wet."

Next we will consider the liberty that the saloon affords, and the unconstitutionality because of its depriving a man of his personal liberty. What is liberty? Liberty, we will say, is freedom from restraint. This definition I think covers the idea of our opponents. Freedom from restraint,

do as you please, that is liberty. Would you live where there is no restraint? Would you commit yourself and your family to a place where every one did as he pleased? What is it but savagery or anarchy to clamor for a condition without restraint? It is nothing more, nothing less. No restraint, no law, no presidents, no rulers, that is anarchy. What is it that makes life tolerable? It is the protection afforded by the strong arm of the law by restraining the evildoer from doing as he pleases. You have a right to do as you please so long as you do not please to do anything which interferes with the right or the welfare of your fellowman. We are more dependent on each other than were our fathers. When every man was his own shoemaker, his own weaver, his own doctor he did not elbow his fellows at every turn as we do now. There is not a moment of our existence but that we are using the products of other men's minds and hands. If you want a suit of clothes or a pair of shoes, you depend on the work of other men to furnish them. If you want to go to Chicago or Boston you depend on other people and corporations to take you there. We are rubbing up against our fellows all the time. And if you don't believe they all have rights that are just as sacred and potent as your own you will find it out some day more suddenly than you care to. You have liberty to do right. You have right to respect other men's liberty and rights. You buy a lot in the heart of a city. It is in the dry goods and department stores and hotel districts. You pay for it. You get your deed. It is yours. You say you will build. You plan your structure. You will put several stories under ground, that is alright it is yours all the way down; you will run it several stories high, that is all right; it is yours all the way up. You say you will build the structure of wood. Wait! Your liberty is pitted against the rights of your neighbors and you will not build that structure of wood no matter how much you paid for the lot and no matter how good your title to it may be. Your neighbors paid for their lots, too, and their protection and rights demand that that structure be of fireproof material and their rights are weightier than your whims and down goes your personal liberty. You complete your building according to demands and you carry the keys to it and pay taxes on it. Certainly you think you will do with it as you please. Whether or not you do, depends altogether on what you please to do with it. You try to use that building for stock pens or a slaughter house or a livery stable and you will see how quickly the rights of your neighbors will assert themselves and how powerless your personal liberty is to stand before them.

Personal liberty! It is ridiculous to see a big strong man assert his rights to drink whenever he pleases and as much as he pleases, and to prevent him doing so is an encroachment upon his personal liberty. In many cases when that liberty is exercised it means the suffering of some helpless ones. You have liberty to drink and eat

go home and curse and beat the wife you vowed to love and protect! You have liberty to drink and gamble the money that should go on the feet and on the backs of the precious little ones God has given you! You have right to drink and be an example to that bright boy of yours who thinks everything that papa does is right and who is following in your very steps! You have right to drink and bring upon that beautiful daughter of yours just budding into womanhood, a stigma under the like of which you would have disdained even any attentions to the sweet woman that you married! "O Liberty, Liberty," exclaimed Madame Roland, "What crimes are committed in thy name!" Liberty to drink liquor! Do you claim for yourself a privilege or liberty which you would deny any other person? You say no. I believe you want to be fair.

It is told of a wealthy banker of St. Louis that he refused financial aid to the temperance cause on the ground that he believed in personal liberty, arguing that it was every man's privilege to drink if he wanted to, and that it was none of his business nor anybody else's business. A few weeks after that he was spinning to the depot in his luxurious automobile to meet his wife and two grown daughters who were returning from a visit on the Mississippi Lightning express. At the station he heard there was a wreck. As twenty-five or thirty lines of railways converge at this point he did not suppose it was the Lightning Express, but he was uneasy and on enquiry he found that it was the express, and that it was twenty-five miles down the road. In his terror he cries, "Wire the Superintendent, I will give five hundred dollars for an extra engine." The answer comes back, "No." Again—"I must have it, A thousand dollars for an engine." Wire comes back, "Can't, last one gone with doctors and nurses to the wreck." **Now is it his business!** In his distraction he walks the platform for an hour. The wreck train rolls in. What its burden? He looks. He sees the mangled remains of wife and one daughter dead and the other daughter dying. What is the cause? A quart of whiskey drunk by some train men fifty miles away. That is the awful result of that thing that you call personal liberty.

Yet there are some people who will say that you cannot have prohibition because it is unconstitutional; it interferes with the liberty that the constitution guarantees to every citizen of the United States. My answer to this is in the form of a question—Which is sovereign in this country the constitution or the people? I for one am unwilling to admit that people have lost their sovereignty. Bryan asks, "Shall the people rule?" Taft says, "The people do rule." However these things be I know the people are supposed to rule and it is as unconstitutional to deny the people their sovereignty as it is to deny a few men the privilege of vending an article that breeds vice, disease, crime, disorder and death. But what about the constitution? What does it guarantee? In the preamble of that wonderful document are six benefits

enumerated that the constitution purports to bestow on the people. These benefits are: 1st, to form a more perfect union; 2nd, to establish justice; 3rd, to insure domestic tranquility; 4th, to provide for the common defense; 5th, to promote the general welfare; and 6th, secure the blessings of liberty to ourselves and our children. Six purposes of the constitution enumerated in the preamble and the saloon stands positively indicted on every count. We have time to refer only to the one which deals directly on the phase of the subject which we are at this moment considering, namely liberty. The fingers that penned those lines were guided by the hand of inspiration and the word blessings was used in that phrase not by accident but of necessity. We are living in a time when it is pertinent to place emphasis on the word blessings when we study the constitution. Liberty of itself is too broad a term. It can bring curses as well as blessings as has been the lot of all of us to observe. It was Burke who said, "Liberty must be limited in order to be possessed."

Now we come to consider the last argument for the saloon and that is the revenue. This is the thing that continues to give life to the saloon today. Were it not for the revenue we would soon be rid of the saloons. Men would very soon tire of beholding the fortunes that the manufacturers of and dealers in strong drink gather to themselves were it not for the little "rake off" we call revenue. But we are all in the business and we are in it for the money there is in it. The saloon keeper is only our agent or one of our officers as it were. The United States government claims one dollar and ten cents for every gallon of whiskey made in the United States. This revenue is a burning shame and a tremendous burden on the government whether it recognizes it or not, for it is blood money.

No man has an inherent right to sell liquor for it is destructive to the health, morals and happiness of the community in which it is sold. Hence it is necessary for him to procure license to sell. A man sells liquor by the suffrage of the law. It is not so much the tax that the United States government gets out of the deal that keeps the saloon among us as it is the pittance that the local government gets out of it. This pittance, I call it, is altogether too small for its cost. It is only about five per cent. of the cost of the liquor to the consumer. What does that five per cent. cost a community? It costs jails, prisons, almshouses, police forces and criminal courts. It costs manhood, virtue, morality, womanhood, patriotism, sanity, the earning capacity of our citizens and everything that is good and noble and true. It is the colossal crime of the ages for a government for a small per cent. of profit to license a business that depends on the debauching of its citizens for its very existence. The Shenandoah Valley would as well try to enrich herself by employing a Sheridan's army to pillage and plunder

(Continued on page 159)

EDITORIAL PAGE

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AN IMPERATIVE NEED:—Each age has some needs which are peculiar to itself. Certain conditions characterize it which call for men with certain qualifications and emphasizing certain truths in strong and clear terms. This is especially true of its religious life.

A study of the history of Christianity during the last four centuries shows distinct periods during which great revivals were brought about by the preaching of some definite truths which had partly been lost sight of by the ecclesiastical leaders of the period. At the time of the Reformation the salvation of man was entirely dependent on the sacrament of the Church, his conscience was in her keeping. The truth that flashed into Luther's mind, "The just shall live by faith," was needed. Giving prominence to this truth resulted in the Reformation. During the seventeenth century we have the Puritan revival, when the truth, that God instead of the king was sovereign head of the Church was proclaimed. In the eighteenth century we have the revival in which the Wesleys and Whitefield were the central figures. They emphasized the doctrines of a "present personal salvation by faith, the witness of the Spirit and sanctification." During the first half of the nineteenth century Charles G. Finney thundered forth the neglected truth of "man's free moral agency and guilt and the retribution due to sin." Then during the last half of the nineteenth century D. L. Moody proclaimed the neglected note of the doctrine of the love of God. Each of these periods marked a great revival in the religious world. Each period had its various forms of unbelief with which to contend.

We are perhaps not so much in need of any particular truth that has been neglected as we are to have fearlessly and boldly proclaimed the old truths which are in danger of being relegated to the background; the great truths upon which the plan of salvation rests. Unbelief, masquerading under the guise of true religion, is trying to rob us of some of these truths. So insidious is the unbelief and skepticism extant that multitudes are misled and made to believe a lie, because they have champions wearing the clerical cloth who are looked upon as religious leaders who may be followed with safety.

Not only is the foregoing evil facing us, but another equally as great if not more deceptive, confronts us. There are those who claim to be building on the true foundation, who recognize the fundamental truths, but who by laying undue and unwarranted stress upon one phase of a certain truth make it the one vital issue in their religious life and in the life of others. They make of it a fundamental truth, putting it

on an equal basis with the atonement in importance. These are the ones who work great harm in the Church today.

The country is full of these religious hobby horse riders. One distinguishing characteristic is that they are found plying their trade among those who are allied with some church organization; endeavoring to get them to question their present standing and get them dissatisfied with their church relations. Their efforts are not so much directed along evangelistic lines, but primarily in proselyting. Recently we heard some advice concerning this class of people which in substance is as follows: *Steer clear of any sect, regardless of name or belief, that is not interested in the salvation of souls, but seeks to build up a body by proselyting.* The primary interest of the Church of Christ is the salvation of souls. As soon as a church deviates from this purpose she is losing sight of her mission and of her Christ.

This age needs men who can rightly discern and approve of that which is excellent; men who know the Word and can rightly divide it. The imperative demand is for men of backbone to fearlessly thunder forth the truths of God's Word regardless of the unbelief and skepticism abroad in the land. Only the truth as found in Christ will satisfy the needs and longings of the human soul. He who offers less than this has but a phantom upon which to base his hopes.

It is sad that so many in this land of Bibles are misled by these various erroneous teachings. But what shall be said of those who go into foreign mission fields and sow discontent among the native Christians, and seek to destroy the confidence of the natives in the missionaries who brought them the Gospel? That such is the case is clear from reports coming from Korea, Egypt and other foreign fields. A work of this nature cannot be the efforts of the true emissaries of the Cross. May we in no uncertain terms proclaim the old truths of the old Book, lift up the Christ so that all men will be drawn unto Him. May we rightly handle the Word of God.

VALUE OF VEGETABLES:—On another page appears an article on "Vegetables and Their Curative Powers," which is of timely interest and bears study. The different vegetables contain different elements, many of which if taken at the proper time and used in the right proportion will build up the body and ward off disease. It is one thing to know the needs of the body and then supply those needs intelligently. By a careful perusal of this article we may gain much valuable knowledge concerning the food and medicinal value of the vegetables raised in our gardens.



PEN PICTURES FROM THE GOSPEL STORY

"Lovest Thou Me?"

Again the gray mist of the morning hovers over Galilee. Again there may be seen out on the water a little boat rising and falling as the waves lap against its sides. Again a group of weary fishermen see the day break after a night of failure. Their nets drag along as they have dragged for hours together but not a single fish becomes entangled in their meshes. It is the hour of the morning when the spirit of discouragement comes most heavily upon weary toilers of the sea. The air is cold and damp; the blood of the fishermen creeps slowly through their languid bodies; the darkness of night still broods in shadowy form over the distant hills and only in the east may be seen the faint gleams of light.

At this moment Thomas, one of the men in the rear of the boat, ventures a remark: "Ah, Peter! didst thou not suggest this toil and all for nought. Too long have we followed the Master to labor with skill at our old business. Truly, I thought it would be so."

"Speak not so, Thomas," says Peter, who leans over the side of the boat, reaching with naked arms after the net. "Thou art ever sad before the time. Wait until the day be fully come, then thou mayest have no cause for thy doubting."

"I too have been pondering for this half hour," says a young man at the oars. "Thinkest thou that for this toil our Master called us from the nets three years ago? Said He not, 'Follow me and I will make you fishers of men?'"

"Ah, brother, thou art ever the thoughtful one," says James, who sits at the prow. "I too have thought that our Master may not be pleased that we renew our old business. But listen, brethren; did I not hear one calling?"

Immediately they become silent and all eyes turn toward the shore. The morning is still gray and they can see but faintly a human form standing near the water's edge. Again the voice comes out over the waters: "Children, have ye aught to eat?"

In a chorus the fishermen answer, "No," and again the stranger calls: "Cast the net on the right side of the boat and ye shall find."

The fishermen gaze into one another's faces with questioning, but the voice came

with so much confidence that they cannot but obey. The net is cast and, as they begin to draw, its folds appear teeming with shining fishes. John leans forward and speaks to Peter, who is struggling with the heavy nets: "Dost thou not know it is the Lord?"

Impulsive Peter! Can he continue at his task while the Master stands waiting on the shore? The night of toil, the present catch—all are forgotten and Peter springs into the water, swimming quickly to land.

An hour later the little group of men still linger on the shore. Day has come and the mists are fast disappearing into the sky. A few smoldering coals bear evidence that the morning meal has already been prepared and eaten. Large baskets filled to the brim with fishes stand near the water's edge. Few words have been spoken by the group of men, for some strange intuitive force makes them know it is not a time for idle gossip. The Master's face is calm but full of intense purpose as His eyes pass from one to the other of the group and finally rest on Peter. His voice is full of yearning as He says: "Simon, son of Jonas, lovest thou me?"

Peter looks tenderly into those searching eyes and says fervently, "Yea, Lord, thou knowest that I love thee."

The Master says, "Feed my lambs." Then pausing a moment as if in meditation He asks again, "Simon, son of Jonas, lovest thou me?"

This time Peter looks more earnestly into the face of his Master. Somehow the picture of Calvary comes again before him and he remembers, as if it were now, the anguish of those hours. His voice is soft and mellow when he answers again: "Yea, Lord, thou knowest that I love thee."

The Master says, "Feed my sheep," and continues with His piercing gaze into the face of the silent Peter. The expression of purpose on His face deepens and when He speaks again it is like a voice from Calvary: "Simon, son of Jonas, lovest thou me?"

The words are to Peter like a hand reaching into his innermost being and crushing out all of the past with its burden of self-love. There must be no doubt of his devotion for one so dear. How could the Master ask a question that would even imply a lack of love? His eyes swim in tears and his hands clasp passionately the scarred hand of his Lord as he replies for the third time: "Lord, thou knowest all things; thou knowest that I love thee!"

Jesus replies in a tone that one might never forget: "Feed my sheep."

That hour by the sea passed away and ere long the Master's voice was heard no more on earth, but the voice and the message were not forgotten. How often must they have come to the impulsive Peter when he stood before the multitudes in after years! How they must have burned in his soul as he walked footsore and weary from city to city and from country to country! How often has the same voice seemed to sound through the centuries reaching the ears of thousands of the Master's shepherds as they toiled for their flocks on the hill-sides of this world! Though the centuries have rolled away, the voice speaks to us now, for the lambs and the sheep are not all fed.

O Master, we have promised
To follow all the way;
Wilt Thou impress Thy message
Upon us while we pray?
O let us see Thy pastures
And count them as our own;
Teach us to feed the hungry:
We trust in Thee alone.

Hastings, Nebr.

HOW DEEP IS YOUR RELIGION?

Religious experience ought to be deep and substantial enough to stand on its own footing, and to stand securely no matter what the opposition may be, or the worldly attraction either.

No religion is worth having, unless under all the conditions of life it meets the heart's deepest needs, and stands as a refuge of real comfort and blessedness to its possessor.

It is said that the late Rev. Charles Spurgeon went down into the country to visit a friend who had built a new barn, and on the barn was a cupola upon which they had put a weather-vane with this text of Scripture on it, "God is love."

Spurgeon said to the man: "What do you mean by putting that text of Scripture on the weather-vane? Do you mean that God's love is as changeable as the wind?"

"Oh, no," was the reply: "I mean to say that God is love whichever way the wind blows."

Blessed is the Christian who can say that, and who feels that no matter how hard the wind blows or how heavy the rain falls, his spiritual house will not be over-

thrown, nor fail him, as an adequate protection.

Mr. Moody used to say that any man's religion which is affected by the climate, or by incidental little happenings, is not skin deep, and when a man got up in one of his meetings and said that he had once been a Christian for about six months, but that on a certain evening he had spoken in prayer meeting, and an old deacon arose and threw cold water on him, and then he gave the whole thing up, Mr. Moody said, "If a bucket of water took it out of you, your Christianity was not very deep. True religion will strike deeper than that. It will take a good many buckets of water to take it out of you if you are filled with love."

And this is true. A deep experience sees more, feels more, knows more, and is more than mere accidental happiness and passing shadows of ridicule and gloom.

Once on a time a church member had a very joyous time in a special meeting, but came to the minister the very next day looking very downcast, and said: "In your meeting yesterday I was filled with joy, and I thought I should never be sad again; but now it is all gone, and I am in the depths. What is the matter with me—has God forsaken me?"

"Did you ever pass through a tunnel?" asked the minister. "Certainly, I have," replied the man; "but I do not see what that has to do with it."

"When you were in the tunnel did you think the sun had been blotted out and existed no longer?" "No, of course I did not. I knew the sun was in the sky just the same, although I could not see it just then. But what has that to do with my experience?"

"Were you very much depressed while you were going through the dark tunnel?" "No, I was not; I knew I should get out into the light again soon."

"And did you get out?" "I am out now!" exclaimed the man joyfully. "I see what you mean. The facts are just the same, no matter how I feel, and I am to rejoice in the facts, and not in my feelings. I see, I see!"

The best thing a Christian can do is to ignore the depressing tendencies of mere feeling, and also of indifference or opposition on the part of others, and take his stand on the changeless verities of God's truth and faithfulness, receiving the divine witness with at least as much confidence and surety as he receives the witness of men.

There is no better foundation for mortal comfort and hope than this: "He is faithful that promised."—Michigan Christian Advocate.

THE MINISTRY OF THE FLOWERS

A faithful little Christian woman, who has charge of a day-nursery over on the East Side in the New York tenement house district, was accustomed to visit a "shut-in" in one of the worst tenements. In the

course of her visits to this house she came to know about a most drunken and wretched woman by whose door she passed every time she went to the building.

The woman hated her because she was a Christian, and if she looked in at her door, or acted as if she would like to come in, the door was always slammed in her face with a series of vulgar oaths.

Notwithstanding such treatment, the little nursery saint, who had come from the country with a conviction that she had a call from God, and had started a day-nursery in New York City on fourteen dollars, backed up by her faith, and had won a great success, felt growing in her heart a deep pity for the wretched woman. This grew upon her as the neighbors of the woman told of her family, and how the husband and three children were all being dragged down to ruin by her.

The visitor prayed for her every day, and also prayed for wisdom to devise a plan by which she might reach the woman's heart, for she was sure that if she could only find the trail down underneath all the oaths and brutality there was a woman's heart that would prove her salvation if she could only get a hold upon it.

One day she decided to try an experiment.

She went and bought a most beautiful bouquet of flowers. She was very careful to see that they were the very best in the shop. She had them arranged nicely and she carried them with her to the slum tenement house.

The door of the wretched little apartment was open as usual; and as its inmate leaped forward with an oath to close it in her face, the little day-nursery woman held up the beautiful bunch of flowers before her, and said in her sweetest tones: "My dear, are they not beautiful?"

The woman stopped as if she had been shot.

The one good, bright spot in her wicked heart was a love for flowers. She had been brought up in the country, where as a little girl she gathered the beautiful blooms on the hillsides, and all her life she had loved flowers. Though for years she had lived in the midst of squalid poverty and sin, there was a little green spot of memory left where the flowers still bloomed.

She looked at the blossoms, then she timidly bent toward them that she might smell their fragrance, and then, almost humbly, and with a new note of kindness in her voice, she said: "Yes, they are beautiful. They put me in mind of home when I was a little girl."

After a moment the Christian woman said: "Take them, my dear. They are yours."

There was a look of shocked and horrified excitement in the woman's face for a moment, and then she burst into tears and sobbed as if her heart would break.

"Mine," she said. "You don't mean these beautiful flowers are for me after the way I have treated you. I have been so mean to you. I have cursed you, and abused

you, and hated you, and sometimes I felt I could have killed you; and now you give me these flowers." And she sobbed and cried again, as if she would never stop.

Well, that was the beginning of better days. The Christian woman was welcome in that tenement afterward. In the course of the next three months the wretched woman was happily converted. The husband and children followed, and it is now a happy and flourishing Christian family.

And just think of it! Only a bunch of flowers opened the way for all that marvelous transformation!—Rev. Louis Banks, D. D., in Christian Endeavor World.

THE DEBT I OWE

Mrs. Artie Bontrager.

To whom do I owe a debt? I am indebted to everybody I can reach either directly or indirectly. I owe them either a kind, encouraging word and a helping hand, or tell some poor sinner of the blessed word of God.

First of all I owe a debt to my parents. Mere expressions of thankfulness cannot express the gratitude we owe for being brought up in a Christian home and having the privileges of going to Sunday school and church services every Sunday. Where and what would I be if I had not had the opportunity of enjoying these privileges through the influence of good parents? We owe them honor, respect and the best of care possible for us to render.

We as Christians are in debt to the Church and the Sunday school. We should always be on time, help in the singing and if called upon to teach a class we should not refuse. We find so many falling short along these lines. Our very life and all we do to please God is what keeps the Church prospering, which we all like to see.

The greatest debt I owe is to my Savior who has laid down His life for me. We can never repay that debt, but we can give our all into the hands of Christ, doing everything for Christ and His service, which we know will be pleasing to Him and satisfy Him. His word teaches us that His yoke is easy and His burden light, and that He will not allow us to be tempted above that we are able to bear.

If we cannot engage in direct Christian service, we can pray for those engaged in such work, help support them by our means and in various ways help the Cause.

We all have shortcomings, yet when the Lord knows we are trying to serve Him we will receive a blessing. I often think that when a young Christian tries to do the best he knows, although done very imperfectly, he gets a greater blessing than when he gets some things accomplished. Let us all do what we can to discharge the debt we owe to God and our fellowmen and we will be conquerors through Christ.

Great Britain has 120,000 men in her Navy, and 60,000 in the Naval Reserve. Germany has only 43,000 in her Navy, and 70,000 in her Reserve.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

A MESSAGE

When a man has spent his life in a certain line of church activity and then comes a crisis in that line in his declining years, his heart naturally burns with a profound message for his generation. This is the case with Gustav Warneck, Ex-Professor of Missions in the University of Halle. He was prevented from attending the Edinburgh Missionary Conference by the growing infirmity of old age, but he sends a burning message that is worth our while reading.

"The extension of the evangelistic campaigns must not be allowed to set in the background the nurturing and training of the native congregations. The great lesson which the foreign missionary enterprise of our time has to learn from the history of the expansion of Christianity during the first three centuries is, that the principal strength of missions lies in the native congregation, provided that they represent a Christianity which is a manifest fact, and provided that there rests upon them, in spite of all that is crude and immature, the Spirit of Glory, which makes the simplest testimony by word or by daily living without word a recruiting force for the Gospel. Not in complicated machinery, but in this visible presentation of the Christian life on the part of persons who were once heathen, lies the power of Christianity to propagate itself. We are at present in that stage of modern missions when the watchword must be the self-propagation of Christianity. Therefore, we must be very careful to spiritually nurture the congregation in two directions, first, to establish them thoroughly in the knowledge and understanding and personal possession of the evangelical faith, and secondly, really to naturalize them in Christian morality, according to the instruction of Jesus. 'Teaching them to observe all things whatsoever I have commanded you.' Only such congregations will develop foreign missions into self-propagating Churches and will enable them to become a bulwark against the onrush of pagan and Mohammedan propaganda. Only such congregations ripen into healthy independence so that self-administration can be put into their hands without fear that Christianity will lose its soul. Nothing is achieved by mere doctrinaire watchwords; indeed, they may do much harm; we must have congregations that are spiritually and morally matured, and, moreover, native pastors who are spiritually matured, then only do you have sound foundation for self-administration.

"The New Testament contains no regulated methods concerning missionary methods, but it does contain a regulative definition of the content of the Gospel which

it is our commission to bring to the non-Christian world. The manner in which we are to bring this Gospel to the adherents of the different non-Christian religions belonging to different races and to different stages of culture, in such a way as to make it intelligible to them and to win their hearts, forms one of the most important problems of missionary methods, and this in two directions; first, with regard to the missionary attitude toward the non-Christian religions and secondly, with regard to the missionary shaping of the Christian message. We are endeavoring at present with great earnestness really to understand the modes of thought peculiar to foreign peoples, to find points of contact which help us to build spiritual bridges from us to them, and to bring into action those vital forces of the Gospel in which its world-conquering power lies. Yet by this endeavor to draw close to the hearts of the non-Christian peoples and to lead them into the center of the Gospel, we dare not allow

ourselves to be betrayed into the mistake of altering the content of the Gospel message as it was proclaimed by the apostles. It is universally acknowledged how great at home to-day is the danger of undermining the trustworthiness of the Biblical Gospel by destructive criticism, as well as of rationalizing and thereby attenuating its content by modernism. But we should be deceiving ourselves if we refuse to perceive that this danger is beginning to threaten us also upon the mission field. And upon this rationalistic depletion of the content of the apostolic Gospel there certainly follows, as is already at this moment the case in Japan, the second, perhaps almost greater danger syncretism. This of course is not merely a question of missionary method, but a crucial question of missionary life. For in the Gospel of Christ, as it was proclaimed by the apostles and proved by them to be the power of God unto salvation to every one that believeth, there lies not only the living force to inspire the missionary life at home but also the power of regeneration for the non-Christian world. The main source of our strength is not in the method, but in the message of the Gospel, in the messengers proclaiming it in the fullness of faith, and the Christians who have become new creatures thereby. And power will go forth from this great assembly if it confesses this Gospel in a unanimous testimony."

ARE COLLEGE TRAINED MEN AND WOMEN NEEDED IN INDIA MISSION WORK

M. C. LEHMAN.

Some mission boards will not appoint candidates for foreign service unless they have attained to the A. B. degree. Others make no educational requirement other than that of a common school education. There are missionaries in India who have a common school education and no more, who have a much better knowledge of methods or work and are far more successful as missionaries than missionaries who have taken a full college course. Of those successful in winning souls from heathenism into the Master's kingdom by far the majority are college trained. Most boards make exception with certain candidates and this policy seems to be gaining strength and prestige.

A Christian worker who has a genuine love for souls and tact can win many souls for God. The same worker with these and other basic qualifications and a college training in addition can win more souls. This holds good for all kinds of active Christian service. This is not equally true of foreign mission service. It is more so. A thoroughly trained mind and heart are necessary to be of the most use in winning people from a faith which has become their very nationalism and social status as well.

The home mission worker is intuitively aware of the methods of thought, habits and characteristics of the people with whom

he works because they are identical with his own. In this respect the foreign missionary is handicapped. He must acquire this knowledge to such an extent as is possible. This is not accomplished in all cases by any means. A thorough knowledge of the vernacular must be gotten to acquire this and this is not always gotten. Unless an individual be an intellectual prodigy a thoroughly trained mind only can cope successfully with these problems facing the new missionary in a new country.

Breadth of view and sympathy are indispensable to successful foreign work. A person of limited knowledge of human nature and narrow sympathy and no knowledge at all of the ethnological characteristics of the peoples with whom he is working is not likely to recognize an educated Brahmin from an ignorant sudra, and much less will he know how to deal with each. A thorough college training for foreign mission service is not indispensable in all cases but always invaluable.

Do young men and women who have convictions for foreign mission work lose those convictions as they pursue a college course? The opportunities for achievement of the genuine sort are greater along constructive lines in India than they are in America. Does the remoteness of these account for the present apparent dearth of

young men and women of college training who are looking toward the foreign mission field?

Most foreign missionaries with less than a college training rue the fact and would gladly take more training. The presentation of Gospel truth in an intelligent and understandable way is only possible to those with thoroughly trained intellects. This is found out by every one anxious to be of use in the Master's work in India.

The work of our own church at Dhamtari, C. P., India, is naturally evolving itself into departments because a maximum of efficiency of administration and a minimum of expense is incurred in this way. There are men and women needed and needed now, trained for thorough work in these various departments. Who will respond, not to the need as expressed by the missionaries, but to God's need of you?

Dhamtari, C. P., India.

THE HAPPY HOUR MISSION

I fear many of you do not know of the splendid work that is being carried on by this mission. This work is an outgrowth of our open-air work, carried on for some years from our Gospel wagon. I felt for a long time the need of such a work that would reach the bums of our city. While this desire was burning in my heart, I was invited by the Superintendent of the Pacific Garden Mission to conduct one service each week. I accepted the invitation and took charge of the services at said mission for about a year and a half. I made it a study night after night and felt more and more the need of opening a mission of our own in a neglected part of the city. After searching for a while for a suitable place we located in the present location, State Street, near Polk. It is said that 22,000 men and women room in the first ward of our city and this is their home. Many men room near the mission and spend their evenings at our services.

The men at our meetings usually belong to the "down and out" class. Many of them were well-to-do in former years, and through drink have gone to the bottom. But when they repent they are blessed of God in so many ways.

Following are two letters showing how the Gospel has made a change in the life of one man who had been away from his home for eight years. This is one incident of our work, which needs your support. Anyone wishing to help support this work will send contributions for same to me, stating clearly it is for the Happy Hour Mission.

A. H. Leaman.

639 W. 18th. St., Chicago.

Pa., Dec. 23, 1910.

Dear Father:

I am taking the pleasure of writing you these few lines to let you know that we are all well, hoping you the same. Mamma and I were surprised when we opened the letter, to see from whom it came. We never thought that we would hear from you any more, being you were so long without sending us word.

Talk about glad, we can't tell you how glad we were.

I don't know what Lillian will say, she will be still gladder, but she works in the silk mill every day, and will not be home until six o'clock. She only earns five dollars every two weeks, but you do not know how glad we are to get it.

Just think, papa, how nice it would be

if you were here, and pretty soon I can work. Why didn't you write us a letter before, papa?

Mamma cried, she didn't know what to do when she read your letter, and I cried too.

Here it is Christmas, papa, and we do not have a thing, but it's a good thing if we get a bite to eat, and pay our way. We would be only too glad to see you come back or do something.

See, papa, how nice it would be if you were here again, and we would all be together once more. Answer right away, and we will write to you again.

Lizzie is asking when you are coming. We are talking about you every day.

We didn't have a Christmas tree since you left, and will get none this time either, because we don't have a cent to get one. I hope you will answer at once. Yes, you come here, or I'll go there, it is together we ought to be. I can tell you no more now, will next time. Please answer soon.

From your loving wife and children.

P. S. Here are kisses from the children.

Pa., Jan. 21, 1911.

My Dear Bro. Leaman:

I am very glad I can send you these few lines and let you know I got home safe. The good Lord was with me all the way, and as I got into the house there was a very glad time. Praise the Lord for His goodness!

My wife and children were very glad to see me, and I was glad to see them. I am very thankful to the Lord for the way He brought things to meet in the right light.

Well, my dear brother, I can tell you that I held family worship in my home for the first time, last night, and I could feel the Spirit of God with us.

I ask you all to pray for me, and I will pray for you folks as well.

I am coming to a close now. Will send you another letter soon. My best regards to all, and may God bless you all.

AN OPPORTUNITY

Commission I., of the World Missionary Conference, on carrying the Gospel to all the Non-Christian World was no doubt in a better position to speak with authority than any body of men have been, and they say that this great task is possible to a

greater degree to-day than in any age since the time of Christ.

From the view of the non-Christian world it is possible because the field is known as it never has been before. The work of exploration is practically completed; the means of communication form a net work over nearly all the unevangelized world including Africa, the Levant, Central Asia, Chinese Empire, and the most populous parts of the East Indies. Added to this the fact that by far the greatest majority of the non-Christian population are under the sway of the Christian people, either by government or are under the power of such governments that are not antagonistic to the Christian religion.

The attitude the heathen are taking toward the Christian religion should not be minimized, including Japan with Formosa, Korea and Manchuria. Of the last named it can be said there is a seeking to understand the Christian doctrine. The peoples of these countries are understanding the aim and motive of the missionary better than they ever have in the past.

There are even hopeful signs in the Moslem world. In the Russian Empire especially the Moslems are approachable. The changes in the Turkish Empire during the last two years has been in favor of evangelization. Missionaries of Turkey report a willingness on the part of Mohammedans to attend the meetings of Christians and to talk freely on the subject of Christianity. Even the intolerance in Mohammedan Africa is weakening.

In the face of such conditions in the non-Christian world what should the Christian church do to bring the Gospel to all the world? The question then arises is the church responsible? Because of these encouraging signs she has organized her forces with missionary boards in Europe, America, Australia and South Africa. In years of activity these boards have accumulated a vast fund of experience and helpful methods to strengthen their forces. And then add to this the large movements that have sprung up during the past few years as an evidence of latent energy. All this should be evidence that the Holy Spirit has been preparing for a campaign commensurate with the missionary responsibility of the church. We have not mentioned the Superhuman resources which outweigh all that has been said in the way of inspiration and hopefulness.

PLANTING THE GOSPEL

At first thought mission work looks simple and easy and soon to be completed. The command to go and preach to every creature is simple when given but a passing thought, yet when one stops to carefully analyze the far reach and the greatness of such a work he soon becomes conscious of the greatness of the work.

The recent Missionary Conference at Edinburgh has quite definitely established an idea that has been becoming prominent in the minds of many leaders in the mission movement of today. Christianity, if suc-

cessful in heathen countries, must be adapted to the particular characteristics of the people to whom it is brought. The Christian religion will do its greatest work after it has been in the country long enough to become a product of its own people rather than that of a foreign nation. In order that Christianity may become the religion of the people of India, the people of India must be the leaders of their own Church. There is too large a gap between the foreign missionary and the native of the country in which he is a foreigner to do the most successful work. The only way we know to bring this message to these people is the one now in use, to send those who know the Christ even though they do not know the people to whom they go.

The missionary is at many disadvantages aside from the fact that he may never learn to fully know his people. He can not live with his congregation. He may be in the same community and yet because of his accustomed way of living dare not live on the same plane with those with whom he is working. He must have a table, a chair, carpet in his house, he must eat different food, he cannot wear the same clothes in most countries. All these things, whether the missionary desires them to be so or not, must be. This condition is not the result of the presence of Christianity, but rather the result of its absence. The only thing that can possibly change such a condition is the presence of Christ.

The greatness of this gap measures the time necessary to bring the Gospel to any people. We can not expect the newly converted chamar of India to live in the same large experiences the missionary enjoys who has been a Christian for a number of years and who has inherited the Christian character from a long series of ancestors. We do not expect the native Christian to be able to take the place of a missionary. It might not take long to herald the message of Jesus Christ in all the world, if the Christian Church would unite her efforts; planting takes time. If all the missionaries would have been called away from Dhamtari after eight or even more years of labor one can not imagine what might have been the result. Because these people would not be able to carry on their own work does not reflect on their conversion; it reveals the absence of that which you and I have inherited.

The missionary is a necessary factor in the planting of the Church in any heathen field. He must exercise a great deal of wisdom and allow a great deal of liberty or delay the time of his leaving the field. He must sow and cultivate the soil, but must allow the growth according to the character of his particular people with whom he is working. If he expects them to use the same methods in all their worship as he and his people from whom he has come, he will fail to that extent.—I. R. D.

Be pitiful, for every man is fighting a hard battle.—Ian Maclaren.

"The greatest pleasure is the power to give it."

WORDS OF APPRECIATION

Ere our dear brethren reach the homeland this message will have been read by the brother-hood. While you rejoice at the thought of having them in your midst again we keenly feel the vacancy made by their leaving us. Although they have been here six months the time for their departure has come very soon. We have realized help from them which will be a great strengthening to the work, encouragement to the workers and greater possibilities for reaching more of the many thousands who are dying without Christ.

The recent issues of the church papers have kept the readers informed as to the manner in which the time of the brethren was spent here. We shall only in this article describe briefly the meetings which we were privileged to enjoy with them. On Sunday March 5, a meeting was held at Rudri in which nearly all our Indian brothers and sisters from all the stations were present. Bro. Friesen conducted the singing and Bro. Kaufman the devotional part of the services while Bro. M. C. Lapp presided. The brethren Shoemaker and Hartzler delivered their farewell messages to the people through interpreters. Though the people did not get their words first hand yet they were deeply impressed with the thoughts and admonitions which they received. They manifested their feeling of appreciation by voting a resolution of greeting to the Mennonite Church in America. This resolution written in English and Hindi was handed to the brethren.

After the meeting closed they grasped the hand of each one present and bade them farewell knowing that quite probably they would never meet on this earth. Tears of sorrow at the parting flowed freely. It may seem difficult to be able to have fellowship with a people whose language one can not speak, but where there is brotherly love it manifests itself without a spoken word.

On the day of their departure (Thursday, March 9), a farewell meeting was held at the home of Bro. G. J. Lapp, Sunderganj for all the missionaries. Bro. Shoemaker presided. Words fail to describe the feeling we all had as we congregated for this last meeting. Having known them and learned to love them before we came to India, you may rest assured that their stay among us strengthened the tie which bound our hearts to them whom we regarded as our fathers.

Our brethren delivered their message of advice, admonition and encouragement. The thoughts given were based on Paul's messages as given in Acts 21:17-27; I Cor. 15:58 and II Cor. 13:11. Every word spoken was laden with truth and meant much to us who are left here on the field to battle against so many foes of vice and superstition.

After the brethren delivered their message each missionary was given an opportunity to express himself. We were all filled to much with emotion to speak all that was in our hearts, but we trust our brethren understood our good intentions.

We are not privileged to enjoy such meetings very often and hence they are more dear to us and we shall remember this one as long as we live.

Nor were our thoughts in India alone. Our minds went across the waters to the loved ones of our brethren especially their dear companions whom they left behind. They sacrificed much in becoming willing to be separated from their husbands for this long period of time, but we feel sure that God will richly reward them.

During the last six months a goodly number of meetings have been held, such as Bible readings, preaching services, business meetings, etc., etc., in which our brethren took part. In more ways than one have we had the pleasure of enjoying their fellowship. Their walk among us has been as though they were of us.

They have by actual experience learned the various details of the work: they have been with us on tour; they have accompanied us to the villages and bazaars where the masses are reached; they have gone with us into the homes where personal work is done; through interpreters they have given many thoughts which are a means of inspiration and help to our people; they have not been slack in pointing out errors which should be corrected and giving advice which would be for our benefit and the good of the work. In short they have been to us fathers who have by their personal interest in the work, the workers, and the native people inspired us to more faithful and efficient service in this part of God's moral vineyard.

Their visits to our station have enabled them to look into our finances, methods of evangelistic, educational, medical, and church work and to ascertain which of the many different methods and policies pursued was most effective. The methods of the various denominations differ as to the methods used to gather the lost in to the fold of Christ and as to methods of discipline. Our brethren have been enabled to study these various ways and have helped us much by giving us valuable advice as to the methods we should pursue in more fully organizing the Church so as to be best adapted to India.

We would not close this article without expressing our gratitude to God and the Church for making it possible for Bro. Shoemaker and Hartzler as representatives of the Mennonite Board of Missions and Charities to visit the Mission at Dhamtari. We take this visit as an expression of sympathy, of confidence, of good will and as an earnest of the future support of the work. We also consider their visit as a strengthening of the tie which is binding the work and workers in India to the home churches. We pledge our loyalty to the Church in upholding the Confession of Faith which we believe to be in accordance with the Word of God.

May God be with our Brethren on their homeward journey. We very reluctantly bade them farewell not knowing whether we shall see them again on this earth, but we believe that God will use them to His glory as they labor among the brother-

hood in America. We thank God that in the glory world we shall join them in endless praise to Him who hath redeemed us.

Brethren pray for us for the battles are hard to wage and the enemy of souls is continually more on the alert. So many are dying without Christ.

The Missionaries,
Dhamtari, India.

THE OBJECT IN MISSIONS

There are two methods of mission work; the one is a rapid itinerating, speaking the message plainly that the words might be understood; the other is to plant the Gospel, stay long enough to organize a Church and establish the principles in the lives of the people that they may in turn bring this same message in real living to their fellow men. The latter may take a number of generations; the other may be limited to a very short time. Paul made use of the one that would require a number of generations. The apostle Paul's missionary work can hardly be compared with the present effort in most of the heathen fields, as in India, Japan, Africa, etc. He worked with a people that knew of the one God. If they were not Jews they had associated with Jews long enough to learn of the one God the Jews worshiped. In nearly all of the countries in which the Church is now making an evangelistic effort there is no knowledge of God as the Jews knew Him. It is usually impossible for any one to understand the meaning of the Christian religion for the first time the thought is heard. The writer well remembers how attentively a native of India listened to a message concerning the Savior who died for him. Afterwards when the native expressed the idea he had gotten from the message there was great surprise, not because the message was understood, but that any one could have gotten such an idea from what was said.

Granting that the message would be repeated often enough for the heathen to intelligently accept Jesus as his Savior, there are a thousand things that need adjustment as he goes out into real experience in association with his fellow men. The real object of Christianity is to help him in this readjustment as well as to help him to know Christ. In fact knowing Christ is adjusting all the problems of life in harmony with the principles of Christ. Such a task requires many generations and untiring effort.

NOTES

The Adventure of a Booklet

A German missionary in China writes from the province of Shansi, where ten years ago the Christians were so cruelly persecuted: "A few months ago a man came to our station to buy a New Testament. As he lived a long way off, he had never before seen a foreigner or heard a preacher of the Gospel; but a copy of St. Matthew's Gospel, which some one had bought from a colporteur two years before, had fallen into his hands. He read this through several times, and wished he could

understand its meaning better; so he came to us at a time when I happened to be away. He decided to wait for my return, and in the meantime he read the New Testament nearly three times right through. His heart and his lips overflowed with what he found in it. When I again reached home, I called him to me, and he spent a long time in our near neighborhood, that he might attend all our services. Before his departure he begged for baptism."—*Evangelisches Missions-Magazin*.

Crusade Against Mormons

A vigorous crusade against Mormon missionaries has been undertaken in Great Britain. It is said that H. P. Freese, a special investigator of proselyting Mormons, has arrived in London after a ten weeks' tour in Scotland and the north of England, during which he succeeded in locating about one hundred Mormon meeting-places and 325 American Mormons engaged in inducing young women to emigrate to Utah. He also collected the signed statements of parents whose daughters had been enticed to America, and is in possession of irrefutable evidence that the Mormon Church is in the habit of paying for the transportation of converts from there to Utah, in violation of the United States immigration law. Mr. Freese entertains great hope of succeeding in getting a bill into Parliament prohibiting American Mormon elders from proselyting in that country—in fact, the same law as that adopted by Prussia and Hungary, not long ago.—Selected.

The Open Bible in Italy

The Rev. N. W. Clark of Rome, now on a vacation in this country, has recently said:

"Protestantism is advancing in Italy, and it is advancing by the practise of giving the people the open Bible!" This had special reference to the Bible Mission enterprise—"The equipment of Italian Protestants on their return to Italy with a supply of Bibles in the vernacular to be distributed by them as they see fit;" an enterprise of which Bishop Burt has said: "With all my heart I approve of this work of giving to the Italians returning to Italy the Word of God in their own language. It is not alone the people who are interested, the interest of the people, the laity, is shared by the priests. Hardly a week passes without some Italian priest who has got hold of a Bible coming to me to inquire some means of release from the Latin Church. Before I left Rome I was in correspondence with more than fifty priests who are ready to break away from the system which has enslaved them for these years when the famine of the Word has been sore in their land. To provide for the future of such priests, the Savonarola Institute, a non-denominational institution, has been established in Rome to give them a training in trades and clerical pursuits."—Selected.

Tolerate no belief which you deem false and of injurious tendency, but arraign no believer.—Coleridge.

How The Gospel Transforms

The above words are put at the head of a short quotation from a letter from Sir Andrew Fraser as given in the *Missionary Review*. The author could speak with some authority since he had spent more than thirty-seven years in public service.

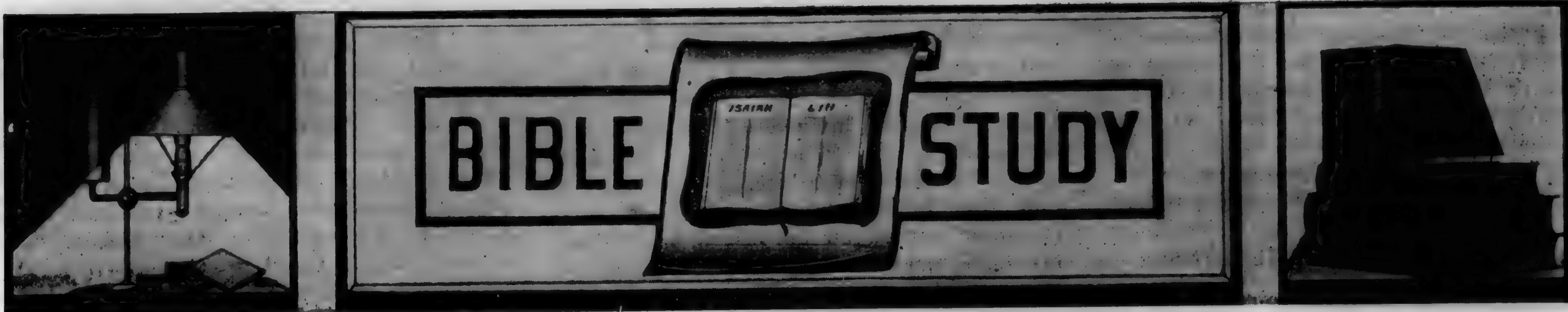
"It is the fashion among some Anglo-Indians to depreciate the native Christians of India, and such critics point to the fact that there is no Indian bishop. Sir Andrew Fraser tells us that he has formed a high estimate of the character of many native Christians. 'We have no reason to be ashamed of our Indian brethren in Christ. For myself, I have Indian Christian friends for whom I have as high a regard as for my friends in the West, and whose characters I have recognized as becoming more and more Christlike as they submit themselves to His teaching and to the influence of His spirit. . . . To me the result of Christian missions are not small or discouraging, they are important and of the highest promise. . . . No one who has taken any trouble to study the question, to see the work itself, to judge the character of those who have been really won to the Christian religion, can fail to recognize how wonderful the results have been, both in regard to the number of true converts, and also in regard to the elevation of their character.'"

Superstition in Japan

Heathen superstition in Japan is not only found in out-of-the-way places, but even in the capital city, Tokyo. At a festival of the Tuitengu Shrine, held upon the fifth day of each month, charms made of paper are sold which are superstitiously believed to protect the possessor from all disaster by water. This festival day in November was what is known in Japan as dog's day of the dog's month of the dog's year, and as it only happens once in every sixty-one years, it was believed by the superstitious people that the paper purchased on that day would be of especially great effectiveness. Thousands thronged the streets around the shrine waiting for the opening of the gates at midnight, and the people were willing to pay extravagant sums for what is usually sold at a paltry price. So great was the throng that men and women were trampled under foot, and a number of people were seriously injured. A similar incident is reported to have occurred at a shrine in Yokohama, though the results were not so serious.

Christianity Gaining

In 1881 out of every 10,000 people there were 9,143 Hindus, 620 Mohammedans, and 228 Christians. In the next twenty years these figures have been gradually changing as the census of 1891 show there were 8,983 Hindus, 630 Mohammedans, and 244 Christians for every 10,000, and in 1901 the number of Christians has reached 260, Mohammedans 642 while Hindus have been reduced to 8,916 out of every 10,000. This same change seems to have been going on during the last ten years.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

V

Leviticus

The fourth class of offerings is very closely allied to the sin offerings which were noted previously. Some of the more important differences have also been mentioned. The trespass offering was used for a sin offering, but was not a sin offering in the fullest sense. The manner of the offering was different as well as the occasion for the offering. In Lev. 4, the use of the sin offering is described. In the fifth and sixth chapters the use of the trespass offering is described.

The Trespass Offering.

I. The Nature of It.—

1. For defilement.—
 - a. By hearing or seeing evil and not telling it.—Lev. 5:1.
 - a. By touching any uncleanness.—Vs. 2, 3.
2. For a rash oath.—Vs. 4, 5. R. V.
3. For failure in the holy offerings to the Lord.—Vs. 14, 15.
4. For disobedience to the commands of the Lord.—Vs. 17-19.
5. For treachery and deceit to men.—Ch. 6:1-4.
6. For perjury.—6:5.

II. Kinds.—

1. A female lamb or kid.—5:6.
2. Two turtledoves or two young pigeons.—5:7.
3. The tenth part of an ephah of fine flour.—5:11.
4. A ram.—5:15, 18; 6:6.
5. Offerings as restitution.—5:15, 18; 6:4, 5, 6.

III. How Offered.—

1. The offerings for trespass were offered in the same place as the sin offerings. The goats and the rams were slain on the north side of the altar of burnt offering.—Lev. 7:2.
2. The trespass confessed to the priest and the offering given to the priest to be offered.—Lev. 5:5, 8, 16, 18; 6:6, 7.
3. Restitution made to the priests for offenses against the law, and restitution made to fellowmen for offenses against them. Wherever material offenses were committed, a restitution was required with or before the offering. Where no material injury was done the confession was required, as in the case of swearing rashly, hearing or seeing swearing, or defilement.—Lev. 5:5, 6, 15, 16, 18; 6:4-6.

4. The blood.—

- a. Of the animals, sprinkled by the priest upon the altar.—Lev. 7:12.
- b. Of the birds, part was sprinkled upon the side of the altar and the balance wrung out at the bottom of the altar.—Lev. 5:8, 9. This was after the manner of the sin offerings, and in case birds were offered, one constituted a sin offering (v. 8) and the other a burnt offering.—Vs. 7, 10, (cf. Lev. 1:14-17).

5. The fat.—

- a. As in every other offering, the fat belonged to the Lord. There does not appear to be any exception to this rule. In all sacrifices the blood is poured out and the fat is burned upon the altar.—Lev. 7:3-5, 22-26.

6. The flesh.—

- a. The flesh of the animals offered for trespass belonged to the priest that offered them. It was to be eaten only by the male members of the priest's family. In this respect it was similar to the sin offering.—Lev. 7:6, 7; 6:17, 18.

7. The meal offering.—

- a. In case of extreme poverty the trespass offering might be a meal offering. Meal offerings were made for burnt offerings, but in that case there was to be offered with the meal a certain amount of oil and frankincense to hallow it and to make it a sweet savor offering to the Lord. When meal was used for a trespass offering the oil and incense were to be omitted, because it was a memorial of sin.—Lev. 5:11-13, (cf. Num. 5:15). A handful of the meal was burned on the altar as a burnt offering, and the remainder was to be eaten by the priests as a meat offering.—Lev. 6:14-18.

IV. The Significance.

It is evident that there is more than one class of sins. There is one class included under the sin offerings and the second class under the trespass offerings. Even under the trespass offerings there seems to be two different classes. The sins under the sin offerings are all called sins of ignorance. Their nature is such that the individual is utterly unconscious of the act of sin until after the act is committed. His guilt is not attributed to him until after the sin comes to his knowledge. The guilt of such a sin is solely his own. It resulted from his own ignorance, was his own act and resulted in his own guilt.

In the case of the trespass offering, the first sin mentioned was the result of the sin of another person. The individual heard the voice or saw the act of another person who was sinning. He was not responsible for the sin, but had unwittingly come in contact with it. Inadvertently he touched some unclean thing, or had come in contact with some defilement; these were not his own sins or uncleannesses, but he had come in contact with them through no fault of his own. But, touching the unclean thing had made him a transgressor as soon as the knowledge of it had come to him a trespass offering was required in order to cleanse him from the guilt of these sinful things. Our contact with the world makes us sinners. Jesus in His prayer said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The second class of sins included under the trespass offerings is that of omission with regard to the gifts belonging to the Lord. Note that these are all sins of ignorance. We may fail in not doing all that the Lord demands of us because we are ignorant of the full meaning of those demands. Our knowledge of our failure will lead us to repentance, and to an amendment of our failures as far as possible on our part.

The third class of transgressions is that of wilful sins, or sins with knowledge against our fellowmen. We cannot possibly suppose that lying, deceiving, defrauding and swearing falsely were done in ignorance. Under the law provisions were made for the man who sinned to repent of his sin and find forgiveness for his transgressions. If this was true under the law, how much more so under grace. "If any man sin, we have an advocate with the Father." However, the man who despised the holiness of the laws and ordinances of God and sinned against them was cut off from among his people (Lev. 7:20, 21, 25, 27).

The significance of the first mentioned sacrifices, the female of the sheep or goats, is that the sins of contamination which rest upon the church, must be acknowledged and atoned for by the church—the female,—but are fully met upon the altar where the daily burnt offerings,—the male,—are offered, and are born by the priest who consumes the flesh of the sacrifice. The merits of the great sin offering continue to avail for the church while in the sinful world.

The second class of transgressions indicates that a confession to Christ, repentance

and amendment of life are involved in every transgression against the Christian's obligation to God. Not a lamb, but a ram is required for a sin offering. By a plea to the Advocate at God's right hand, will lay the sin upon the great sin bearer, who consumes that offering!

Similarly, the last class of sins demands a full restitution, repentance and confession of sin. The grace of God is marvelously revealed in this class of sins. Such as this we are inclined to judge as past forgiveness

and requiring that such a soul should be cut off from among his people. The Lord offers such the same opportunity of forgiveness as to those who sin in ignorance. The ram is the offering.

We should also note the nature of the repentance shown in all of these trespasses. Restitution is made and a fifth part is added thereto. We are willing to right all of our wrongs and more. True repentance does not stop at equity, but grows quickly to generosity.

DEVOTIONAL STUDY

V

Galatians

To those who have been much under the influence of forms of religion, it is very difficult to grasp the idea that justification rests upon our faith in Christ, and, those who have been much instructed in the principles of faith in Christ sometimes have difficulty in appreciating the place that works or forms of religion have in the matter of our Christian living. The Jews, steeped for ages in the forms of their laws,—had been able under the preaching of the Apostle to understand that faith in Christ was essential to their justification and their salvation, but when approached by the Jewish teachers with regard to the keeping of the forms of their law in connection with their faith in Christ it was very easy for them to be turned to that doctrine. And in doing this they unconsciously put away the efficacy of the faith which they had in Christ. Faith is essential in appropriating the grace of Christ's atonement for us, and form is only essential in giving a public expression of that faith.

The believers in the Galatian churches had been turned to the forms of their earlier faith supposing that they had but added to their Christian faith those things which were most essential under the law. To this position the Apostle took exception. The faith of Christ is complete in itself. The Gospel is **The Truth**. The truth of the Gospel is, **Jesus Christ Crucified**. Every grace and blessing of salvation is a result of the crucifixion of Christ. This was the truth that had been preached among the Galatians and upon which their faith had been founded and their blessings had been received. In the latter part of the second chapter Paul proves the necessity of the crucifixion because of the law, and in the beginning of the third chapter he proves the fact that the blessings of their life in Christ had resulted from their faith in Christ crucified.

The failure of the law was again attested to by the fact that the faith which they had in Christ had brought to them the Holy Spirit which the law had never done and never could do. More than this, the ministry of God was also among them through the Holy Spirit and the miracles which were wrought. These were all such plain evidences of the grace that had resulted from their faith in Christ that there would be no claim made for the works of the law. They had not been taught the law by the

Apostles, yet had received all of the blessings of the Holy Spirit, and the power of God had wrought among them. They had begun in the Spirit, had been made complete in the Spirit, and the Apostle might well question what blessings the deeds of the law might add to them. Nothing can be done which will bring any greater blessing than those which God gives to those who believe on His Son.

Another evidence which the Apostle offers as indicating that they had nothing to do with the law in the beginning of their Christian life is the fact of their being persecuted by the Jews. Persecution is a favorite refuge for many who would thereby justify themselves in whatever peculiar doctrine or position which they may hold. But persecution must not stand alone as evidence of one's righteousness. In the case of the Galatians it was an evidence that they had not begun their faith in the keeping of the works of the law. Had they done so they would not have been persecuted by the Jews. If the law now brought to them a greater blessing than that which they had previously experienced, their previous sufferings were all in vain. Considering all of these facts, it is but little wonder that the Apostle calls attention to the folly of the position that they were now taking with reference to the keeping the works of the law, by which works they could only seek to justify the flesh but could never attain unto righteousness (Vs. 1-5).

Paul seems always to desire to point to the eternal purposes of God in the matters which have to do with our salvation. He sees the plan as the "Eternal purpose" of God (Eph. 1:3-14). He sees the purpose of God foreshadowed in the dealings of the Lord with Abraham. He fully understands the looking forward of Abraham to a time far beyond his own days, beyond the time of the law and the kingdom, to the fulfillment of a promise in which all the nations of the earth might rejoice. God does not deal with periods of time as men do. Times are allotted to men; God deals with one great period—Eternity. God's plan was laid before the foundation of the world and each individual who came into the world had to do with that plan. Adam, Abel, Noah and Abraham were only factors in the revelation of God's purposes, and each, while receiving personal benefits according to their peculiar needs and partak-

ing of the final blessings of God's promise, revealed in some special manner some of the future purposes of God and the nature of His dealings with men in all ages. Thus, in Abraham, the Apostle sees the purposes of God revealed concerning justification. The nature of the promise on God's part and the nature of the attitude of Abraham to the promise,—by which he was justified,—were such that they both precluded the possibility of justification by the deeds of the law.

Justification must depend upon the nature of the promise of God. The whole Jewish family trusted in the promise which God made to Abraham. The appeal of the Apostle might have been based upon the promise made to Adam, but when he dealt with the precepts of the nation of Israel, he could make his argument stronger by appealing to the father of the nation. While the nation was bound by the precepts of Moses, they were just as much under the covenant of Abraham and trusted as fully in the promises of Abraham as they did in the precepts of the law. On these grounds the Apostle proves that there is justification without the deeds of the law. This is the purpose which he has in mind and which he proves in the latter part of the epistle.

Before dealing with the fact of Abraham's justification by faith, let us notice that there was something for his faith to rest upon. A promise was given to him. The blessing of Abraham that was to come on the Gentiles was to come through Christ was to be the Holy Spirit, and was to be received through faith. (Ch. 3:14). When the Apostle mentioned their receiving the Holy Spirit in verse 2, it led him at once to the promise which God had made to Abraham. The fullness of all the promises of God to the world was included in that wonderful promise to the Patriarch of Faith. We are too apt to think of children and lands and wealth and earthly glory as being all that Abraham appreciated in the promise God gave to him. It is evident that he appreciated more than that; for he looked for "A city which hath foundations, whose builder and maker is God." He died, "Not having received the promise." He halted not to enter a strange land to possess it; he staggered not at the promise of a son; he doubted not the reality of the City which his eyes never saw; he fainted not in believing the promises and died in faith because he believed God faithful who had promised. The promise was beyond him, and in such a time and of such a character that his soul was made to rejoice in what his eyes at that time could never see (Jno. 8:56).

"Abraham believed God, and it was accounted to him for righteousness." His whole heart was set upon the things which the Lord had promised him. His life was occupied with doing those things which the Lord had commanded him and bent upon fulfilling to the limit of his powers the promises which the Lord had given him. He walked in the ways of the Lord, and thus his life was righteous. In many of his deeds he failed, but in his heart he believed and sought to do what was pleasing to God.

and his faith was imputed (margin) to him for righteousness. The promises which in days past were given in faith are to be

appropriated in the same manner today. "They which are of faith, the same are the children of Abraham."

THE BIBLE IN COLLEGE

PAUL E. WHITMER.

The first settlers of America, whose Bible was the guide-book of life, believed that education is the handmaid of religion and morality. Acting upon this belief they provided a college for the training of the first generation of their sons. On the very seal of this college they inscribed the words: "For Christ and the Church." They themselves were college trained men and arrived at this conclusion by their own experience. This in brief was the beginning of "The Bible in College" in America. Let us now briefly sketch the history and present status of the Bible in college.

For a long period of years the college was distinctly a training school for the religious workers. Few others attended it. Consequently the spirit that pervaded the college was of a pronounced religious type. The subjects taught were chiefly the languages, philosophy, and mathematics with one or two courses in religion, usually evidences of Christianity. By this it is apparent that there was very little direct religious instruction in the college proper. The religious side of life was provided for by the regular periods of public worship, such as the Sunday and chapel exercises, with an occasional series of special meetings. Even though there was but little effort to give direct religious instruction, the early college was distinctively a Christian institution in spirit and purpose. The teachers and students were working together for Christ and the Church. They were practically all ministers or looking forward to the ministry as a life work.

Later, college training became recognized as a valuable preparation for all professional and clerical vocations. As a result of this an increasingly large proportion of the students in college were there not primarily for Christ and the Church, but to increase their own efficiency for some secular calling. This influx of a non-religious and often an irreligious element increased until the whole character of the early college was changed. On the authority of Timothy Dwight, then president of Yale College, the professing Christians in our denominational schools a hundred years ago were but a small proportion of the total student body. And many of these non-Christian students were godless and immoral men. Statistics show that the number of professing Christians in college today is larger than it was a hundred years ago. But the American college has become secularized to a degree that causes many religious leaders to despair of the outcome. Many of the larger, heavily endowed church schools have broken away from their denominational ties because they found such religious restraint irksome. The rapid

growth of state schools which recognize no religious obligations, further the cause of a secularized education. Three of every ten teachers in state schools are avowedly irreligious and a large proportion of the so-called Christian teachers have but slight interest in evangelical religion.

These conditions have called into existence many small denominational schools, of which Goshen College is a representative. We are chiefly interested in knowing what place the Bible holds in our own church schools. It is important for the best results that the whole organization and purpose of our schools be permeated by the message and spirit of the Bible. We all believe that the Bible is the embodiment of God's expressed will concerning man, and as such should be the cornerstone of all human as well as divine institutions. To attain this end the Bible must be studied systematically and earnestly in our schools.

To make ourselves familiar with the practical messages of the Bible is not as easy as is sometimes supposed. It is a library of sixty-six volumes; written by many different authors, at different times, under different circumstances, and in different languages. It is composed of history, prophecy, poetry, letters, biography and sermons. Each one of these several literary forms yields its largest returns when one frankly recognizes these different literary forms in which these revelations are clothed. History should be studied differently than poetry, both in method and aim; the Sermon on the Mount and the Epistle to the Hebrews yield their messages best when approached by methods suited to the study of each. Again, no Bible student can get the best results in his study unless he makes himself familiar with the whole scope of the Old and the New Testament. Fragmentariness is the curse of many a method. Any heresy can be substantiated from the Bible by such methods. The great leading doctrines of the Bible should be emphasized again and again, in the class room and out, because of their cardinal importance. The redemptive work of Jesus should be the very root of all doctrinal teaching. Then clustering around this center the doctrine of God, the Holy Spirit, Man, Salvation, the Church, and final reward and punishment, should each come in turn and receive its appropriate emphasis.

And with all this, for anything like satisfactory results, there must be daily instruction by word and example in Christian living. The higher qualities of the Christian life are more effectively lived into people than taught into them. And here is where the greatest test will be applied—by the practical result of the Bible in col-

lege. An individual is effective in Christian work, only in so far as he proves his profession by practice. The same test applies to institutions. The Bible is really and truly in college to the extent in which it is the real as well as the avowed spring of the life of the college. Let us all work and pray that the precious Book may be the cornerstone of the educational institutions of our church. And may the board, the patrons, the faculty and the students all work together that our educational work may be based on religion and morality and be truly loyal to "Christ and the Church."

Goshen, Ind.

MISSIONARY SERMONS

No subject is more scriptural, more Christian, more rich in material or productive of better results than the subject of city, home and foreign missions. This is the work of the Church, this great need of the world is the fact that calls forth the compassion and the heart-longing of Christ. The minister who neglects to present the Biblical teachings, the commands of Christ, the need of the world, the progress of the work is an unfaithful steward. He can not expect the blessing of God in his own life, or on his ministry.

On the other hand, it has been proven in experience as well as in theory, that the pastor and the Church awake to the need of the world and ready to sacrifice home comforts to give the Gospel to all men, are blest in their own spiritual growth. Churches or Christians can not prosper without the blessing of God, and can not have the blessing of God unless they cooperate in the work of God in the world field as well as in that which is near at hand.

Pastors are the keymen in the Church, and are responsible if they do not educate their people in worldwide missions.

Among the missionary sermons of the past century are those delivered at the annual meetings of the American Board. Many great men have given them—Dr. Timothy Dwight, Lyman Beecher, Mark Hopkins, Richard S. Storrs, and others. Their texts may offer suggestions to other pastors who plan to discharge their responsibility in the missionary education of their people.

Numbers 14:21; I Samuel 7:12; I Kings 19:7; Nehemiah 6:3; Job 23:3; Psalms 2:8; 55:22, 72:17, 96:10, 102:13-16, 119:96; Isaiah 11:9, 32:15, 41:14-15, 43:21, 45:1-16, 58:12, 60:4-5, 62:1-2; Ezekiel 47:9; Daniel 7:27; Zachariah 4:9; Malachi 1:11; Matthew 6:10, 10:6 and 8, 9:37-38, 13:38, 28:18-20; Mark 7:24, 10:45; 12:31, 16:15; Luke 4:18, 11:2, 11:41, 14:28-30, 24:45-47; John 1:4, 8:32, 10:16, 12:24, 12:32, 14:6, 14:9, 17:20-21, 20:21-23, 21:17; Acts 2:14-18, 4:12, 8:30-31, 11:18, 12:2, 20:24, 26:17-18; Romans 1:14, 4:25, 10:14-15; I Corinthians 1:28, 2:1-5, 3:9, 9:19-23, 15:58; II Corinthians 5:14, 6:11-13, 10:4; Galatians 1:15-16, 2:20; Ephesians 1:23, 3:8; Philippians 2:15-16, 3:13; I Timothy 1:15; Hebrews 11:13, 39, 40; I John 4:20; Revelations 14:1, 21:1.—Missionary Review.

The Workers' Column

OUTLINE OF I THESSALONIANS

Grace Coopridger.

INTRODUCTORY

By Whom Written.—Paul.

Evidence.—

a. First word—"Paul."

b. "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." (I Thes. 2:18).

c. Timothy's report in the third chapter.

Place of Writing.—Corinth.

Acts 18:1-5 tells us that Paul departed from Athens and went to Corinth. At Corinth Timothy and Silas again joined him.

Time.—About 54 A. D.

Key Word.—"Wait."—1:10.

Church.—

Its Founding.—Paul and his fellow-laborers, after suffering persecution at Philippi and having been sent away, passed through two towns, Amphipolis and Apollonia, and came to Thessalonica. Here Paul began preaching again regardless of the persecutions of which he was in danger. He remained here over three Sabbath days "reasoning with them out of the scriptures." While here he established the Thessalonian church. He and his co-workers were sent away from this place by night on account of the uproar caused by the envious Jews.

Of Whom Composed.—The church was made up of "devout Greeks a great multitude, and of the chief women not a few." Also some Jews. (Acts 17:4-5). I Thes. 1:9 shows that they were principally heathen people because they "turned to God from idols to serve the living and true God." I Thes. 2:14 shows that they were Gentiles. "For ye also have suffered like things of your our countrymen, even as they have of the Jews."

Occasion of Letter.—Paul loved this church very much and was greatly concerned about the welfare of its members. He had attempted to visit them twice but was "hindered by Satan." When he found he could not go to them in person he sent Timothy, his co-laborer, to "establish" and "comfort" them that he might "know their faith," for he knew they would be severely tried after taking this step from heathenism to Christianity. Timothy's report led to the writing of this letter.

Purpose of Letter.—The purpose of the letter was to confirm them in the faith, to exhort them to go on to perfection and to comfort them concerning the dead saints.

Distinctive Doctrine.—The leading doctrine taught in this book is: The Second coming of Christ. Christ's second coming is mentioned in each chapter of the book. The first chapter refers to it as the believer's expectation. The second chapter speaks of His coming as the believer's reward. The third and fifth mentions it in connection with the believer's sanctification. The fourth tells how the dead in Christ shall rise first and then the believers who are alive shall be caught up together with them to meet Him. The fifth chapter tells about the believer's preservation.

OUTLINE

I. Address and Greeting.—1:1.

II. Apostle's Thanksgiving.—1:2-10.

1. For their work of faith, labor of love and patience of hope.—V. 3.
2. For their election.—V. 4.
3. For the efficacy of the Gospel.—V. 5.
5. For their exemplary lives and missionary activity.—Vs. 7, 8.
6. For the testimony of others concerning their faith, hope and love.—Vs. 8-10.

III. Paul's Ministry.—2:1-12.

1. Successful.—V. 1.
2. Courageous.—V. 2.
3. Honest.—V. 3.
4. Faithful and true.—Vs. 4, 5.
5. Unselfish.—V. 6.
6. Sympathetic and affectionate.—Vs. 7, 8.
7. Sacrificial and tireless.—V. 9.
8. Holy and irreproachable.—V. 10.
9. Authoritative.—V. 11.
10. Final exhortation to a worthy walk.—V. 12.

IV. Reception of Ministry.—2:13-16.

1. As from God.—V. 13.
2. Became followers of Christ and were willing to suffer.—V. 14.
3. (Jews attitude.—Vs. 15, 16).

V. Paul's Solicitude 2:17-3:10.

1. Desire to see them.—V. 17.
2. Satan's hindrance.—V. 18.
3. Reward for interest in them.—Vs. 19, 20.
4. Paul sends Timothy.—3:1-5.
 - a. To establish and comfort them.—Vs. 1-4.
 - b. To know of their faith.—V. 5.
5. Timothy's report.—Vs. 6-10.
6. Paul comforted.—Vs. 7-9.
7. Prayer.—V. 10.

VI. Paul's Intercession.—3:11-13.

1. That God would direct his path.—V. 11.
2. That they abound in Love.—V. 12.
3. That they be established.—V. 13.

VII. Exhortations to Godliness.—4:1-12.

1. Chastity.—Vs. 1-8.
2. Love one another.—Vs. 9, 10.
3. Industry.—Vs. 11, 12.

VIII. Second Coming of Christ.—4:13-5:10.

1. Resurrection of Godly.—Vs. 13, 14.
2. The living saints shall have no precedence.—V. 15.
3. The Lord's descent.—V. 16.
4. Order of Resurrection.—Vs. 16, 17.
5. Unexpectedness of the Events.—5:1-3.
6. Need of watchfulness and sobriety.—Vs. 4-10.

IX. General Exhortations.—5:11-22.

1. Regard for ministers.—Vs. 11-13.
2. Mutual helpfulness and goodwill.—Vs. 14, 15.
3. Joy, prayer and thanksgiving.—Vs. 16-18.
4. Quench not, despise not.—Vs. 19, 20.
5. Prove all things, hold fast, abstain.—Vs. 21, 22.

X. Benediction and Conclusion.—Vs. 23-28.

1. Closing prayer and confidence.—Vs. 23, 24.
2. Requests.—Vs. 25, 27.
 - a. For prayer.—V. 25.
 - b. Greet one another with a holy kiss.—V. 26.
 - c. Read epistle to holy brethren.—V. 27.
3. Benediction.—V. 28.
Hesston, Kans.

THE WISDOM OF GOD—Rom. 11:33.

I. Its Perfection Revealed in Nature.—

1. Its order, harmony and nature.
2. Its utility and adaptability to life.
3. Compared to man's lack of wisdom.

II. Revealed in the Plan of Salvation.—

1. Divine wisdom and compassion met in the plan of salvation.
2. The perfection, fall and restoration of Adam and Eve.

III. Its Adaptability.—

1. Many classes of men in sin.
2. Many classes of believers.
3. Many religious ideas.

IV. Its Authority.—

1. Men must obey the will of God.
2. Not the will of men, nor rules by men.
3. The Spirit's witness to obedience to God.

V. Its Desirability.—

1. Carnal desires never satisfy.
2. The heart desires what is best.

VI. Its Supremacy.

1. Men should yield all to God's will in order to be supremely happy.
2. The Spirit of God leads into all truth and equalizes all.
3. God's power alone can save and exalt the lowest.

From a sermon by Andrew Shank.

CHRIST IS ALL

Past.—He is our peace.—Eph. 2:14.

Present.—He is our life.—Col. 3:4.

Future.—He is our hope.—1 Tim. 1:1.
E. D. Hess.



BE NOT DECEIVED

By yourself.—Gal. 6:3.

By your heart.—Jer. 17:9.

By your tongue.—Psa. 52:2-4.

By riches.—Matt. 13:22.

By strong drink.—Prov. 20:1.

By evil men.—11 Tim. 3:13.

The Bible Class

Canton Mission, Canton, O.

Outline of Philippians.—

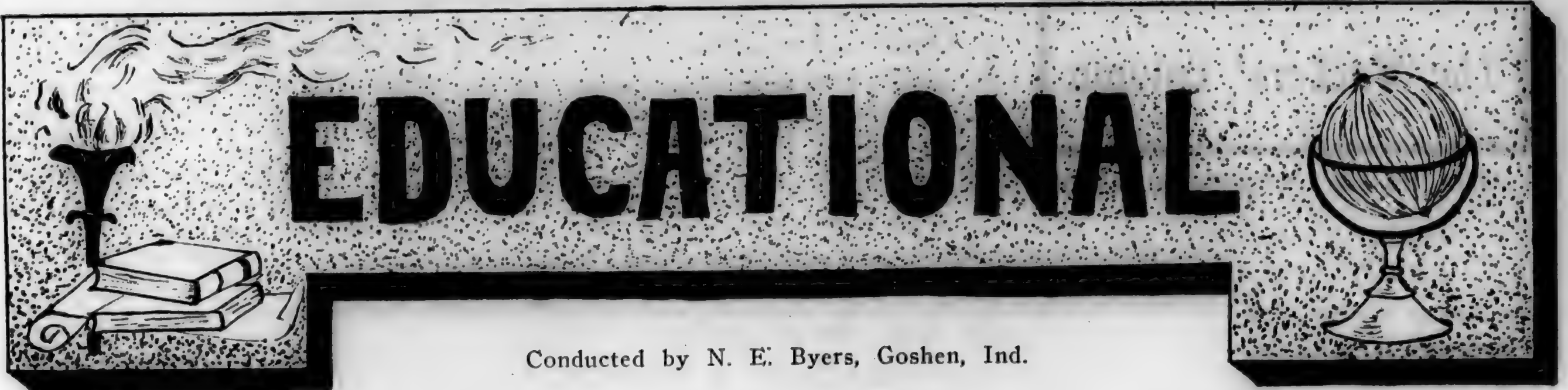
1. Paul's Experiences.—Ch. 1.
2. Exhortation to unity and humility, using Christ as an example.—Ch. 2.
3. Advice to the Philippians.—Ch. 3:1-4:9.
4. Final exhortations.—Ch. 4:10-23.

Notes.—

It is a strong book on exhortation.

Paul's attitude toward the Philippian church is patient and loving.

The workers of the Canton Mission have a regular season of Bible study and have begun with the study of the gospel of Matthew, which is proving interesting and helpful. The different subjects are noted as they pass through the chapters. Among the helpful results are the many practical lessons gathered in the study. We need to get information and help from the Word for our work and Christian life.



Conducted by N. E. Byers, Goshen, Ind.

AGRICULTURAL EDUCATION

To put thought into our work and work into our thought; to idealize existence and to preserve these ideals in everyday life—this, too, is culture.—Davenport.

Life is enriched and humanized by the illumination of intelligence, and that intelligence is worth most which applies to our daily problems and interests. A large part of our time must be given to our vocation and therefore we ought to have these hours lit up by thought so that we work not like dumb animals but like rational human beings. The farmer is blessed with work that requires the application of many sciences and therefore can fully engage the mind with unusual breadth of thought. In order to prepare for this type of farmer our pub-

lic schools should include agriculture as one of the regular subjects in the course of study.

But every man should be larger than his vocation. He has many leisure hours when he can enjoy a large variety of interests, and all these will also help him to understand his own place in life and to freely associate with all classes of people. The farmer needs to know history and literature and they will add as much to his life as they will to that of the physician or business man. Consequently these non-vocational elements must also be included in the farmer's school. With better methods on the farm and in the schools there will be plenty of time to make a good living and live a good life.

cutter down to the solid metal, after which it may be forged to finished shape and size without danger of weakness. If the flaw or splinter is forged into the surface it will never disappear, though it be forged down as thin as paper. Steels of higher carbon and made of American iron must be heated more carefully to about full red (but must not throw off sparks) and must be forged more carefully and not be hammered cold. Sparks thrown off steel while heating is evidence of the carbon burning out and said carbon cannot be restored again, unless put through a carbonizing process. Should steel throw off sparks or "stars," as they are sometimes erroneously called, it must be hammered very lightly, keeping the pieces together and after they become firm may be hammered harder.

PRINCIPLES OF MECHANICS

V

M. B. STAUFFER.

Forging Tool Steel

The same general principles that govern the forging of iron also apply to the forging of tool steel. There are, however, some principles which do not apply to wrought iron because of the fact that tool steel is high in carbon content. Tool steel ranges in carbon (the hardening element) from .5 to 1.5 per cent. Or, in other words, 100 lbs. of tool steel may contain from $\frac{1}{2}$ to $1\frac{1}{2}$ lbs. of carbon. The per cent. of carbon contained in the steel has nothing to do with the price or quality, but only helps to determine the suitability of the steel to a certain job or tool. The factor governing price and quality is the base of the tool steel or the wrought iron from which the steel is made. (See article on the manufacture of steel.) The base of the tool steel also helps to determine the fitness of the steel for certain work.

As yet the finest tool steels can only be produced from Swedish wrought iron. This could not be understood until of late when it was discovered that Swedish iron contained an infinitesimal quantity of vanadium which is classed with the precious metals. At present, however, the price of vanadium is about one half the price of silver, consequently it is used extensively in other steels and irons as an alloy. Metallurgists have not been able as yet to alloy this metal with American iron and produce steel

of Swedish quality, though it is greatly improved. Other alloys are used but are of no interest here.

Steel containing .5 to .7 per cent. carbon is suitable for blacksmiths' and other tools subject to the same conditions. From .75 to 1 per cent. carbon steel is used for knives, saws, chisels, plane bits, axes, etc. Tools subject to shocks and sudden stresses should not be made of over .9 per cent. carbon steel. The higher the carbon the "shorter" steel is, i. e., the greater the liability to break when in use and subjected to shocks. Taps, dies, drills, etc., are made from steel containing 1.05 to 1.25 per cent. carbon and the highest grade taps are made of the Swedish quality steel. The finest knives, tools for cutting chilled cast iron and hardened steel, and razors are made of steel containing 1.3 to 1.5 per cent. carbon, and only of Swedish quality steel.

Since the carbon content varies it follows that the heating of these different steels also varies. The steel of .5 to .7 per cent. carbon may be heated rapidly and to bright red without danger of injury and may be forged in most any manner. It must not, however, be forged with sharp shoulders or nicked as with a chisel, else the part made is liable to break. The same is true of all tool steels. Again, no tool steel must be forged with a flaw in its surface, if a splinter or flaw appears it must be chipped out with the corner of a cold chisel or hot

Tool steel made from Swedish iron must be heated very slowly because it is very dense. In fact, it is so dense that heat will not penetrate rapidly. It seems incredible but will soon become apparent upon experiment. To heat this steel put it into a slow fire and blow lightly until it comes to a full red, when it may be forged. Before putting fine steel into the fire see that the coal is well coked (then most of the sulphur is out of the coal) or the steel will absorb a quantity of sulphur which is positively injurious to it. The steel must not be forged when black hot, or it will be injured too. In forging comparatively large pieces, heavy hammers must be used and hard blows be struck to make the blows effective to the center of the piece. This will make the steel flow evenly. Light blows will be effective only $\frac{1}{8}$ to $\frac{1}{4}$ of an inch deep, consequently the surface only will flow and tend to disrupt the steel and if hardened immediately after such treatment will be almost sure to crack. The first evidence that the blows are too light is shown by the end of the bar assuming a concave shape, or in other words, it gets hollow.

In forging fine steels care must be taken not to bend the work unnecessarily, as this is harmful. In case that a piece of work is nearly finished when it is overheated there is no remedy only to cut off the burnt portion and reforge; the method previously explained will be of no use on work that is finished forged. Forging steel will actually improve it, that is, when properly done, as it compresses the metal and evens the texture. Such improvement will show in the results obtained, although it can be

seen in the grain of the steel direct only with a powerful microscope. After forging tools that must be subsequently hardened it is very important to first anneal them, which may be done by heating the tools to a full red and burning them in fine, hot ashes and letting them remain until cold or nearly so. More complete di-

rections for annealing will appear later.

These rules govern in a general way the forging of tool steels, but special steels will require special treatments, and such information can be had from the steel manufacturers who will be pleased to advise regarding their steels.

Scottdale, Pa.

THE NORTH HOLLAND CANAL

J. S. UMBLE.

The traveler in Holland can not afford to omit from his itinerary a canal trip from Amsterdam to The Helder. We left Friday morning so as to visit the cheese market at Alkmaar, (pronounced alukmar), cross over to the island of Texel on Saturday, return to Makkum or Witmorsum by Sunday and worship with the Mennonite congregation at one or the other of these villages. The trip occupied four days instead of three as planned, but we did not feel that the time was wasted.

There is no more enjoyable mode of travel in Holland than by the little steamers and launches that ply on the numerous canals. Before we had spent many days in the Netherlands we had learned to depend entirely on canal boats, electric cars and steam trams as a means of transport except when traversing a section through which

Here we entered the river Zaan through a lock, for the river is several feet lower than the arm of the Zuyder Zee into which it empties, or rather, into which it is emptied since the water of the river is pumped into the sea. So here again we are below sea level although our boat is on a river which empties into the sea!

The surrounding country in turn is lower than the river which is shut in with large dikes along its banks like a canal to prevent it from overflowing the fertile fields and gardens on either hand. No part of Holland surpasses this section for picturesque and a really Dutch landscape. Right in Zaandam we counted fifteen windmills at one time stretching their ponderous arms above the fruit and shade trees that almost hide the little red and green tiled roofs of the village from view.

for the owner and operator. Some are as many as four stories high, covered with ivy or other creeper which almost hides the picturesque little lace-curtained windows that peep out here and there.

A few minutes after leaving Zaandam, the whole country as far as the eye can reach in every direction is literally dotted with wind-mills. There were forty-two large ones in sight at one time, some with their great sail-like arms standing out motionless against the sky, others turning round and round with a graceful, rythmical, majestic sweep. Among them, spread out the broad hay fields, the pastures full of sleek black and white cows and the wonderful vegetable gardens; there were no fences. It seemed odd to see here and there a gate between two gateposts in the plain, but no fence whatever. The numerous tiny drainage canals, deep and level full of water, take the place of wires and hedges. Besides wind-mills the country is dotted with church steeples. From one point we counted nineteen of them in as many different villages. There are a few isolated farm-houses here as most of the Boers (Boeren, pro. Booren. Compare German Bauern) live in these small groups of houses, often only a score in number, and extending for only a few rods along each side of the highway. But no matter how small the village it has its church with its lofty steeple to direct the thoughts of the humble peasants heavenward.

Just before leaving the Zaan River we passed a large lake which was several feet below the banks of the river. At times the channel was from a quarter to a half mile wide, but after entering the Nord Holland Canal we were seldom more than a stone's throw from either bank. This canal traverses the entire length of the province of North Holland from north to south. Till within a few miles from Alkmaar we had not seen an elevation of any kind above the broad level of the plain; but finally as the canal turned more and more to the westward, the sand dunes along the North Sea came into view. The land on the west bank kept getting higher till it was higher than the bank of the canal, but for the remainder of the trip to Helder-Nieuwediep, a distance of twenty-five miles, the east bank of the canal seemed never less than six and usually as much as fifteen and twenty feet higher than the fields below. The dike on this side was often forty feet wide with a paved wagon road running along the top. The outside of the dike was carefully sodded, the inside protected from the washing of the waves by courses of piles and granite blocks or a kind of wicker work. We could scarcely believe our senses as we passed along mile after mile and saw herds of geese, cattle and sheep feeding in the fields lower than the water in the bottom of the canal! The farm houses built close to the dike showed less than half of their high thatched or tiled roofs above the bank.

We stopped at Alkmaar between boats to see the famous cheese market. Here the tens of thousands of cheeses produced in North Holland by the creameries and by the busy housewives are brought on Friday



Windmill and Canal near Witmorsum, West Friesland

we had already passed which, especially on this trip, was several times unavoidable. The fare is usually a mere trifle, sixteen cents from Amsterdam to Alkmaar, a distance of twenty-five miles. Then, too, one proceeds more leisurely and has more opportunity for observing the country and the people. Besides the steam trams have a very cunning way of picking out the most picturesque streets of the cities and villages and the most beautiful of the country roads and lands. For the trip through North Holland however one must not fail to select the canal route.

Our smart little steamer had scarcely left the dock and gotten well under way when we stopped at Zaandam where Peter the Great studied ship-building in 1697.

The mate on our boat had been to America, so with his English and our Dutch we contrived to carry on a conversation and from him we learned that these windmills are used not only for pumping the water out of the lower canals into the higher ones, but also for running all kinds of machinery. Here one was furnishing power for a saw-mill, another for a grist mill, another for a stone-crusher, another a rice huller and several were mixing mortar. Some of the mills looked very old but none looked dilapidated and all were constructed very much alike. On one the dates 1693 and 1846 recorded the years when it was first erected and then rebuilt.

Many have an immense frame, which, boarded up and roofed, serves as a residence

of each week to be placed on sale before buyers from all parts of Holland and from foreign countries. The market place is a good-sized open square and was covered with piles of cheeses, some brought many

Then the carriers proceed to the buyer's boat with their load.

A very obliging Hollander allowed us to inspect his boat. The whole interior of the craft was fitted up like a crate so that the

Foodstuffs, except meat, which is dear in Holland, are surprisingly cheap in Alkmaar. It would be possible for a family to live in this quaint, picturesque city of twenty-one thousand easy-going, simple-minded, thrifty burghers for about one-third what it costs in America. A visit to the markets shows that fish, cheese, and all kinds of vegetables bring prices that American gardeners and dealers would not consider.

The puffing little steamers on which we continued on our way to Helder-Nieuwediep carried produce as well as passengers. At one time the deck was piled high with produce, fore and aft. Besides boxes and barrels of all sizes there were large sacks each holding three or four bushels of the tiny new potatoes which are a staple article of diet with every Hollander and a score or more huge wicker crates filled with queer little conical wicker baskets of strawberries.

The last part of the trip would have been a trifle monotonous had it not been for the numerous boats of all kinds which we met or passed. Usually these boats, so heavily laden that occasionally a wavelet higher than the rest splashed over the sides, were in charge of two men, one sitting at the rudder to keep the boat from running into the bank, the other walking along the tow path, bent forward almost to the ground drawing the boat by means of a long cable sometimes several hundred feet long over his shoulder. Once or twice boats passed us that were drawn by two, three and even five men. They made little progress and seemed to be working very hard.

One boat was evidently a home as well as a freight transport. A middle-aged peasant woman was at the rudder, a man past middle life and a very small boy were scarcely able to keep the craft moving against the very strong wind, and several



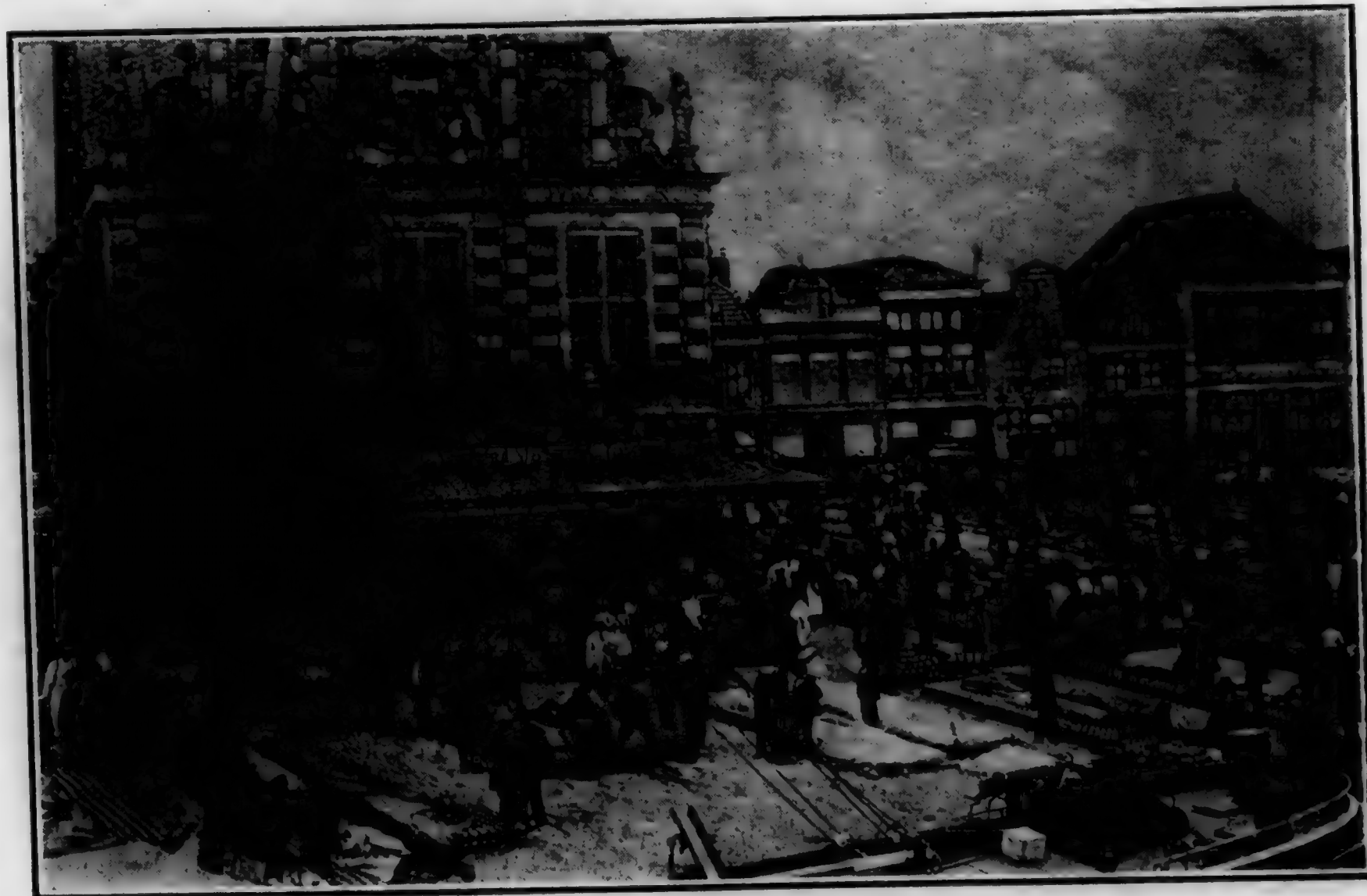
Cheese Market and Canal, Alkmaar

miles early in the morning in the numerous picturesque brightly colored wagons and carts of the peasants. Every cheese was perfectly round, some only six inches in diameter, others eight, some ten and a few twelve, but the smaller sizes seemed in the majority. Instead of being covered with cheese cloth each cheese was coated with red or yellow coloring matter and carefully oiled. It was a sight worth going miles to see. The cheeses were carefully piled in long, regular, rectangular heaps, two deep and covered with a large piece of heavy cloth or canvas.

When a buyer approaches, the owner of one of these heaps deftly tosses back the cover and displays a most tempting lot of beautiful red and yellow cheeses. Then the bargaining begins. In that land of small profits, close margins, and small monetary units (the Dutch half-cent is equal to one-fifth of an American copper cent) a difference of the smallest fraction of a cent in the price of a cheese may spoil a sale of a thousand cheeses.

The bargain concluded, the carriers are called and the work of weighing and delivering the cheeses on the bank of the canal begins. They are carried on a sled-like rack that holds fifty to sixty-five depending on the size. The long ends of the rack (see illustration) are notched on the under side. The carriers have a strap hanging across their shoulders and from this a strap or rope, with a loop at the lower end, hangs nearly to the ground. By stooping a little, they can hook the loop over the end of the rack and then they run to the scales, a ponderous, old-fashioned balance where the municipal weighmaster ascertains the correct weight and records it in a large book.

boat could be loaded in double layers and the weight of the upper layers not rest on the lower. Two layers of cheeses were carefully arranged in the bottom of the hold, then a new floor of loose boards were laid in like shelves. Two more layers are piled on these and so on until the boat was so heavily laden that all but a few inches of the top was under water. The cheeses are loaded on the boat by being rolled down a



Cheese Market Covered with Cheeses, Alkmaar

wooden chute and when they reach the end of the latter they fall four or five feet to the floor of the boat, rebounding like so many rubber balls.

small children were playing on the deck. Just before reaching Nieuwediep we passed a boat equipped with sails and drawn by a fine draft horse ridden by a small boy. The

sails were doing their work so well that the horse had to be driven at a smart trot to keep the cable taut.

We found Nieuwediep swarming with soldiers in bright colored uniforms, sailors, marines and naval cadets for several of her Majesty's gunboats were stationed here, a training vessel was anchored in the little harbor, and a naval academy is located here.

We spent but little time here however for we were impatient to go on to The Helder nearly a mile away to see the immense dike that runs along the coast of North Holland for miles and protects the whole province from the terrible "Storm Tides" of the North Sea.

Akron, Ohio.

BIRDS

IV

C. B. BLOSSER.

A Few Descriptions and Comparisons

Already a considerable number of birds have returned from the South where they have spent the greater part of the winter. Each day from now to the middle of May will almost certainly disclose the arrival of old friends in the bird world. Many of them have come unusually early this season due to the fact no doubt that the latter part of the winter was exceptionally mild. As I glance at my bird calendar I note the following partial list of returned birds together with the date of arrival:

Feb. 8th, two robins were seen on Main Street of Goshen; Feb. 17th, the writer heard a meadow lark singing; on the same date several bluebirds appeared in this vicinity; Feb. 21st, a kildeer reported; Feb. 24th, bluebirds were quite common; Feb. 26th, six meadow larks were seen sitting on a telephone wire; Mar. 12th, a number of purple grackles were reported as being seen in a woods west of the College; Mar. 14th, a field sparrow was reported, although its identity is somewhat doubtful; Mar. 15th, a wood pewee was seen, its note was also heard. On the same date song sparrows were common; Mar. 16th, a flicker was identified; Mar. 29th, a towhee was heard singing. Others have been reported and some seen whose dates of arrival have not been fully ascertained.

But the purpose of this article shall be to give some brief descriptions of some of our most common birds, as well as a few comparisons. I shall attempt here to give only the most striking characteristics, by means of which a beginning bird student can recognize and distinguish the most common species, such as color markings, haunts, songs, etc. While most people know a robin when they see him, yet one occasionally finds individuals who do not know a robin from a sparrow. Even if most of us know these most common birds when we see them, yet it is doubtful whether many of us could write an accurate description of even such a common bird as the English sparrow. If any one should doubt this, I would suggest that that person take a pencil and paper and attempt an off-hand description of the color markings, for example.

Of all the birds in the northern half of the United States, with probably the exception of the English sparrow, the American robin is probably the most common. They are best-known no doubt because

they are always to be found about farms and dwellings. With the first warm days of spring almost certainly come the robins. The male has a black head and a bright, reddish brown breast. The female has a grayish head and the breast is a much paler brown. The heads of the young have a color intermediate between the two and the breast is prominently spotted with black. The nest is usually built quite early and is made, as most of us know, of mud and grass placed on horizontal limbs of trees or other suitable places. The males usually arrive first and announce their presence by a loud scolding chatter and very often persist in singing their loud and joyous carol, "Cheerily cheer up, Cheerily cheer up."

A bird which is frequently mistaken for the robin is the towhee or chewink. This is probably true because of the black head and brown sides and general color effect. Close examination will show that the head of the male towhee is blacker than that of the robin with this color extending around the neck and breast. The belly is white and the sides a reddish brown. The wings are edged with white below and have a few blotches of the same color above. The tail has a dark center with white edges and end. The female has much the same color, but as is usually the case among birds, is much more modestly dressed. Although the towhee is somewhat similar to the robin in general color effect, its habits are entirely different. It is a ground bird and is found in swamps and open woods where it can usually be found scratching among the leaves. Its nest is usually on the ground, sometimes in low bushes.

Scarcely less common than the robin is our much-loved bluebird, which frequents our orchards, roadsides and dooryards. The male is a bright blue above with breast and sides a chestnut brown. The female in this case also is much lighter in color. They are interesting on account of their unsuspicious habits and the ease with which they can be induced to build their homes near our own. A neat little box closed with the exception of a hole about one and a half inches in diameter or even an old boot or shoe tacked to the fence being sufficient. Last year I observed a pair building a nest in a mail box and they did not seem at all disturbed by the repeated visits of the postman. Every orchard with hollow trees is almost sure to afford a home for a pair of these birds. Old fence-posts that are hollow are frequently used. The song is almost too fa-

miliar to describe even if it were possible.

A much smaller bird which is sometimes confused with the one just described is our jolly, rollicking Indigo bunting. This mistake occurs no doubt because both are blue birds. The bunting stays with us usually from the middle of May to September. The male is indigo blue with blackish wings and tail. The female is brownish with faint indications of blue on wings and tail. It can usually be found along roadsides where there are plenty of low, scrubby bushes and trees or in the woods and along the edges of swamps. Its song is made up of a mixture of canary-like notes.

By the farmer perhaps no other bird in all "birddom" is more frequently seen than the meadow lark. They are friends of the hillside and meadow and will usually be seen scurrying out of the grass as one walks over the fields. They may be seen very early in the season, perched upon some post or tree, singing their characteristic song and repeating their call notes. They furnish an interesting example of color similarity between male and female. When one has described the one he has described the other also. The head is a darkish brown above with a white streak on the side running above and through the eye. The throat is a bright sulphur yellow. The breast has a broad black cross bar. Somewhat triangular in shape with the apex extending downward. The belly is yellow. The sides are white shading into brown above streaked with rows of black spots.

Somewhat similar in general effect is the common flicker or yellowhammer, although it is in no way related to the meadow lark, except that it is also a bird. The flicker belongs to the order pici, or woodpeckers, and has all the interesting modifications of this group. The bill is long and chisel-like and is used for digging into trees and rotten logs after slugs and larvae of insects. The tongue is barbed and spear-like and is used for impaling the worms which are uncovered by the bill. The tail feathers are stiff and pointed and are used to support the bird as it hangs to the trunk or limb of a tree. The male and female are similarly colored with the exception that the male has a black moustache mark which the female does not have. The general color effect is yellow or rather a reddish yellow with rows of black spots. The breast has a black cross bar and on top of the head is a bright scarlet patch of feathers. The characteristics by which this bird can always be distinguished is the white rump, which can always be seen as the bird flies away from the observer. It has a variety of notes, the most familiar of which is an emphatic "Quit-u. Quit-u."

Of this species there are three varieties, distinguished chiefly by the difference in color of the feather shafts of the wings. In the Central States the shaft is yellow, in the Western States pink, and in the Southern States a bright red.

Another bird to which we must not fail to call attention is our happy song sparrow. Whether the weather be foul or fair it is sure to greet us with its notes of cheer. It

is hardy and the most numerous of all the species of sparrows. It often winters in the Northern States, most of them however going farther south during the winter and returning early in the spring. They are to be found practically everywhere in bushes, trees, hedges, about houses and even in towns and cities. It is brownish in color above with a whitish streak over the eye and alternating streaks of brown and yellow on the sides of the head. The throat is

whitish and the breast has three blackish brown spots in its center with streaks of brown spots on each side. Its song is very pleasing and clear, resembling somewhat the song of a canary. For the value of its song we could least afford, of all birds, to get along without this one, for it sings incessantly, summer and winter, spring and autumn, morning and evening. In sunshine or clouds it is always happy.

Goshen, Ind.

ARNOLD OF RUGBY

H. G. GOOD.

In August of 1828, Arnold succeeded Dr. Wooll as head master of Rugby. He was a young man with several years of experience in teaching, hopeful in temperament, combative, vigorous in action and extremely sanguine as to the power of education in transforming individuals and nations. Given these qualities and with them a healthy dissatisfaction with the state of English society in general, and of the English "public schools" in particular, and a reformer is inevitable. And Arnold became a reformer. Yet must we remember that his nature, as that of any other man, was of two strands interwoven. We must recall his love of history and his veneration for antiquity and traditions. No one is either altogether radical or wholly conservative. And so, although it was said of him that, "He wakes up every morning with the impression that everything is an open question," and although his ideals were high and perhaps unattainable, as all ideals should be, yet he never lost his sense of relation. He was never a dreamer and always felt his own limitations and those of his situation. Accordingly, we find him writing at the beginning of his Rugby career, "Another system (than that of the English "public schools") may be better in itself, but I am placed in this system, and am bound to try what I can make of it." Couple with this the deep seriousness of his nature, his high sense of duty and of human responsibility and it is easy to see that reformation and not revolution was his object.

The work a man does is always a direct outcome of his circumstances and of his character and it is folly to say, as the popular philosophy of the day is fond of saying, that the only questions about a man that it worth the asking is, What can he do? A man's conduct is the resultant of his conduct yesterday and last year and of the conduct of his father and his grandfather an so back to the primogenial ancestors of his race. What can a given man do? He can do only that which his nature and his circumstances permit. He can give such expression to his character as is possible to him with the tools at his command.

Arnold had a deeply religious nature, and from this period of his life to the end, was a devout Christian. In his early life and in his Oxford career he had been seized by many doubts and fears centering in the religious problem. One might in the words

of his eldest and most gifted son describe his state as that of one

"Wandering between two roads, one dead,
The other powerless to be born."

The chief difficulties hinged on some of the Articles of the Angelican Church to which he belonged. But slowly and painfully, like Tennyson's lamented friend,

"He fought his doubts and gathered strength

He would not make his judgment blind;
He faced the specters of the mind
And laid them: thus he came at length
To find a stronger faith his own."

And holding this faith he found a wide field for the exercise of his abilities for instruction and persuasion. For the time of Arnold was not an age of strong religious faith. Rather was it an age of religious controversy, which is usually a very irreligious affair, an age of materialism and design and spiritual frost.

Such a state of feeling naturally penetrated into the public schools so that it has been said that before Arnold's day the sight of a religious school-boy or collegian was a rarity. Schools respond in a measure to the tone of the society about them, but they also develop their own and peculiar problems; and it is the consensus of the opinion of that day that Rugby was in a bad way, morally. One of Arnold's friends and correspondents—himself a public school man—said in a letter: "Public schools are the very seats and nurseries of vice." Arnold comments on the letter in one of his school sermons. "I am afraid that the fact is indeed indisputable. Public schools are the very seats and nurseries of vice." As evidence of the school's moral standard before Arnold came, one may instance that there was systematic persecution of the few good by all the bad; that drunkenness and gaming were common; that the young "bloods" kept their private wine cellars; that all reverence for authority was absent.

Just here in this situation Arnold performed his great service; for whatever his services as a teacher and scholar and moulder of the larger public opinion may have been—and they were great—it was his moral force and moral leadership that made him worthy of the great fame he achieved. No one knew better than he that changes in the characteristics of individuals and

communities come slowly, but no one had greater faith that, with serious effort, changes would come. And this effort he put forth unswervingly. He did not, at first, directly oppose the settled course of life at Rugby. His first step was to win the confidence of the oldest boys, "the sixth form." He told them that they were responsible for the tone of the school; that the little fellows regarded them as models; that now more than ever after, in all their lives, they had a chance to impress their ideals of conduct on others; that it was tremendously important to England, to the school, to every individual boy that those ideals and that conduct should be the noblest and best. He staked everything on their loyalty and he won. "If I am here as a jailer," he said on one occasion, "I will resign my office at once;" or he tells them "When I have confidence in the sixth there is no post in England that I would exchange for this; but if they do not support me I must go." This plan of making the upper forms of the school partly responsible for the conduct of the whole body was not original with Arnold. It was borrowed from Winchester but was greatly improved and given new meaning at Rugby.

Arnold believed that the surest way of making a boy manly and clean is to treat him like a gentleman, to respect and to trust him. And it came to be the school opinion at Rugby that it would be "a shame to tell Arnold a lie for he always believes one." "If you say so," he once said to a boy who was trying to adduce further proof of an assertion, "that is quite enough for me; of course, I take your word."

Although he took this high ground because he was a high-souled man and not because he was a consummate diplomat, yet he had something of the English faculty for affairs which consists in always having just one more weapon in reserve. If a boy refused to yield to persuasion or was incapable of understanding the milder leadings Arnold had no scruples against corporal punishment. To be sure flogging was less frequent than in the days of his predecessors but it was not abolished.

He made it one of the conditions of his acceptance of the head-mastership that he should have absolute power to remove from the school any boy who, for any reason, seemed undesirable. He exercised this power both for the benefit of individual boys who were receiving harm, and for the good of the school when vicious boys were harming others. Mere removal, which usually took place at the end of a term, of boys who were not profiting from their residence at Rugby, attracted hardly any notice beyond the persons immediately interested; while expulsion was a punishment intended and regarded as a public disgrace. How alarmed Tom Brown and East became when after some escapade they are plainly told that unless they become more "steady" they will be sent home! The idea of such a calamity had never occurred to them.

(Continued on page 152)

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

"NOT YOUR OWN"—I Cor. 6:19, 20

Topic for May 7

MOTTO

"All to Him I owe."

OUTLINE OF TOPIC

I. What Am I?—

1. A created being.—Gen. 1:26, 27.
2. A living soul.—Gen. 2:7.
3. Spirit, soul, body.—I Thes. 5:23.
4. Designed a little lower than the Angels in office.—Psa. 8:5.
5. A lost soul, redeemed by Christ Jesus.—Tit. 2:14; 3:4-17.

II. What Powers Are Given to Man?—

1. Dominion in the earth over the works of God.—Psa. 8:6-8.
2. Power to choose.—Gen. 2:16, 17; Deut. 30:15-20.
3. A way of Salvation.—Rev. 22:17.

III. Why Not Your Own?—

1. All we have is God's Gift.—Psa. 100:3.
2. We are dependent on Him.—Acts. 17:28; Dan. 5:23.
3. We forfeited our inheritance.—Rom. 5:12.
4. We re-inherit only by the purchase of the blood.—Rom. 5:18; I Pet. 1:18, 19.

IV. The Conclusion.—

1. Man's duty.—Eccl. 12:13, 14.
2. Gratitude's Plea.—Rom. 12:1, 2.
3. The Lord's requirement.—Mic. 6:8.
4. My Choice.—Josh. 24:15.

PERSONAL THOUGHT

There is but one Sovereign power who can say, "I am God and there is none else." As one of His creatures I should gladly yield to Him my all. In no other way can I enjoy my existence. All presumptuous plans or thoughts of my own must end in destruction. Lord, I am thine. In Thy boundless love Thou hast given me all, and I long to serve and bless Thy name!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Glorify."
2. Relate the Story of the Creation.
3. Why did Jesus come?

For Young People.—

1. Helpless Without God.
2. The Preciousness of Belonging to God.
3. All My Being for Him.

For Older People.—

1. Making the Most of My Life.
2. Dependence on God, the only Source of Freedom or Power.
3. The Blessed Will of God.
4. The Price of our Redemption.

NOT YOUR OWN

Mamie E. Hartzler.

Generally speaking, there is perhaps nothing which man possesses and to which he clings more tenaciously, than to life. He is willing to sacrifice almost anything if by that sacrifice his own life or that of his loved ones may be prolonged. Yet dear as life may be to an individual, it is not, strictly speaking, his own.

God has created man and given him life in order that he might honor Him. Not only does man belong to God by right of creation but he is His also, by right of redemption, having been redeemed with the precious blood of Christ.

By accepting God as his Father and Christ as his Redeemer and personal Saviour, there exists a new relationship in which man recognizes that he is no longer his own as he may have thought before. He recognizes God as king and lord of his life; that the Holy Spirit is his teacher and guide; and that he is now a son of God, a joint heir with Christ and that his life is to be spent in His service. He sees new visions and his motives are no longer simply for the aggrandizement of selfish interests, but for the extension of his Master's work.

He feels that his life reaches to his friends, that they need his smiles of love and good cheer; his words of kindness and encouragement in their hours of trial and discouragement; his helping hand in times of need; indeed his life seems to be lived for those about him.

He thinks not only of his personal friends, but along with them he thinks of men who need the same loving Christ-life in their hearts which he has found. His life has that spiritual magnetism within it which draws men unto his Father and his God.

Whatever may be his talents, whether the five or only the one, he does his Master's bidding and knows not how far the influence of his life may go. He strives to keep in perfect relationship with his God leaving the results of his life and work in His hands. His life is a reflection of the Christ-life, thinking of the welfare of others rather than his own. Christ liveth in him; and the life he now lives in the

flesh he lives by the faith of the Son of God, who loved him, and gave Himself for him. He is not his own but the Father's for the good of mankind in the extension of His kingdom.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Elkhart, Ind.

NOT YOUR OWN

E. V. Steiner.

As many as have been baptized with the Holy Ghost know that they received the blessing only after they were willing to love Jesus Christ more than father or mother, to take up their cross and follow Him, to hate their own life, to lose hope of achieving fame of men and wealth of earthly goods. They were sealed with that Holy Spirit of promise and received the earnest of their inheritance only after they were willing to surrender everything. As many as have met all the conditions have been born of the Spirit and called the Sons of God.

They call no man their father on this earth, but one is their father, even God. They were bought with the precious blood of Jesus into the family of God and have the law of God in their minds and written in their hearts. They are the temple of the Holy Ghost.

The Bible becomes a living book to them. It is then that they may claim its promises. It is then that they may cast all their care on the Father for He careth for them. It is then that the cares of the world and the deceitfulness of riches do not choke the seed.—The stony heart and the wayside never made full or lasting surrenders. Again it is then that the Lord dealeth with them as with sons and not as with bastards for they receive chastening, not necessarily punishment for sins, for they may effectively claim the blood of Jesus as their ransom if they confess them. They do not dwell on merely the belief of the existence of God and Jesus Christ, but on Him as a rewarder.

However it is then that they may seek for things that they ought not have for they may ask and not receive because they ask amiss that they may consume it on their lusts. For the Spirit lusteth against the flesh and the flesh against the Spirit. That is where they may find trouble. The carnal mind wants to live again. It wants to belong to itself. Its own law wars against the law that God put in it.

But if they walk in the Spirit there is victory. Let them ever claim Jesus Christ as the "Lord our Righteousness." Let them keep up the battle to the end and then they may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of Righteousness."

Marshallville, O.

SEED THOUGHTS

Pride is the master sin of the devil.—E. Chapin.

In these two things the greatness of man consists, to have God so dwelling in us as to impart His character to us, and to have Him so dwelling in us that we recognize His presence, and know that we are His, and He ours—the one is salvation: the other the assurance of it.—F. W. Robertson.

The older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God and enjoy Him forever."—Carlyle.

CHRIST—THE SAVIOR.—Tit. 2:13, 14

Topic for May 14

MOTTO

"Christ Jesus came into the world to save sinners."

OUTLINE OF TOPIC

I. His Appointment.—

1. Prophecy.—Isa. 61:1, 2.
2. Fulfillment declared.—Luke 4:18-22.
3. Confirmed.—Jno. 8:18; 5:33-39; Rom. 1:4; Acts. 5:31.

II What He Did to Accomplish Our Salvation.—

1. Humbled Himself.—Phil. 2:5-8.
2. Lived a spotless life.—I Pet. 2:22; 3:18.
3. Taught a perfect standard.—Jno. 1:18; 7:16, 17; 12:49.
4. Gave His life a ransom.—Rom. 5:6.
5. Sent forth messengers and established the church.—Mark 16:15-20; Eph. 4:11-16.
6. Sent the Holy Spirit.—Acts 5:32.
7. Gave assurance of continuing with the church to the end of the age.—Matt. 28:20.

III. What Salvation in Christ Accomplishes.—

1. Forgiveness.—Acts 26:18.
2. Deliverance from the wrath to come.—I Thes. 1:10.
3. Regeneration.—Tit. 3:5.
4. Deliverance from the dominions of sin.—Rom. 6:14; Jas. 4:5-8.

5. Power to perform good works.—Eph. 2:10.
6. Inheritance with the glorified.—Rom. 8:17; Rev. 21:7.

IV. How We Obtain This Salvation.—

1. By grace through faith.—Eph. 2:8; Rom. 1:16.
2. Repenting.—II Cor. 7:10.
3. Confessing.—Rom. 10:9; I Jno. 1:9.
4. Surrendering.—Luke 14:33.
5. Obeying.—Matt. 7:21.
6. Steadfast confidence.—Heb. 3:14.

STUDY OF THE TEXT.—Tit. 2:13, 14. "Blessed hope."—The expectation of a time of blessing.

"Glorious Appearing."—The manifestation of the glorified—Father and the Son our Savior in the interest of our salvation.

"Peculiar people."—An expression quoted from the Old Testament (cf. Deut. 7:6; 14:2; Ex. 19:5). The expression bears the idea of a special purified, selected people peculiarly suited to the purposes of God; being separated from the sinful practices and customs of the world.

PERSONAL THOUGHT

I have a Savior. How dark this world would be if this were not the fact! How unspeakably full of hope and promise life is with this fact. I need to know His saving power, and how I may be brought into His possession for time and eternity.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text—word, "Savior."
2. John 3:16,—given in language to bring the story of the Savior to children.

For Young People.—

1. Saved by His merits.
2. Evidences of His Saving Work.
3. Fruits in a Saved Life.

For Older People.—

1. Who Can Be Saved?
2. "What Must I Do to be Saved?"
3. No Other Savior.

CHRIST—THE SAVIOR

P. J. Blosser.

As we think of Christ as a Savior, there awakens a feeling of appreciation of His intrinsic value to the world, estranged from God, lost and helpless. The giving of Christ as a Savior without and solicitation from man, without any appeal for mercy, reveals to us the compassionate and benevolent disposition of God, for which every saint turns in grateful devotion to the Father and rejoices in the plan of salvation.

Christ saves from the curse of sin.—Through the transgression of Adam the curse of sin passed upon all men. The whole human race comes under the guilt and stain of sin, doomed to die, unfit for association and communion with God. "The soul that sinneth it shall die." Sin and punishment are inseparable. Sin must be punished. "But God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). God gave His Son that in Him sin might be punished. He bore the curse for us. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Thus we see Christ as the voluntary victim, the propitiation for sin by which man is saved from sin and God is glorified.

Christ saves from the power and in-

fluence of sin.—Christ atoned for sin on the cross, became our Redeemer and Savior from the curse of sin. Because of sin the human heart is depraved. Man's beam of moral rectitude is tilted downward, and he will naturally succumb to the power and influence of sin surrounding him. But having accepted the atonement of Christ He becomes our daily Savior through the gospel of grace and the Holy Spirit. He delivers us from the power of sin about us. Before Christ ascended He said, "All power is given me in heaven and in earth." Paul declares that, "He is able to save to the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for us." Jude said, "That he is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." Through faith in Christ and the power of the Spirit He is our daily Savior, enabling us to walk in the way of righteousness which is acceptable of God.

Christ saves from error through ignorance.—God through one of the prophets says, "My people are destroyed for a lack of knowledge" (Hos. 4:6). Christ in rebuking the lawyers of Israel says, "Ye have taken away the key of knowledge" (Luke 11:52). Christ is become the light of the world. It was an essential part of His mission to teach the world concerning the kingdom of God. Many were erroneously worshiping and serving when Christ came. By his life and teaching He made plain the way of God, so that He could say to His apostles, "And whither I go ye know, and the way ye know" (Jno. 14:4). Christ says, "I am the way, the truth, and the life." In the very person of His being was embodied the way of life in the kingdom of God. So simple and plain that wayfaring man might not err therein. Today we have His teaching on record and the autograph of His life. Through a full acceptance of the Gospel record we can behold the same glorious life, the same teaching standing out as the light of life. He commissioned His servants to go and teach all nations. The Master made abundant provision for the teaching of the Word of God. The primary efforts of Christ's earthly ministry was to save men from the error of ignorance.

May every heart be stirred with gratitude to God for His wonderful gift to the world, and may our appreciation of this voluntary act of Christ to become our Savior be expressed in loyal devotion to Him by a sacrificing and loving service.

South English, Ia.

SEED THOUGHTS

He in whose heart the law was, and who alone of all mankind was content to do it, His sacrifice alone can be the sacrifice all-sufficient in the Father's sight as the proper sacrifice of humanity; He who through the eternal Spirit offered Himself without spot to God, He alone can give the Spirit which enables us to present our bodies a living sacrifice, holy and acceptable to God. He is the only High-Priest of the universe.—F. W. Robertson.

Christ is the great burden bearer.—The

Lamb of God who beareth the sin of the world; but in order to enjoy the benefit of His interposition, I must distinctly and for myself take advantage of it. Conscious of my lost estate, I must seek a personal share in the common salvation.—James Hamilton.

"The blood of Jesus Christ His Son cleanseth us from all sin."—New Testament.

You may be a dreadful failure. Christ is a Divine success. "Who shall lay anything to the charge of God's elect? It is God that justifieth."—Edward Thomson.

CHARACTER STUDY—DORCAS.—Acts 8:36-42.

Topic for May 21

MOTTO

"In all things shewing thyself a pattern of good works."

OUTLINE OF TOPIC

I. Facts About Dorcas.—Acts 9:36-42.

1. A disciple.
2. A woman.
3. Full of good works and almsdeeds.—
 - a. Helped the widows.
 - b. Made garments.
4. Sick and died.
5. Was mourned by many.
6. Was raised to life through prayer.
7. Occasioned faith in many.

II. Lessons.—

1. Sex is not a condition of discipleship.—Gal. 3:28.
2. Good works is a characteristic of disciples.—Tit. 3:8.
3. Material help is acceptable service.—Heb. 13:16; I Jno. 3:17.
4. Good people are subject to sickness and death.—Phil. 2:26-30; Gal. 4:13, 14.
5. Good works bring us to notice in a way to cause others to turn to the Lord.—Matt. 5:16.
6. Prayer in the hour of loss is productive of gain.—Psa. 46:1; 34:6, 15, 19, 22.
8. Weeping is a common lot for mankind, but the Lord can heal our sorrows.—II Cor. 1:3-7.
9. The prayer of faith is effectual.—Jas. 5:15-18.

STUDY OF THE TEXT.—Acts 9:36-42.

"**Tabitha.**"—A word in the Aramaic form from a Hebrew word meaning a "female Gazelle."

"**Dorcas.**"—The Greek word meaning the same as "Tabitha."

"**Good works.**"—A general term describing all Christian conduct.

"**Almsdeeds.**"—Special help and gifts to the poor and needy.

PERSONAL THOUGHT

We should seek to be of such service to those with whom we come in contact, that whether we live or die our influence will count for the salvation of souls and the upbuilding of the kingdom.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Good works."

For Young People.—

1. Helping the Lonely and Needy.
2. Seeking God in Our Affliction.
3. The Power of Good Works.

For Older People.—

1. Leaving a Record.—Being Missed.
2. The Greatness of Common Tasks.

DORCAS

Mary Ramer.

We have no record of a church having been established at Joppa previous to Peter's visit when he raised Dorcas to life, so we infer that Dorcas had gone there with other disciples to do what she could to relieve suffering humanity. We are told that she "was full of good works and almsdeeds which she did." She had truly learned of the Master and like Him, "went about doing good."

The brief record we have of Dorcas portrays a well rounded character fully surrendered to God. She is the first disciple we have mentioned who seems to have administered more to the physical than to the spiritual needs. As an evidence of this we are told that the widows showed the coats and garments Dorcas had made for them. Her mission seems to have been to relieve the widows in their distress.

The most impressive characteristic of Dorcas is that of faithfulness to duty. She was prompted by love for her Master and her fellowmen to perform her duty. Wendell Phillips has said, "Duty makes us do things well; but love makes us do them beautifully." The benevolence shown by Dorcas could not have been prompted by any other motive than love. The great concern shown after her death shows us that she had won the hearts of those with whom she worked. The life that lifts is the one that responds to love.

Many other lessons may be learned from a study of this beautiful character. Among them are tenderness, sympathy and unselfishness. A study of the character of Dorcas should inspire us to be active and earnest in the Master's cause, giving our time and service to those about us who need our help. By doing this we will be following in the footsteps of our Master.

Versailles, Mo.

THE COMMON TASK

A young friend, richly gifted but who is tied by inexorable necessity to an office stool, has complained to me that his life afforded no outlet for the adequate exercise of his powers.

His groan is a very common one. So many grumble about the monotony of life's dead level, which the great majority of us have to traverse. The upland paths which give ecstasy to tread in the bracing air and the expanding glory of the world are for the few. For most of us it is the trivial round the common task. Each morning the bell calls to the same routine of commonplace toil. Each hour brings the same program of trifles. There seems no chance for doing anything heroic, which will be worth having lived for, or will shed a light back on all past and forward on all coming days.

But there are two or three considerations, which, if wrought into the heart, will tend to remove much of this terrible depression.

All life is part of the Divine plan

He has chosen the circumstances of our life, because they are the shortest path, if only we use them as we should, to reach the goal on which He has set His heart. He might have chosen some other country—China, India, Italy, or Mexico. He might have chosen some other lot—a royal court, a senate, a pulpit, or an author's desk. He might have chosen some other age—that of the Flood, the Exodus, or of the early martyrs. But since He chose this land, this age and your lot (what ever it may be), we must believe that these presented the likeliest and swiftest way for realizing His purpose.

Who can wonder at the complaints of the aimlessness, the vanity, the weariness of life? People either have no plan or they have got a wrong one. "What's the fashion?" "What do others do?" "What's the correct thing?" How much better and wiser to believe that God has a perfect plan for each of us, and that He is unfolding it a bit at a time, by the events which He puts into our life each day!

It is a greater thing to do little things well, than those that seem more important.

To be high minded when your companions are mean and degraded; to be chaste when ease and wealth beckon you to enter the gate of vice; to be devout or zealous, when no one expects it; to do small things from great motives—this is the loftiest attainment of the soul.

Little things greatly done prepare for the right doing of great things.

You cannot be brave in a crisis if you are habitually a coward. You cannot be generous with a fortune if you are a miser with a limited income. You cannot be unselfish in some such accident which imperils life if you are always pressing for the one vacant seat in train or omnibus, and elbowing your way to the front on every possible occasion. David must practice with sling and stone through long hours in the wilderness, or he will never bring down Goliath. Joseph must be pure in thought and strong in private self discipline, or he will never resist the solicitations of the temptress. The Sunday school teacher must be regular, painstaking, faithful in the conduct of his class of little ragged boys, or he will never be promoted to serve his Master as a minister at home, or as a Missionary abroad (and be God called—Ed.)

Our behavior in little things is the truest test of what we are.

If I were eager to secure a good employee for a responsible position I should not attach much importance to the way in which the candidate acted on a set occasion, when he knew that he was being observed. Of course he would be in his best behavior. But give me a private window so that I can watch him in his least considered actions—how he behaves at home, how he treats his mother and sisters, how he fulfills the common duties of life. What he is then he is really.

From the nearest fixed star the inequalities of our earth, whether Alp or mole hill are alike insignificant. We need to look at our positions from the standpoint of

eternity, and probably we shall be startled at the small difference in the lots of men. The one thing for us all is to abide in our calling with God, to count ourselves His fellow-workers, to do what we can in His grace and for His glory, never excusing ourselves, never condoning failure or misdoing, never content unless, by the help of the Blessed Spirit, we have wrought out His promptings and suggestions to the best of our power, whether in the gold of the extraordinary, or the bronze of the cheaper or more ordinary achievement.—From "Sight on Life's Duties."

SEED THOUGHTS

Christian beneficence takes a large sweep; that circumference cannot be small of which God is the center.—Hannah Moore.

The disposition to give a cup of cold water, is a far nobler property than the finest intellect.—Howells.

"If thou neglected thy love to thy neighbor in vain thou professest thy love to God; for by thy love to God, the love to thy neighbor is begotten, and by the love to thy neighbor thy love to God is nourished."

THE MODERN MISSIONARY'S EXPERIENCE IN THE LIGHT OF CHRIST'S EXPERIENCE.—

Matt. 10:16-28.

Topic for May 28

MOTTO

"My meat is to do the will of him that sent me."

OUTLINE OF TOPIC

I. The Characters With Whom Christ Labored.—

1. The Poor.—Matt. 11:5.
2. The Rich.—Mark 10:17-22.
3. The Learned.—Jno. 3:1, 2.
4. The common people.—Mark 12:37.
5. The afflicted.—Acts 10:38; Luke 6:19.
6. The sorrowful.—Jno. 11:33-35.
7. The shepherdless.—Matt. 9:36-38.

II. Treatment Experienced.—

1. Hospitality.—Luke 10:38; 7:36; 5:29.
2. Outcast.—Jno. 9:52-56; Luke 4:28-30.
3. Praise of popularity.—Luke 4:15; Matt. 4:24; Jno. 6:14, 15.
4. Rejection.—Jno. 6:66-69; 7:1; Heb. 12:3; Luke 16:14.

III. Success Attained.—

1. Opened the eyes of men's understanding.—Jno. 9:39-41.
2. Had success in leading many to believe.—Jno. 10:47.
3. Taught Principles that shall stand in the Judgment Day.—Matt. 7:24-27; Jno. 12:46-50.
4. Lived a life that was a perfect pattern.—I Pet. 2:21-24.
5. Became the author of Salvation.—Heb. 5:8, 9.

IV. What May the Modern Missionary Experience.—

1. Like Christ.—Jno. 15:18-21; 17:18; 14:12.
2. Ambassador's in His stead.—II Cor. 5:19-21.
3. Viewed different in the sight of the world than in the sight of God.—I Pet. 4:14; Luke 16:15.
4. A Blessed End.—Dan. 12:3.

STUDY OF THE TEXT.—Matt. 10:16-26

V. 16, "As sheep."—Animals that are harmless and in many ways helpless, typify the Missionary.

"Wolves."—Beasts that are given to preying upon others, typify the spirit of the world in which the Christian works.

"Wise as serpents."—The serpent is cunning in getting out of danger, so the Missionary is to be full of discretion avoiding thereby any unnecessary exposure to dangers common among unchristian lands.

"Harmless as doves."—All the movements of the dove express gentleness and peace, so while the missionary is wise he uses it only for the good and blessing to others, not even returning vengeance upon an enemy who would harm him.

V. 20. "It is not ye that speak."—With all our talent and natural endowment we should remember that the authority proceeds from God. All self-produced thoughts are vain unless they are the product of a mind controlled by the Spirit of God.

"The Spirit of your Father which speaketh in you."—Those who are the Lord's messengers may not be perfect in knowledge of all things yet when they are given up to work for Him the Spirit gives discernment to use aright what little they may have.

PERSONAL THOUGHT

There is no occasion for me to despair because of the apparent hardness of the work or the seeming lack of progress. If I am doing the work my Father has sent me to do, He knows why He gives me such a task. "My meat" is to do His will.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Work."
2. Relate Some of the Acts of Kindness Jesus Did.

For Young People.—

1. Describe the Condition of the Field in which Jesus Worked.
2. Enduring Hardness as a Good Soldier.
3. Relate Some Experiences of Modern Missionaries.

For Older People.—

1. The Christian's Relation to the Field Today.
2. Some Modern Missionary Experiences.
3. Condition of the Field Today.
4. In What Respect Do the Experiences of Today Differ?

THE MODERN MISSIONARIES' EXPERIENCE IN THE LIGHT OF CHRIST'S EXPERIENCE

Clara M. Brubaker.

The modern missionary usually has a place to call home while Christ "had not where to lay His head." The missionary now has some means of conveyance while Christ trudged on foot over lonely, stony ways. The missionary in most cases has the good will of the rulers in authority in the country where he is called to labor while Christ was hindered by the rulers in most of His efforts.

On the other hand the modern missionary has some disadvantages which Christ had not. He had not so many "isms" with which to deal. There were fewer perplexing questions and creeds to cause

doubt in the minds of those He taught. He was not so often censured by the church for the way He used the Lord's money for he had no "funds" with which to work.

Whether you call the contrast wide or the comparison close between the experiences of Christ and the modern missionary, it is enough for the missionary to know that he is called of God to a work for which our blessed Master spent weary hours of toil and agonizing in prayer and finally gave His life-blood on the Cross.

May we all pray for our missionaries that God may give them the needed grace to do His will and that they may be sustained in times of trial. May all who have taken this work be co-workers with Christ that the unsaved millions may receive the light of the Gospel and know Him, who died for all.

Birch Tree, Mo.

SEED THOUGHTS

It was said of John Knox at his death, "There lies he who never feared the face of man." That was his power. He feared only God. Alas, that so many followers of Christ stop to ask what some one will say if this or that be done. In Christ's time some "loved the praise of men more than the praise of God." Not such an one was John Knox. With Paul he asked, "Lord, what wilt thou have me to do?" And that determined duty for him. What is your attitude toward men as compared with your attitude toward God?—Johnson.

This is a battle to the finish, and "there is no discharge in this war." Let the record of difficulty and discouragement be what it may, our "nevertheless," must never be wanting. "Love never faileth." How much that meant to Paul! And how he lived it through scourges and stonings and shipwrecks, and hardships of every sort. This was his cry: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." But to finish with joy we must persevere unto the end (Acts 20:24).—Johnston.

EDUCATIONAL

(Continued from page 148)

But whatever methods Arnold employed his success was clearly due to his own seriousness and evident sincerity, to the fact that his boys regarded him as the embodiment of that which he was teaching them. In the history of education, there appears no character more thoroughly conscious of the need of a moral ground for school work and scholarship; and none to whom it was given to realize in larger measure that for which he struggled and fought. When he left, Rugby was a better place to live in than it had been when he came.

Camden, N. J.

The Abyssinians, whose history goes back 3,500 years, have dark olive complexions and long, straight hair, though curly-headed blacks occupy all the tracts in their vicinity.

Our Boys and Girls

A FAULTY CAR-WHEEL

"For two days and three nights I have been trying to get here for the holidays," said George Stanton, as he tucked himself into his friend's carriage and started with him from the station.

"I counted on some delays at this season of the year, but nothing like this. We waited for connections, we watched semaphores that held their arms across our path, we had a hot box, we got behind a freight-train and were delayed till our water got low, and we had to draw our fires. We pulled out a draw-head, and waited for repairs. We had trouble with the air-brakes, we had a series of delays that defied all the theories of chances."

"It's a miracle you got here at all!" said his friend.

"Yes, that is what I said to myself, after thinking over what might have happened," Stanton admitted.

"Well, we have a slice of the turkey and the wishbone for you."

"I need it," said Stanton. "For with all the rest, our stops have largely been away from meal-stations and dining-cars, and though I am not dead, I am starved! But after dinner I want to tell you the chief cause of my delay, and the lesson it suggested."

They talked of other things on the drive to the house. And as they sat at table matters of mutual interest were discussed. It was not till later in the day that Stanton's host reminded him of his promise.

"You have made me so comfortable that I had forgotten for the moment the difficulty I had in getting here," said Stanton.

"The thing that held us longest," he went on, "and ran into weary and vexatious hours, was a row of twenty broken rails."

"Twenty?" exclaimed his host. "I never heard of such a thing!"

"Nor I. But I counted them. We waited and waited, while the workmen replaced the rails. They would replace one rail, and we would pull up a quarter of a mile behind their hand-car and watch them replace another, and so on, till it got dark, and they worked by the light of lanterns, and we got hungry and more than a little impatient."

"But what could possibly have broken so many?"

"That's where my parable comes in. There had been a freight-train ahead of us with a broken car-wheel. It was a heavily loaded car, and whenever that break in the wheel came over on the rail it came with a thump. If it hit on a tie, the chances were that it was all right; but if it hit

between the ties, it was likely to break the rail.

"And, as a matter of fact, it did break twenty rails. Yet it pulled its own load through and delivered its freight unharmed to the next station, which happened to be as far as it was going. There they discovered the damage, and sent the section-gang to flag us and replace the rails.

"I had plenty of time to think out my parable. Listen to it:

"The car that did the damage did not go into the ditch, as it deserved to do, and logically ought to have done; but it left the occasion for twenty wrecked trains and many lost lives behind it.

"There are lives like that, old fellow, lives that run merrily on and land at the terminal apparently all right. But the lesson of the thing to me was that every man is bound in fairness, not only to deliver his own cargo, but to leave the track in good condition for others behind him.

"They say men are less moved than they once were by fear of going into that ditch. It seems to me that although that may be a danger not to be despised, there is more to be said than we sometimes say about the rails that are irrevocably ruined by the broken wheels of men who may themselves go through to the goal in safety."—Exchange.

SKIPPING

"Well, I guess I'll just skip that section; it's not important anyway and will not be on the exam." And the student skipped it. Next day that very section was covered on the examination and the student floundered helplessly over it much to the detriment of his final standing.

In the vast mass of detail both in school and in active life, there are doubtless many things that must be skipped, but there is all too prevalent a habit of skipping some of the most essential things that are a little disagreeable.

The young girl who has been so faithful at Sunday School for a long time decides that she will skip "just this one Sunday"—and the habit of years is broken never to be acquired again.

The business youth in his zeal for his work decides that he will skip prayer-meeting service this one Wednesday night—and the godly custom on which he has been raised and which has been handed down from devoted Christian parents is laid aside and one of the strongest influences for good is shaken off.

It is sometimes all right to "skip," but be sure you skip the non-essentials and cling to the helpful things of life.—Onward.

GREAT STRENGTH IN SMALL PACKAGES

The thought of strength is not usually associated with insects—unless, perhaps, as an isolated instance one may have watched a busy little ant staggering along with a burden twice its size. Ants will carry loads forty or fifty times as heavy as themselves says Harper's Weekly. The beetle can move a weight one hundred and twelve times his own weight. The house fly gives six hundred strokes of its wings in one second and this enables it to go a distance of thirty-five feet.

Probably the most wonderful of all is the dragon fly. It can speed through the air at the rate of sixty miles an hour, and, more wonderful still, can stop instantaneously in its flight or move backward or sideways without changing the position of its body.

Hundreds of bees can hang one to another without tearing away the feet of the upper one.

It has been estimated that if an elephant were as strong in proportion to its weight as a male beetle it would be able to overturn a "skyscraper."

In leaping great distance this strength is shown in another phase. If a horse could jump as far in proportion to its weight as a flea can to his, the horse would jump about two thousand miles.

TOO SMALL TO DIVIDE

The bright-faced little lad who had applied for the position of office boy stood anxiously waiting. The proprietor looked at the young applicant with a gaze half doubtful.

"I wonder whether you expect to engage as a whole boy or half a boy—half a boy, most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained, "Oh, I don't mean to question your having the requisite number of arms and legs; your body's all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and—"

"Yes, sir; I like ball first rate; but when I am here, I'll be all here, and when I am through here, I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained his place, and he is true to his word; but his opinion of himself is one that might as well be wisely adopted. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand.—Exchange.

Current Events

During a hearing before a legislative committee considering a bill introduced in the Pennsylvania Legislature which provides that all patent medicine makers be compelled to print the ingredients of their remedies upon the labels of the bottles or packages as well as upon outside wrappers, a curious doctrine was expounded by a patent medicine agent in argument against the passage of the law. It is something like this: It does not make very much difference what a manufacturer puts in a patent medicine because, after all, the efficacy of the medicine depends upon faith inflated by imagination or publicity made efficient by faith. When folks imagine they are sick and they buy an article costing ten cents to make and sold for a dollar, no one is swindled; the buyer gets his money's worth. It works as follows: The sick man reads the advertisement; the advertisement stimulates the imagination, he goes and buys the medicine advertised and the "sentiment," the suggestion effects the cure. There is nothing wrong, says this agent, to cure a man with forty cents of sentiment, backed by ten cents' worth of medicine, put on the market for one dollar. He further argued that if the legend "poison" were put on the label that contained ethyl alcohol or cocaine, it would kill the sentiment, and nobody would ever get the idea that he was going to get well on poison. This agent had still another argument. He maintained that the person who simply imagined he was sick, would go to the doctor if not to the druggist, the doctor would prescribe, charge \$2 and send the health-seeker to a drug store to get "blank powders" for 40 cents. Consequently the patent medicine maker who charged only \$1 for his bottled faith was better than the doctor who worked the mind cure at \$2.40.

These are interesting facts coming from the patent medicine maker, giving us a glimpse of the motives and purposes that prompt his business. It makes no difference what poison you inject in a man to weaken his body just so you get your money out of him. A total disregard for human life. Life is sacrificed on the altar of mammon. While it is true that many of the patent medicines on the market have no curative value in themselves but merely furnish the basis of a mental suggestion, nevertheless the poisonous ingredients have the same deleterious effect upon the system and stimulate a desire for more of the drug until thousands become victims of the drug habit.

A rich find of asphalt has been made in Canada by a French expert who was investigating for a syndicate. The deposit is 275 feet deep and covers some 40 square miles. It is of the highest quality. The deposit is 300 miles north of Edmonton, Alberta.

A novel but interesting way of solving the problem of ridding the navy of superannuated battleships, battleships which ten years ago were considered marvelous war machines, has been found by the Navy Department. Take them out and riddle the \$2,000,000 machine with shot. This was the fate of the "Texas," one of the battleships that took a prominent part in the war with Spain. She was taken down Chesapeake Bay and made a target for the "New Hampshire," a younger member of the nation's war fleet. While steaming along at a range of more than six miles the guns of the "New Hampshire" completely riddled her with two broadsides. The purpose was to test the effectiveness of the guns of the battleships, the accuracy of the gunners, and determine the effect of the shells upon the heavy armor plate of a battleship. The test was declared highly satisfactory by the naval officials. Rather expensive sport. This impresses upon us the ever increasing cost of maintaining a naval force. This battleship was built less than two decades ago at a cost of over two million dollars. It is now out of date and ready for the scrap heap. Modern battleships cost from five to seven million dollars to be replaced no doubt within ten or fifteen years by still greater and more expensive fighting machines.

During 1910 forest fires burned over an area of 3,000,000 acres, at a rough estimate at a loss of \$25,000,000 and the destruction of over 6,000,000,000 feet of timber. During 1909 the burned area was 362,014 acres, as compared with 115,000 acres in 1906. It is charged that a considerable number of fires were caused by incendiarism. Precautionary means are being employed by the Forestry Department to reduce the fires to a minimum, such as the construction of roads and trails and the establishment of fire lines. During the past year 5,500 miles of road and 16,000 miles of trail were completed. It is recommended that the forests be equipped with lookout stations located on high points, with telephonic communication. The principal causes of the fires are given as the severe droughts and railway locomotives.

New York State, which has the best laws in the United States regulating the sale of narcotic drugs, is contemplating a further advance step in anti-drug legislation. A bill has been introduced in the Legislature prohibiting the sale or gift of hypodermic syringes and needles except upon the written order of a duly licensed physician or veterinary surgeon. The purpose of this proposed law is to make it impossible for drug addicts to secure these instruments. It is stated on good authority that ninety per cent. of the slaves of opium take it hypodermically and that seventy-five per cent. have acquired the habit from the ability to obtain instruments at will.

It has been determined that a properly cultivated soil contains from 100,000 to 150,000 gallons more water per acre than an uncultivated one.

Through the generosity of Philadelphia land owners hundreds of families in the Quaker City will be enabled to have small tracts of land for gardening purposes. Someone conceived the idea of utilizing vacant lots and tracts of undeveloped land in the city for the purpose of loaning them to families upon which to raise garden vegetables. This resulted in the formation of the Philadelphia Vacant Lots Cultivation Association, which has been in operation for several years. They secure tracts of land from the landowners and then proportion them out to worthy families. This work has a number of features to recommend it. It makes practical and profitable use of land that would otherwise lie idle; it enables families to reduce their cost of living, enables them to secure a practical knowledge of gardening and also occupies their attention while not occupied with their daily tasks, thus providing a means by which their time may be profitably spent instead of idling away their time in questionable amusements, and it also takes them out into the open air and is conducive to better health. This is one instance of how many things now going to waste may be utilized to a good advantage.

The revolution in Mexico is still in progress. It is still confined to a few of the northern and western states. The concessions promised by the government are not acceptable to the rebels who demand that President Diaz resign and another election be held. The fighting thus far has been mostly between small bodies of men, no serious battles having yet been fought. It is reported that the government is planning to take drastic steps to crush the rebellion. Leniency has been offered to those who surrender, but death to those who refuse to lay down their arms. United States troops are still mobilized along the border. The warships have been withdrawn from Mexican waters.

The United States Senate passed a bill creating a Federal Children's Bureau. The House failed to pass the bill and the matter will have to be taken up at a later session. The Senate bill provides that the bureau should come under the Department of Commerce and Labor. Its work would be to investigate and report on all matters pertaining to the welfare of children. Infant mortality, birth rate, degeneracy, orphanage, delinquency, juvenile courts, desertion, dangerous occupations and diseases and child labor will fall within the province of the new bureau.

The threatened rupture between Russia and China has been averted by China conceding the demands of Russia. China was reluctant to grant the requests, but her unpreparedness for war and the raging of famine and plague within her borders, left no other course for her to pursue.

The threatened war between Peru and Bolivia has been averted by both countries signing an agreement to submit the boundary dispute to The Hague Tribunal.

On the 25th of March New York City experienced a sickening disaster when the eighth, ninth and tenth floors of a large building were partly gutted by fire. These floors were occupied by a firm making shirt waists, and employing more than 500 employees. One hundred and forty-two lives were lost. Some jumped from the top stories to the pavements below only to be crushed into a shapeless mass. The building was considered fireproof. There were no fire escapes and the exit doors opened toward the inside, which prevented them being opened when the terror stricken employees rushed for them. Although smoking by the employees was forbidden it is thought the fire was caused by some one throwing a lighted match or cigarette carelessly upon the floor among some inflammable material. Investigation showed that the provisions made for fighting fire were not utilized, probably because no one had been instructed in their use in case there should be a fire. Greater protection should be afforded to employees in factories and large office buildings. They as well as the school children should have their regular fire drills so in case there should be a conflagration the loss of life would be reduced to a minimum.

A French aviator recently made a record when he carried eleven passengers in his aeroplane a distance of two miles. The flight was made at a height varying from fifty to seventy-five feet. The total weight of the twelve persons was 1,315 pounds and the combined weight of the machine and its occupants was 2,602 pounds. The rapid development of the flying machine is remarkable. It is rapidly approaching the stage of development when it will be utilized for practical purposes, and not only for sport.

The second International Opium Conference will meet on May 30 at The Hague. Thirteen nations are to be represented at the conference. England held out for a time for reasons alleged to be connected with the revenues she derives from India's opium traffic with China. She advanced the view that America consumes more dangerous drugs than does China. Our State Department promised a vigorous campaign against narcotic drugs upon which England consented to become a member of the conference.

William P. Harrison, millionaire head of a mail order concern, was sentenced to three years' imprisonment in the Federal penitentiary in Leavenworth, Kans., and to pay fines aggregating \$1,000 for using the mails to defraud. He was convicted on all seven counts of two indictments alleging he advertised and sold through the mails a vacuum cleaner and a washing machine, neither of which did the work required of it.

The inventory of that portion of Mrs. Eddy's estate which lies within the jurisdiction of New Hampshire shows the total value to be almost two and one half million dollars.

A new treaty with Japan was ratified by the United States Senate. The treaty is practically the same as the one it replaces with the exception of the provision which reserves to each country the right to enact any laws which may be deemed wise restricting the immigration of laborers from the other country. The provision is omitted in the new treaty. Japan is placed upon her own honor to restrict the immigration of her people, to this country. Japan has already placed restrictions on the emigration of her laborers to America. It was feared that the Pacific states would object seriously to the omission of this provision, but there was no serious opposition from this source. Because of the large trade that is being built up between Seattle, Wash., and the Orient the merchants favor a closer relation with Japan. Bills are pending in the legislature of that state to permit Japanese to own land in the state.

Sunday work in the postoffices throughout the country is to be discontinued as far as consistent with the expeditious transmission of the mails. Important postoffices will not be entirely closed on Sundays. Mails will be received and dispatched as heretofore, and arrangements will be made for a limited delivery through the general delivery windows and the distribution of mail to boxes will be continued. Special delivery letters will be delivered and patrons of any office will have the privilege of having their mail delivered on Sundays by depositing the required fee for special delivery service. The Sunday work of the postoffice clerks has been reduced to a minimum and the present reduction of Sunday work applies principally to the letter carriers so they may have similar time for rest.

It is proposed to introduce African animals into the United States. W. N. Irwin of the Bureau of Plant Industry, has submitted to the Secretary of Agriculture a plan for importing hippopotami, camels and antelopes. The hippopotamus is designed for residence in the swampy southern rivers where he can feed upon the troublesome water weeds and in return yield edible meat and valuable leather. Camels ought to be useful pack animals in the Southwestern deserts, while the antelope is superior to the goat for mountainous districts and is less particular about his food.

On March 29, fire broke out in the beautiful \$27,000,000 state capitol of New York located at Albany. The loss is estimated at about \$7,000,000. Both chambers of the legislature were gutted. The state library containing 600,000 volumes was almost totally destroyed, also many documents of colonial times which can never be replaced. The fire started about two o'clock in the morning, shortly after the legislature had adjourned. It is alleged that if proper facilities with which to fight an incipient fire had been provided, the fire could have been extinguished without doing much damage.

The last obstruction to the bore of the Loetschberg Tunnel through the Bernese Alps was pierced on March 31, when the workmen met each other 4,000 feet below the surface. This tunnel was started in the latter part of 1906, and the total cost has been \$20,000,000. It is about nine miles long, nine yards wide and nineteen and one-half feet high, providing for a double track of standard gauge. It follows a winding course through the mountains and involves in its approaches twenty-four bridges and viaducts and thirty-four tunnels. Fifty laborers lost their lives in its construction, some of them from an inundation caused by the tapping of a subterranean lake. This tunnel shortens the distance from Milan to Calais by eighty miles.

A French economist has figured out that the maintenance of Europe's armed peace footing in the last twenty-five years cost approximately \$29,000,000,000, which involved an increase in the public debt of the European countries of from twenty to thirty billion dollars. During all this time 195,000 officers and 3,800,000 men were excluded from productive industry.

Two German scientists have successfully applied wireless telegraphy for underground communication. Messages have been sent between two potash mines in the north Hartz mountains, a distance of nearly a mile and a half, at a level of 1,600 feet below the surface. The scientists assert that much greater distances are feasible. The discovery is regarded as highly important in case of mine disasters.

The number of Japanese laborers in the United States has decreased by 11,152 in the last three years, if figures prepared by the Japanese foreign office are correct. The report shows that 14,257 laborers returned to Japan from the United States, while only 3,105 left for this country in that time.

Subscribers, Notice!

We are well pleased with the renewals and new subscriptions received during the past month. We appreciate the promptness with which many of our subscribers renew. In view of the fact that the business year of the Publishing House closes on April 30 we would be pleased to have as many renew their subscriptions as conveniently can. Examine your label and if it indicates that your subscription has expired send in your renewal at once if you are financially situated so that you can; if not, remit later. We continue to send the Christian Monitor until notified to discontinue.

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Miscellaneous

VEGETABLES AND THEIR CURATIVE POWERS

It is told of the late Count Tolstoi that on one occasion he was the host of M. de Vetillion—a wealthy philanthropist who has devoted many years and much money to bettering the conditions of the laboring classes of France, his native land. The meeting of the two men took place at the Russian estate of the Count, and during its progress, the latter laid stress on the fact that the workingman if he has a little home with a small patch of garden may not only add materially to his income, but will be happier and healthier. "In fact" added Tolstoi, "he can dispense with the doctor altogether."

"How so?" asked the visitor.

Tolstoi rose, took the Frenchman by the arm, led him to the window that commanded a view of the truckpatch in which the Count was accustomed to labor and pointing to it, said: "There is my medicine chest. It contains all the remedies that a man requires. The only thing necessary is to know what to eat for the ailment that troubles you. Once you know that, you never hear the bells of the doctor's droszky outside your door."

The distinguished Russian was right. Nature, through the medium of vegetables, has given humanity a supply that never fails to remedy or relieve disorders provided that they are used with discretion. Speaking in general terms, ill health is due to an excess or lack of essential constituents in our blood or tissues, the condition arising from ignorance or neglect of the laws of hygiene. In consequence, there may be a shortage of the organic salts that play such an important part in the scheme of the system; or the supply of the digestive juices may be too small or too great; or the kidneys may be sluggish in their action, or the nerves may want tone, while the brain may be "thick" and slow to respond to impressions. In all these and more instances, the use of vegetables—especially those that are green—will bring relief of a permanent sort.

Thanks to modern transportation facilities, green vegetables are now obtainable all-the-year-round by almost every one. At the same time, those that are grown locally are to be preferred to those that have undergone shipment and the handling, crating and "stalling" which that operation implies. And it is being near the time of year that one looks for one's own or the neighboring truck patch to yield its early crop of green things edible, it may not be inappropriate to say something about the medicinal virtues of these and those that follow later.

Let us first consider the good qualities of the salad vegetables; these being among the early comers. **One hardly thinks of the radish as being a true tissue builder,** but

it is nevertheless. After a hard day's work that has drawn heavily on your muscular and fleshly fibre, the radish, eaten before you begin on the more solid portion of the meal, is highly beneficial by reason of those same elements of your body that you have lost. **It is also rich in phosphorus and iron;** the first of which is good for "brain-fag" and the second, for a nervous system that is below par. Also, they, in common with all the salad vegetables, clear the blood of the impurities that it may have gathered by reason of the heavy food of the winter season.

From an edible viewpoint, there is nothing more appetizing than a crisp, newly-gathered lettuce, eaten perhaps, with a dash of lemon juice and a little olive oil. Its medicinal properties are on a par with its table qualities. **As a blood-cleanser and a stomach regulator, this vegetable has few rivals.** Also it "cools the blood." This lay term is technically correct, for the lettuce really does lower the temperature of the vital fluid when heavy, rich and heating food has induced a degree of feverishness. By its bland action on the digestive tract and the gentle movements of the bowels that it excites, the lettuce restores the normality of the bodily system and incidentally brings back the blood to its proper temperature.

Also, the sedative quality of the lettuce is well known. Eaten just before going to bed, it will usually produce a calm and natural sleep. This is due to a narcotic of a harmless kind that enters into its make-up. Insomnia and "night-nervousness" have been known to yield to the use of the plant in many instances. It may be suggested in this connection that where an acid is required for a salad of any sort, it is better to use lemon juice than vinegar; the action of the latter on the stomach being sometimes harmful and always unsatisfactory. Also, if the salad-eater be thin, the acid is better dispensed with altogether and the dressing take the form of olive oil. Exactly the reverse condition will be in order in the event of the eater being the owner of a superabundance of flesh.

The belief that cucumbers are indigestible is a dietetic superstition. On the contrary, if eaten slowly and in reasonable quantities, they are very digestible and nutritious. Like radishes, they have the faculty of making tissue and they also regulate the bowels. Not so long since, the writer had occasion to visit a section of railroad that was in the course of reconstruction. The laborers were all Italians, and when lunch time came, three-fourths of them produced a huge piece of bread and a big cucumber.

"That's what they eat day after day," said the gang-master, "and they certainly do work on it. I haven't seen any of them produce a bit of meat since the job started. Get sick, do they? No, sir. Our bill of health is clean, except for the men who have come to grief while doing their work."

The juice of cucumbers applied to the skin is said to whiten it and give it a satiny lustre. This "beautifier" is of very

ancient origin, for there are references to it in several of the classic Greek and Roman writings. It is said to have a stimulative and cleansing action on the skin-pores.

Young leeks and onions when in a green state, have tonic qualities due to the iron-salts that they contain. Both are also stomachics, their powers of correcting the results of improper diet being marked. **Slight fevers and colds can be cured by eating liberally of these vegetables, by reason of their cleansing the system of poisonous matter through the medium of their aperient abilities.** In fact, at all stages of their growth, onions are good for the health.

Not so many years ago, tomatoes were held to be of a poisonous nature, their alleged powers for evil ranging from heart-disease to cancer. Nowadays, they are recognized as one of the most delicious as well as one of the most healthful of vegetables, although strictly speaking, they are a fruit. So far from causing cancer, **they tend to prevent that and allied diseases by keeping the blood pure through the medium of the mild acid and cathartic juices that they contain.** Then too, they have the gift of stimulating the digestive organs into renewed action, while their influence for good on the kidneys is marked. An authority on the medicinal action of vegetables, Dr. Chandler Moore, of Buffalo, has this to say in regard to the tomato.

"Tomatoes, acting upon both liver and kidneys, will not only keep the system in good health, but their by-action on the skin is most marked. They clear it and keep it so. If the eye-balls have that annoying yellowish tinge that comes from a sluggish liver, a generous breakfast dish of raw tomatoes, free of condiments of any kind, will soon restore the clear hue to your cheeks. It is not known perhaps that slices of tomato if rubbed briskly on the cheeks will quickly remove freckles of long standing, stains and sun-burn."

The fame of the carrot as a health-giver and beautifier is well known. This again is due to the beneficial effect that their juices have on the organs of digestion and excretion and through them on the blood. But they must be eaten raw in order to extract the greatest degree of good from them. **A "sour stomach," is cured quickly by a diet in which raw carrots, preferably young ones, enter largely.** Not far from Paris is an establishment in which is conducted a "carrot cure," the directress being a Madame De l'Oisson, an ex-actress, famed in her time for the beauty of her complexion, which she attributes to her constant use of the vegetable in question. Whatever truth there be in her claims, it is certain that her place is very extensively patronized by Parisiennes who go there, not only for the purpose of restoring the roses to their cheeks, but vigor to their nerves and tone to their systems in both of which respects, it is said, they are usually successful. The carrots needed for the purposes of the "retreat" are grown within its grounds and the quantity used by the patients is alleged to be enormous. Freshly

pulled, cleansed, cut in slices and eaten with a slice of whole wheat bread, young carrots are food fit for the most finicky of epicures.

As a nervine, celery has a reputation of an established nature. The London Lancet, the organ of the British medical world, not so long since, devoted a good deal of space to the vegetable and its effects on the nerves for good. **Used just before bedtime it promises sound sleep.** Taken after much mental exertion it acts on the nerve centers, soothing and regulating them. It should always be eaten raw, so the experts say, for if cooked it loses much of the organic salts it contains that produce the beneficial effects in question. **It also aids digestion and purifies the blood.** The Germans have a proverb to the effect that celery gives its users: "bright eyes, clear skin and a sweet temper," which is the same as saying that health, good looks and a cheerful disposition invariably go together.

To quote another European proverb: "Parsley is a broom that sweeps the stomach." This is a French saying, and alludes to the power of this vegetable to correct digestive troubles and to destroy offensive odors on the breath. If, for example, green parsley be chewed after onions have been eaten, the smell of the latter will be greatly lessened or destroyed altogether. This is due to an essential oil that abounds in the leaves of the plant, the deodorizing qualities of which are of marked nature. Parsley also gently stimulates the action of the gastric juice. It is one of the comparatively few "dressings" that are as harmless as palatable.

Cabbage, especially when young and tender, has aperient qualities of a notable nature, and hence, is well adapted to a Spring food by reason of its action in cleansing the system of the by-products of the heavy edibles that are usually to be found in a winter dietary. Raw cabbage or "slaw" can be recommended in this connection as well as the cooked vegetable. Sauerkraut or pickled cabbage are dietetic abominations; the first on the score of its being practically putrescent food, and the latter on account of the cellulose or woody fibre of the plant having been hardened and therefore rendered indigestible by the action of the vinegar. It may here be remarked that in all instances where it is possible to eat vegetables in the raw form, it is better to do so rather than submit them to the action of the cooking pot. This, mainly because no small portion of their salts or other valuable constituents are lost in the water during the process of boiling. In the case of baked potatoes, however, this objection does not apply, the protecting skin preventing the escape of the starch, etc., that is lost when the saucepan is used. For this reason, the water in which these vegetables have been boiled should always be saved for soup and gravy making, inasmuch as it contains from twenty to thirty per cent. of the most nutritious part of the vegetable, or else use such a small quantity of water that it would not require "pouring off" when the food is cooked.

Spinnach has aperient qualities of an

even more marked nature than has cabbage, and at the same time it is rich in iron salts. Thus it at once cleanses and stimulates. Sufferers from constipation often find relief through the use of this vegetable.

The action of asparagus on the kidneys is well known. **It prompts the function of these organs to a marked degree, and is remedial also.** Its use is said to assist in the dispersal of gall stones that have found their way into the kidneys, and it also possesses the power of alleviating nervousness through the means of the tonical element that is found in it.

Potatoes, owing to their richness in starch, are effective fatteners. This is especially true of the sweet potato which in addition to starch, contains much sugar. Therefore they as well as the ordinary potato are to be recommended to persons who are unduly thin. Of course, attention must be paid to other matters that make for sound assimilative ability, but this once obtained, there is perhaps no food that aids one in putting on flesh more readily than these tubers.

Watercress is an anti-scurbutic of recognized ability. Eat enough of the vegetables—without condiments of any kind—and pimples and blackheads and blotches will quickly disappear from one's complexion leaving the latter clear and clean. It is needless to add that physical culture rules of diet must be observed simultaneously, but given these and watercress will do the rest. This "brook-medicine," as Professor Whitney calls it, is also good for those who are convalescing from diseases due to foul blood, such as typhoid, small-pox, malaria and so forth.

Beet root, like potatoes, is fattening. The parsnip likewise. The latter is also credited with blood purifying qualities.—Sel.

MONROE PREPARES FOR WINTER-GREEN HARVEST

Reminded by the chirping of robins and the swelling of the mountain streams that spring is here, the residents of Monroe county, Pa., who might be classified as "wintergreen harvesters," are overhauling their "stills" and making preparations for the opening of their season. If there is no more harsh weather, the first harvest will begin about April 15.

When Pennsylvania housewives purchase the fragrant oil at drug stores, and when children taste the cooling flavor of wintergreen in their candy, it is probable that not one in a dozen knows that the manufacture of wintergreen oil ranks high among the industries of at least one corner of the state. It furnishes employment to hundreds of men and women in Monroe county during five months of every year, and it is estimated that this year's crop will yield about 6000 pounds of oil. The crop will be somewhat heavier than usual, it is thought, on account of the mildness of the winter.

Presumably on account of the climatic conditions, trailing wintergreen vines thrive on the picturesque hillsides of old Monroe, and when the season is well under way dozens of men and women can be seen

browsing together, so to speak, with bags slung over their shoulders. With nimble fingers they pluck the leaves, and after a patch has been thoroughly "covered" the naked vines suggest a raid of locusts or hungry rabbits.

As soon as the vines are stripped of the first crop, they bear more leaves, and by the time the first harvest is completed it is time to start on the second. The second crop, which is usually harvested by September 15, is considerably richer than the first.

According to a veteran distiller of wintergreen oil and an authority on the subject, there are sixty "stills" in Monroe county. They are usually homemade affairs, located on the bank of a running stream.

Being of simple construction, they are easily taken apart and set up in the wake of the pickers. The large kettle or body of the old-fashioned "still" is usually surrounded with a roughly built shelter of stone, and the average capacity of a kettle is 500 pounds of leaves. Each night the kettle is filled and the water, with which the leaves are well covered, is maintained at an average temperature of 120 degrees Fahrenheit until 5:30 the following morning. At this time the brewing process ceases and the wood fire is replenished. The temperature is increased until the water simmers and the distillation process is begun. The latter process requires about six hours.

Eleven ounces of oil to each 100 pounds of leaves is a fair average, although the yield sometimes runs as high as thirteen ounces to 100 pounds.

An expert picker can pick about 100 pounds of leaves in a day, and \$1 a day was formerly the standard wage. But now the experienced pickers demand \$2 a day, and the majority of them get it.—Sel.

THE CAMORRA

Considerable prominence is given to the great criminal trial in Italy where a number of Camorristi are on trial for murder. The Camorra is a secret organization of criminals. It was organized early in the nineteenth century in the province of Naples. Early in their organization it was customary for them to appear at popular amusements and levy contributions which men dared not refuse. They also engaged in smuggling goods and also committed crimes of a serious nature by contract. The society grew until it had representatives in every important town of the province. It increased in power until it became a powerful political machine whose aid was sought by the different political parties of Italy. Blackmail and crime were the means employed to secure the desired end. Knowing the heartlessness of the organization, men of prominence yielded to its demands rather than incur its displeasure and become a probable victim.

The conditions of membership were so rigid that it was difficult to enter the inner circle of the organization. Applicants for membership were placed on probation for one year; they were then advanced to the

second position in the order. After a further probation during which they had to pass the test of dangerous undertakings they were admitted into the society proper. Treachery was punished by death. Difficulties among themselves were settled by the proper officials of the society. Some cases were settled by a duel.

In Naples the Camorra became so strong that it put up public offices for sale, and guaranteed officials immunity in their graft, defending them in the courts. The Italian government intervened in 1899 and investigated affairs. A few years later the society received a crushing defeat. Since that time its operations have been confined to extortion, with assassination as the penalty for the failure to yield to their demands.

"The present trials are of a number of Camorristi against whom the chief evidence was furnished by one Abbatemaggio, a deserter from the ranks. The particular charge is the murder of Cuocolo and his wife. The prisoners are kept in an iron cage in the courtroom. The one who turned state's evidence is confined in a separate cage for his own safety. The chief defendant is Alfano, or Erricone, as he is known to the police. This Alfano was arrested in New York by Petrosino, the best Italian detective in this country, who sent him back to France, whence he was extradited to Italy. An effort will be made to connect Alfano with the murder of Petrosino in Italy, whither he had gone on a hunt for criminals. Alfano eloquently denies that he ever has been the head of the Camorristi, and charges that the informer is governed by the lowest motives.

Whatever may be the outcome of the present trial, Italy has no use for the Camorristi, whose methods, transported to America, are known here as Black Hand."

WANTED—A CHANCE FOR THE CHILD

"This little child made Irish lace;
This little child made flowers;
This little child made willow plumes;
This one held baby for hours.
And all of them worked in a close, warm room
Thro' the good bright summer hours."

There has recently been held in New York City an exposition that dealt with the most precious of the country's resources, its children.

This exposition, the New York Child Welfare Exhibit, with its vast array of vivid facts accumulated by hundreds of experts, has done two great and moving things: It has made a conservative yet appalling indictment of the conditions which surround children of city wage-earners, and it has sought to point out the way of hope. "We look for a new earth," read one of its mottoes—"a condition of things right here into which it will be safe for a child to be born; safe for his body, his mind, his soul."

The conditions pointed out that make the city an "unsafe" place into which to be born are as numerous as the places at which the children of wage-earners touch

life. Behind these conditions, causing them, are poverty and ignorance; and behind ignorance, causing it, is usually poverty again.

The center of the child's life, was the home. For the child to have a fair chance it should have a home wherein are light and air and a place to play; a home wherein good food and sufficient clothing are supplied. But the Exhibit showed to what a frightful extent these necessities for the proper cultivation of childhood are denied the child. In the crowded tenement districts of New York the child breathes, perforce, foul air, lives in dark rooms that are frequently infested by germs of disease, and the street is its only playground. In a single block live 2,371 children. And not only is this street playground crowded, but there is always the menace of the policeman. Of 717 children arrested in July, 1909, over half were arrested for playing games. Furthermore, in this children's chief playground, in a period of ten months 67 children were killed and 196 were injured. "Shall children cease playing," demanded the Exhibit, "or shall we provide more play space?"

For a family of two adults and three children an income of from \$800 to \$900 annually is required if the children are to have a fair chance. Even with \$900 a year (and thousands of families average no more than half as much), with the strictest economy and a good knowledge of relative values, to feed and house and clothe five people adequately is a most difficult task. It becomes an impossibility when the mother is handicapped by ignorance of food and clothing values. Then the child suffers from malnutrition; its nervous and digestive systems are impaired by tea, coffee, hot bread, fried or greasy food. Also, the child goes poorly-clad, and perhaps falls ill in consequence: the mother has been the victim of shoddy wares.

Sixty dollars a year was the clothing allowance made by the Exhibit for three children in a \$900-a-year family. "Geel!" exclaimed a house painter, who spent his noon-hour at the exhibition, "a bunch of old maids must have got up this clothing list! My kid wears a pair of shoes only two months, and they allow two pairs for him for the whole year!" Promptly came the reply from the official explainer: "That is just what we want to show the public—that, with all possible economy and knowledge, sixty dollars is not enough to clothe three children on—and that is all that can be allowed on an income of \$900."

But where the parents' earnings fell below this wage—there the Exhibit showed its saddest picture of child life. Then are the children immaturely forced into the factory, or into street trades, or to perform manufacturing operations in the tenement-house. Perhaps they labor upon "willow plumes"—made by tying together separate filaments or "flues" of ostrich feathers—knotting forty-two flues for one cent. Perhaps, when only four or five years old, they make artificial violets for two cents a gross.

Or perhaps they pick the coffee-beans from the sweepings of the coffee warehouse, or do any of a dozen other tasks that manufacturers find it profitable to send into the tenement-houses—working oftentimes for twelve hours a day. Such children are irregular in attendance at school, the absence amounting in cases to a third of the time; and when present they are too weary to benefit fully from the instruction. In the majority of such homes, the Exhibit proves the families do not live upon their income. **They die.**

So, eating poor and insufficient food, their vitality sapped by labor, these children are terrible sufferers from disease. Of babies alone, eight thousand die each year in New York from causes that can be prevented. Three thousand are abandoned each year.

The Exhibit was rich with suggestions whose purpose was to "Give the Baby a Chance," and, on the positive side, it pointed to the many efforts already under way in New York in behalf of better childhood. Among the most important were the milk depots for pure milk for nursing infants; the visiting nurses who teach the mother the care of the child, and the Board of Education, thus arresting disease; the special classes for abnormal and delinquent children, and for foreigners.

To eradicate the useless destruction of childhood the Exhibit urged that parents be educated to be parents; that the mothers be protected from exposure and overwork; and, as most important of all, it showed the need of a higher standard of living, which means higher wages, among wage-earning families. It pleaded for "a better crop of boys and girls"—and declared that the production of "human wealth" is more important than the production of "material wealth."

To this end the home must be a better home. The Exhibit had an exact reproduction of a tenement flat of three rooms, furnished, with all consideration for utility and good taste, for \$100. It was planned to be occupied by two adults and three children. But despite its knowledge of how to make the most of little space and to get the best for the money—the Exhibit pointed out—children can not thrive in tenements. The only solution is the single house in its own garden. That means a colossal readjustment of city life and work which will allow the workman to move to the suburbs and have his job near him.

There must be a place for play. There must be more small parks; roofs of tenements or public buildings must be made into playgrounds; the public schools should not be idle after school hours; and in districts where these methods are impossible or insufficient, traffic should be shut out of designated streets at regular hours, and during such periods these streets should be recognized as playgrounds.

Manufacturing processes must be driven from the home; it must cease to be a shop by day, a mere sleeping-place by night. Child labor must be abolished, and the

labor of minors carefully regulated; and vocational schools must be established to fit the child to work more intelligently, and to earn an adequate wage when its working days arrive.

The relative nutritive value of foods must be taught to present parents, and to the children who will be the parents of the next generation—and this knowledge the Exhibit strikingly drives home, to give one example, by showing that a quart of milk is equivalent in food value to eight eggs, or a pound of lean steak, or three pounds of bluefish.

There must be more humane and intelligent laws for children. And there must be more special courts for children and a large staff of probation officers. For all of New York City there is but one juvenile court; and before this court there were last year arraigned 12,000 children, allowing but an average of five minutes to a case. Five minutes in which to try to understand the child's warped nature, to learn the conditions that have made him what he is, to fathom the impulse—perhaps a healthy, normal one—that caused him to commit the act which brought him there, and upon this knowledge to decide what course is most likely to develop the best in him—five minutes!

"Wanted—A Big Brother," read a great sign; and proceeded to define a big brother as "A fellow what knows all about you, but likes you just the same." To help secure a big brother for thousands and millions of all aims of the Exhibit. And that Big Brother, declared the Exhibit, must be all of us—Society.—Everybody's.

(Continued from page 132)

and burn for a small per cent. of the loot as to license barrooms for the little revenue there is in it. The army burned and carried off the property, but the saloons in addition to this robs the citizens of the manhood and the patriotism so essential in a democratic form of government.

Last spring when I was in Milwaukee I was taken around and shown the city. When I saw the tremendous brewing interests of that great city, I thought I could see how Milwaukee might argue that the beer business was profitable from a monetary standpoint. Milwaukee has breweries and breweries. I saw breweries that have trains of their own cars that are never heard of here. The beer is sent to all parts of the country and brings piles of money into that city. But how can it be argued that it is good business for a town that has to send the money away for every drop of whiskey and beer that is consumed there? We send thousands and tens of thousands of dollars out of the county for strong drink. It would be alright if we would get a fair equivalent in return for it, but the trouble is that we get nothing and a thousand times worse than nothing. Talk about revenue! The saloon is not productive of revenue in its last analysis. It never paid one dollar of revenue. It is a social leech that robs every legitimate line of business and contributes never

a dollar. It is an incubus and a burden under which the people have groaned for years. They are now rising in their might and their right and are freeing themselves from this clog of commercial progress this monstrosity of civilization.

In the British Museum there is a queer and ancient love-letter, engraved on a brick. It is a proposal for the hand of an Egyptian princess, and is about three thousand five hundred years old.

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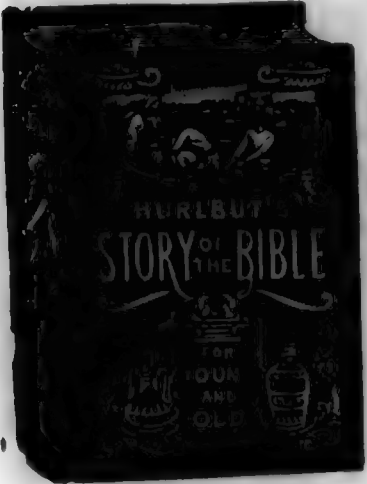
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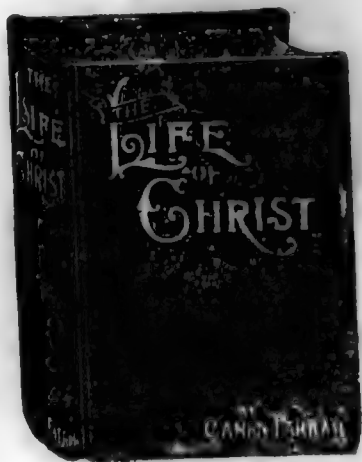
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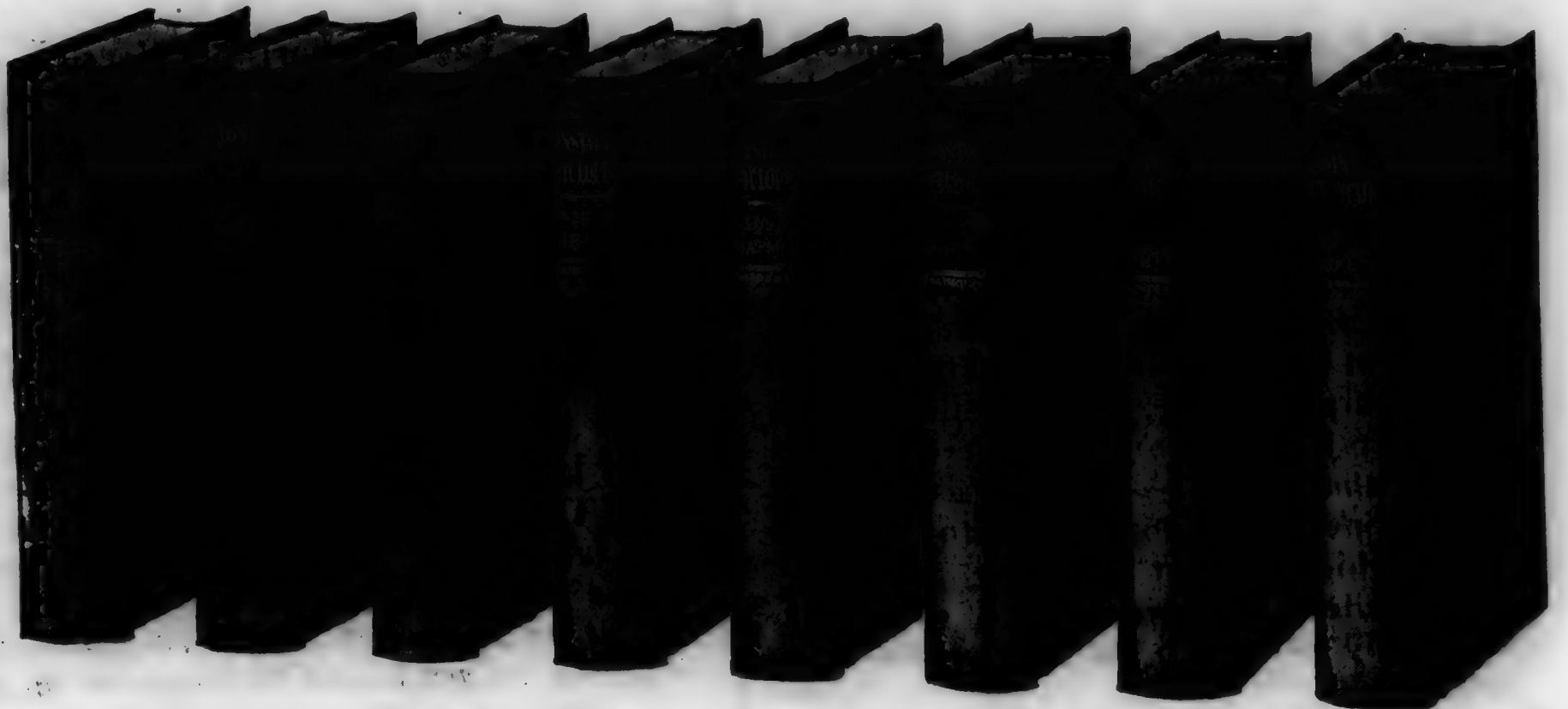
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CHRISTIAN MONITOR

JUNE, 1911



LIFE is an unfoldment, and the further we travel the more truth we can comprehend. To understand the things that are at our door is the best preparation for understanding those that lie beyond.—*Hypatia.*

SELECT READING

PARABLES FROM LIFE

J. W. Shank.

At the margin of the forest there grows a thorn-bush whose branches are gnarled and shaggy. From its bloom there grows a hard red berry, insipid to the taste. Worthless it stands among the towering trees of the forest.

One day there comes a change, slight but significant. Some person has seen this ugly shrub and the sight has brought a new thought to his mind. He takes a bud from a thrifty pear tree and grafts it among the thorns.

Another day, years later, a youth stands by a beautiful tree whose branches hang low with golden pears. He tastes the ripe fruit and smiles—not knowing that once there grew from this same stock thorny limbs and hard red berries.

* * *

A cold drizzling rain is falling on the slippery pavement and beats against the face of a staggering man. There is a look of venom in the wanderer's eyes as he looks back through the darkness to a glaring red light. He turns a corner and awkwardly stumbles against a passing stranger. The stranger shoves him away hastily and sends him sprawling, cursing to the pavement. As the wretched man falls, the stranger sees on his face a large red scar.

Again it is evening and darkness hangs heavy over the city. In a dark corner of the street a wretched man cowers, half concealed by an old box. 'Will the hours ever pass? Why should they pass when they bring only another day of sorrow? Why not sit in the dark alley, until, weak with cold and hunger, one might fall and die—yes, die to the world and its bitterness? How sweet if one might forget all, even the happiness that has fled!' Such thoughts come and go in the mind of this broken, ruined man. Across the way a mellow light gleams from an upper window and a childish voice floats out into the gloomy night:

"All the way my Savior leads me,
What have I to ask beside."

The cowering form in the dark corner hides his scarred face in a pair of filthy hands—darkness deepens and we see him no more.

On another evening, years later, all is darkness in the streets and rain is falling. Within a comfortable cottage, a father sits in his arm chair reading the evening news. Two children, one of ten and another of six years, are playing games near the spacious front window. The mother, who sits opposite the father, pauses occasionally to admire the castles and battlements rising

on the floor. The six-year-old is tired of play and now pushes her pretty face against the cool window pane. She likes to watch the drizzling rain pattering on the pavement.

"Papa," comes an excited voice presently, "there are people out there in the dark walking in all the rain. Aren't you glad you are always home where it's light and dry?"

The paper is lowered to the father's knee and a pair of glistening eyes gaze at the sweet child. She runs to her father's arms and with her yellow curls brushes a tear from the big red scar on his cheek.

Innocent child! Why should she ever know the sickening memories her childish prattle has brought to her loving parent? Why should she ever know from what depths of shame the pitying Christ has lifted his soul?

Hastings, Nebr.

THE GOLDEN RULE PRACTICALIZED

This sermon is not my own. Nor was it delivered from any pulpit. The preacher was a plain business man. The pulpit was noisy Broadway. I was the congregation. The time was Monday. We were going to luncheon.

The night before I had spoken upon Christ's "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The duty and privilege of helping people, helping in a warm, brotherly, human way, and the joy that crowns such service—this had been the thought of the Sunday evening sermon.

"Say," said my businesslike preacher, as we threaded our way through the bustling crowds, "what you said last night about helping folks is true. I've tried it in business. And I've had a lot of fun out of it, too."

Perhaps it ought to be stated that the speaker is secretary and treasurer of a very large concern in the lower Broadway section. Of course I was all ears in a moment. It is worth while listening to a man who finds real fun in practicing the Golden Rule.

"For instance," he went on, "there is my stenographer. She supports her mother and two or three younger brothers and sisters. Well, this past winter the girl was laid off for a long time by sickness. After several weeks the question of continuing her salary came up in our directors' meeting. One said: 'Oh, we might as well drop her from the pay roll. She'll never be able to work again.' Then I got up and said: 'Men, that won't do. Our concern will never miss the salary that goes to that sick girl and her family. So I move that her salary be continued indefinitely, whether she comes back or not.'

"And my motion was carried. Well, the result is, the girl is back at work. More than that, with tears in her eyes, she told me the very moment she heard of the company's action she seemed to get better. Oh," he added, "there's a peck of fun in doing things like that."

The man's simple, kindly manner of telling the story made moist weather in the neighborhood of my eyelashes. And I spoke right out, loud enough to be heard anywhere except on Broadway: "My friend, that's Christianity walking around on two feet. That's the Golden Rule taking Broadway's true measure."

He laughed a little. "Only recently our man Tom got very sick. Tom works down in the basement, handles freight, and the like. Having no education, he makes only fifteen dollars a week. Tom lives with his old mother and is her only means of support. Well, it looked as if Tom's last call had come. But after lingering on for a long time he began to improve. Now, of course, it was a little thing to do, but every afternoon I sent one of the men over to find out how Tom was getting on. Then every Saturday I had his envelope sent to his mother.

"Well, as luck would have it, Tom got well, too, and he is back at work." And, say, he said, with a twinkle in his big, tender eyes, as we crossed Cedar street, "I don't want to boast, but Tom thinks I'm about right. Tom's gratitude has brought me more satisfaction than a month's salary."

I answered: "Yes, Tom's gratitude is a beautiful reflection of the Golden Rule you practiced on him."

"But," he went on, "the finest bit of joy I've had at this sort of thing was last Christmas. At our home, over in Brooklyn, we have a washerwoman who comes in once a week to make things easier for the downstairs maid. She was having a hard time round the holidays. Mike, her husband, was investing his own wages and Bridget's, too, in the cups. My wife told me about it. 'Well,' thought I, 'I'll just play a Christmas trick on Bridget. So I bought the biggest, fattest turkey I could find, had it roasted and sent to her. And the fun of it all is, she don't know to this day who sent it.'

"No," I whispered to myself, "but the Christ of God does. He knows the practitioners of the Golden Rule. And you're one of them."—Sel.

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,

There are souls that are pure and true.
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you.
—Madeline S. Bridges.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. III

SCOTTDALE, PA., JUNE, 1911

No. 6

CHINA'S STRUGGLE WITH THE OPIUM CURSE

We are living in an age when great political and moral changes are wrought in a very short time. New forces and movements are born in a day which are destined to change the sentiment of an entire nation or continent on the morrow. The press, telegraph, telephone and railroad all combine to make this possible. Nations that have sunk into almost hopeless lethargy and indifference suddenly startle the civilized world by the vigor and earnestness with which they bring about in a very short time some great moral or political reform. The following article which is a brief summary of an article that appeared in the April issue of *Everybody's Magazine*, gives the chief facts of the struggle of China in endeavoring to rid herself of the opium curse. What has been accomplished is indeed remarkable.—Ed.

America, who prides herself because of her superior intelligence and high moral standards and looks with contempt upon the poor Orientals, can glean a valuable lesson from the example China is setting in her efforts to rid herself of a national curse. We cannot help but admire the determined purpose and resolute will with which she is tackling the opium curse. The struggle is a great one in which the government is taking a leading part. A strong public sentiment has been created so that the opium traffic is doomed to annihilation unless foreign powers interfere, or there is a radical change in the government of China.

China first began to smoke opium in the fourteenth century. In 1729 an edict was issued prohibiting the use of the drug and ordering all the smoking dens closed. But whether the order was executed no one seems to know. Late in that century Great Britain began to push the India opium into China and the habit took root among the people. It is estimated that the total gain from Indian opium, that is, the amount paid by China and Eastern Asia for that commodity above its cost price, between 1773 and 1906, was \$2,100,000,000. In 1840, the Chinese Emperor gave orders to put down the trade. This attempt resulted in the First Opium War. At the conclusion of this war England forced China to indemnify the traders for their losses. Seventeen years later the Second Opium War occurred, which resulted in a treaty with England, which bound the Chinese government not to interfere with the introduction of Indian opium into the Empire.

These two acts of England in forcing opium upon China are dark blots on her history and a burning shame, among the colossal crimes of the nineteenth century. England at the present time is one of the chief hindrances to the campaign to rid China of its curse.

Until this time China had not tolerated the cultivation of the poppy plant. But now, rather than see the country drained of silver to buy the Indian opium which can easily be produced on native soil, permitted its cultivation. In the end six-seventh of the opium consumed by the Chinese was home grown.

The use of opium rapidly increased. In 1906 the Chinese were using seventy times as much opium as they were using in 1800. Annually, twenty-two thousand tons of the drug were absorbed, most of it converted into smoke. In some communities opium became so plentiful and cheap that almost the entire community became addicted to its use, and were sinking into an indescribable lethargy, misery and degradation.

The present crusade is indeed remarkable when we consider that China lacked public spirited organization and the agencies to disseminate knowledge which are so common and powerful in our country. Newspapers did not circulate, their religion has no room for preaching or discipline, the women, who in Western countries are so great a force behind moral reforms, were dumb as they had no means of voicing their woes resulting from the opium curse. The motive that prompts the Government to stamp out this curse at the cost of the public revenue, is not pity for the misery and wreck caused by the drug, but because it is the principal cause of the great weakness of the Chinese nation as compared with the Western powers. She realized that unless she rid herself of the curse she can never expect to rise to a world power, but faces inevitable disruption and final decay. They realized it to be a struggle for national life or death, which accounts for the determination with which the government is tackling the problem.

When the Empress Dowager tackled the problem some of the interior provinces had half their acreage in poppy. More capital was invested in the production of opium than in any other industry. To many the abandonment of the cultivation of the poppy spelled ruin. Consequently the officials who enforced the edict met bitter resistance and often their lives were endangered. The farmers resorted to all

kinds of ruses to raise the poppy secretly. They endeavored to bribe the officials and unless the official was a reformer at heart or fearful of losing his position, he often yielded to the temptation.

The missionaries are known enemies of opium. They have played a prominent part in arousing a sentiment against the traffic and in having the government take action to abolish the traffic. They also are among the leaders in directing the Anti-Opium forces within the Empire at the present time. That the government is succeeding in suppressing the cultivation of the poppy is evidenced by the increase in the price of opium. "At Tehyang in Szechuan, where not a spear of poppy grows, the price was 1,600 cash an ounce as against 120 cash an ounce two years ago." In four of the great poppy provinces prohibition has been followed by a season of wonderful harvests, which have gone far to compensate the farmers for their sacrifice and win them to the reform policy. Food is becoming more plentiful and cheaper than it has been for years. New trade is springing up and the provinces becoming more prosperous.

Not only are the efforts of the government directed against the cultivation of the poppy but also to purge the official ranks of smokers. They are expected to set an example for the people. Those over sixty years who were unable to break themselves of the habit were tolerated, but all others were given a stated term within which to stop the use of opium. If at the end of the appointed time they had not permanently stopped they were discharged from office. Not only were petty officials dismissed but high officials—among them two governors and two vice-presidents of imperial boards—died in their persevering efforts to conquer the habit. These cases caused the regulations to be relaxed so as to allow smokers past fifty to continue in office.

Opium smokers are great liars. Many officials who would not stop the use of the drug resorted to subterfuges in order that they might retain their office. It became necessary that they be put through a rigid test to determine whether they were still addicted to the use of the drug. He was searched for concealed opium and then locked in a comfortable room for three days and supplied with good food but no opium. If he held out he was given a clean bill of health, as no opium smoker can endure three days' separation from his opium pipe. Certain high officials were

by this means discovered to be still using the drug and were summarily dismissed.

Foochow, has made the most determined fight against opium. A year ago no one was allowed to smoke opium without registering and taking out a permit. "Such a permit is issued only to one who can prove that he has the opium-smoking habit. The number of his permit is posted outside the house where he may smoke, and he must not smoke anywhere else. While he is smoking no one may visit him on any pretext, and, after he is through all his paraphernalia—pipe, bowl, lamp, opium box, needle, etc.—must be put away." Opium may be sold only by licensed dealers, who pay a tax on every ounce sold, and dare not sell it in the place where it is smoked. No one may cook his own opium, but buy it prepared. "The amount the registered smoker may buy daily is stated in his permit. The salesman stamps in a blank space on his permit the amount of each purchase, and it must never exceed the amount specified. The smoker must renew his permit every three months, and each time it must be filled out for a less amount. After buying his opium he must carry it through the streets openly. He may not carry it in his pocket, nor wrapped up, nor in his closed hand, nor in a closed box. No one may make or expose for sale the implements for opium smoking. The existing supply must suffice and, as this is being reduced from time to time by solemn public burnings of stacks of paraphernalia, the basis of the vice is continually being cut away."

The fight on the dens is full of incidents and alarms. The proprietors of dens were imprisoned and beaten. Their property confiscated and the proceeds used for schools and police. A year ago the founder of the Anti-Opium League reported: "In one city the doors of seven thousand dens have been shut. In other cities from two to three thousand such places have been done away with. In a hundred thousand market towns throughout the land, the dens and dives have been closed. Altogether, between one and two million places for the smoking of opium have been removed."

In thousands of communities in China this battle has been going on. On the one side poppy growers, den keepers, dealers, and some of the smokers; on the other, reformers and patriots who realize China is doomed if the traffic is not stopped. The fight is between greed and patriotism. This is exactly the same lineup in this country on the liquor traffic and the money-grasping corporations.

The edict issued by the Empress Dowager, in 1906 allowed ten years in which to suppress the traffic. Each year the amount of opium cultivated was to be diminished at least 10 per cent, until no more was to be grown. In 1907 Great Britain imported 51,000 chests, three thousand four hundred tons—England then agreed to diminish this amount by 10 per cent. annually until 1911, with the assurance that this reduction would continue in the same pro-

portion, provided China in that time had cut down the home production in like degree. The Chinese reformers feel that they can make no further headway unless the Indian opium is reduced far more rapidly. Opium might receive its death blow in 1911 instead of 1916 if it were not for this opium imported from India which China dare not touch. This is the one thing that blocks the reformers when victory seems to be in their grasp. England may yet be the means of defeating the purpose of China to rid herself of this curse. With this imported opium coming in, prices soaring which is a strong incentive for illicit poppy growing, and the danger of the public sentiment declining and the vigilance relaxing are all discouraging features to the reformer. England can render a great service and make partial amends at least, for her great crime of forcing opium upon China, by coming to the assistance of the Chinese government and discontinue the importation of opium from India.

It is gratifying to note that within the last month a new agreement was signed which provides for the immediate reduction and final extinction of the importation of Indian opium into China. This agreement provides that China shall annually diminish its production of opium proportionately with the Indian export, until its extinction in 1917. Great Britain agrees that the importation of Indian opium shall cease earlier, if the native production in China ceases.

China, whether she ultimately succeeds or is thwarted in her efforts because of foreign influences in ridding herself of her curse, is setting the civilized nations an object lesson of how they can rid themselves of national curses. When the people have a mind to accomplish a certain thing they will succeed. If we in America make up our mind to rid ourselves of the liquor traffic and our other evils every saloon can be closed up within a short time. China has a mind to work, we have not yet fully made up our mind as regards the liquor traffic.

THAT BRILLIANT SKEPTIC

Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.—Jer. 4:19.

Thomas Paine was a brilliant young man. He figured conspicuously in the affairs of our country when she was struggling to free herself from the tyrannical yoke of Britain. His whole-souled service and disinterested devotion to the cause won for him the confidence of the great men of America, and his God-given talents were recognized and appreciated by many in other countries. It seems Mrs. Paine had the blessing of good early training, and inherited strong power of will and force of character. Mr. Paine, therefore, found it quite possible to lead an honorable life without the direct assistance of God's Spirit. But, alas! he drew a wrong inference

from these facts. He seemed to think if it were possible for him to live a moral life by sheer force of resolution, that all other men ought to be able to do so. Hence he turned his powers against God and used his very blessings as instruments in his attempt to undermine and destroy religion.

When that brilliant young skeptic had finished his first infidel work, the manuscript was submitted to Benjamin Franklin. After reading the same, Dr. Franklin addressed him. It is said the following is an exact copy of the letter:

"Phila., 3 July, 1786.

"Dear Sir: I have read your manuscript with some attention. By the arguments it contains against the Doctrine of a particular Providence, tho' you allow a general Providence, you strike at the Foundation of Religion: For without the Belief of a Providence that takes cognizance of, guards and guides & may favour particular Persons, there is no Motive to Worship a Deity, to fear its Displeasure, or to pray for its Protection. I will not enter into any Discussion of your Principles, tho' you seem to desire it; At present I shall only give you my Opinion that tho' your Reasonings are subtle, and may prevail with some Readers, you will not succeed so as to change the general Sentiments of Mankind on that Subject, and the Consequences of Printing this Piece will be a great deal of Odium drawn upon yourself, mischief to you, & no Benefit to others. He that spits against the wind, spits in his own Face. But were you to succeed, do you imagine any Good would be done by it? You yourself may find it easy to live a virtuous Life without the Assistance afforded by Religion, you having a clear Perception of the Advantages of Virtue & the disadvantages of Vice, and possessing a Strength of Resolution sufficient to enable you to resist common Temptations. But think how great a Proportion of Mankind consists of weak & ignorant Men & Women, and of inexperienced & inconsiderate Youth of both Sexes who have need of the motives of Religion to restrain them from Vice, to support their Virtue, & retain them in the Practice of it, till it becomes habitual, which is the great Point for its Security. And perhaps you are indebted to her originally, that is to your Religious Education, for the Habits of Virtue upon which you now justly value yourself. You might easily display your excellent Talents of reasoning on a less hazardous subject, and thereby obtain Rank with our most distinguished Authors. For among us, it is not necessary, as among the Hottentots, that a Youth to be received into the Company of Men, should prove his Manhood by beating his Mother. I would advise you therefore not to attempt unchaining the Tyger, but to burn this Piece before it is seen by any other Person, whereby you will save yourself a great deal of Mortification from the Enemies it may raise against you, and perhaps a good deal of Regret & Repentance. If men are so wicked as we now see them with religion, what would they be if without it? I intend this Letter itself as a Proof of my Friendship & therefore add no Professions of it; but subscribe simply.

"Yours,

"B. Franklin."

Sad, sad, was that day when Thomas Paine turned his talents in that fatal direction! Sadder still the day that he ignored such counsel and determined to pursue that course! Can his dying testimony be anything save a forceful argument in favor of

(Continued on page 191)

EDITORIAL PAGE

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IS THE INTEREST IN MISSIONS DECLINING?—It has been said that the mid-week prayer meeting and the collection basket is the thermometer of the spiritual condition of a congregation. Is not the following item an index to the interest of the Churches in question in foreign missions? At least it provokes some serious questions. "Of the four great missionary societies which have just closed their fiscal year, three end the year with deficits, and the other, although it has a gain, must credit the larger part of it to legacies."

What does this condition indicate? Is the mission cause losing its grip upon the Church? Do the results of the missionary enterprise not justify a constant increase of the expenditure of the wealth of the Church in this work? Is the rapidly growing Mission Study Movement failing to produce the anticipated results? About a year ago the Laymen's Movement was just closing a great national campaign to enlist the interest of business men in the foreign missionary cause, during which many congregations pledged to substantially increase their contribution to foreign mission work. Indications were that the mission boards would be well supplied with funds and that the work could be pushed more vigorously and the field of operation enlarged. At least we were not looking for a deficit.

We do not believe that the missionary enterprise of the Church is waning, but on the contrary is gripping her more firmly. But this condition of affairs drives home the truth that with all our planning, organizing and campaigning, good, effective and needful as they are, it does not strike the root of the matter unless the result is an aroused heart which permanently enlists as an active volunteer in this great work. That there are such as the result of these various movements there is abundant evidence, the number no doubt being sufficient to justify the movements, but we need a much larger body of such. The force of an appeal that penetrates no deeper than the emotions has only a temporary effect, it does not root deep enough to give that permanency and constancy of purpose to hold the individual to a fixed line of conduct. Unless we get our heart as well as our head into a thing it will not prove a great success no matter what the enterprise. The aforementioned condition is due to the fact that not enough of the individuals represented by these boards got their heart into the work of evangelizing the world.

The question of how to present the mission of the Church so that it will firmly grip the lives of men and women is one that will ever be with us. We can hardly expect to devise a plan whereby the entire membership of the churches may be won enmasse to this great purpose. It is only by the constant presentation of the question in various ways that we can

hope to win a few here and there who will in turn win others to make this the dominant purpose in their life. The mission boards will be limited in their operations to the extent that men and women fail to be moved by the deep-seated conviction that the Church is commissioned to evangelize the world, to make known to the world the salvation and riches in Christ. To the degree that we as individuals lack the conviction that this is the mission of the Church to that degree we hinder Christ in the work He desires to have accomplished in the world. The question is a personal one. Is my heart and life in the mission work of the Church, which is the work of Christ? Am I limiting the work of the mission board of my Church, thus limiting the work of Christ? God forbid.

INFORMATION ABOUT INDIA:—Since the return to this country of the brethren, J. S. Hartzler and J. S. Shoemaker, who spent almost a year abroad inspecting mission work in Europe and the Orient, and especially our work in India, we believe the Church in America is anxious to hear from them concerning our work in India. Having seen and heard many things enables them to speak with authority. It is with great pleasure that we can announce to our readers that in the next issue will appear the first of a series of twelve articles on the general theme, *India*, by J. S. Hartzler. In this series he will deal with the caste, social and religious systems, and other conditions that obtain on the field.

In the same issue we will also begin another series of articles on *India* written by one of our workers, M. C. Lehman. His series will deal with various phases of the work and conditions under which the work is done. Some of these articles and probably all of them will be illustrated from photographs taken right on the scene.

With the continuation of the articles on "Beginnings" by Brother Ressler which have been appearing for about two years, our readers will be favored with valuable information concerning our work in India.

We are anxious to have these articles read by as many persons as possible. It is through our readers—you—that we will be able to get them into the hands of others. Would be pleased to have you call the attention of your friends to them as well as the other helpful material in the paper with the suggestion that he subscribe for the paper.

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HABIT

Mabel Erb.

Webster defines habit as the effect upon the mind or body by frequent repetitions of an act, until that act is done without thinking.

Of all the influences that make up the character of man, habit is one of the greatest. They are nearly all formed in early life, not in an hour or a day, but by the repeating of a single act until it becomes so natural to us that we may perform that act without thinking.

From the first impulse received in our life we weave day by day that thread of action, until it becomes so strong it can scarcely be broken.

After the first act of disobedience the second is so much easier, and when a child utters the first profane word or tells the first falsehood the very sound of the word seems to shock the tender conscience, but by repeating that action the conscience becomes hardened and those words are uttered without thinking. And that child finds that the chain of habit is binding him. It grows as a small streamlet. At first how easy the course is changed, but when it has gathered into a large river to then change the course seems like wasted energy. H. L. Wayland says, "We are all the time following the influences which will presently be our rulers, we are making our own destiny. We are choosing our traits and associates. In time these acquire a power over us which enslaves our will." Let a man take an occasional glass of intoxicating liquor or a moderate use of anything harmful he is forming the habit of intemperance, or if he occasionally takes advantage of a neighbor he is forming the habit of dishonesty.

If you would find a man who is the most degraded and wretched of human beings look for some one who has practiced an evil so long that though he knows the results and dreads it, yet he reaches out and clings to the action because he feels something in his very being that drives him to it. He is a slave to the master, Habit.

There may be minor evil habits that we may be guilty of, such as thoughtlessness, indolence, carelessness, selfishness, etc. In order to be happy these must all be conquered. We quote the following:

"Habit is hard to overcome. If you take

off the first letter it does not change abit. If you take off another you have a bit left. Take off another and it still remains. If you take off still another, it is not ~~tee~~ totally used up. So if you want to get rid of a habit, you must throw it off altogether."

There are many good habits that are the best servants to us. It is our privilege to form such habits that will not only be a blessing to ourselves but others also. Tillotson says, "When we have practiced good actions for a while they become easy and as they become easier we take pleasure in doing them. And when they please us we do them frequently thus forming habits. How much brighter life is made, by the habit of cheerfulness, kindness, honesty, and fidelity." Let us conquer by the help of that Divine power that can break the chain of every evil habit, and let us form such habits that will build up our character and enable us to live nobler lives.

Hesston, Kans.

"SELF DENIAL"

Mamie Plank.

First, we note the meaning of self-denial, which is the denial of personal gratification. "We then that are strong ought to hear the infirmities of the weak and not to please ourselves, Rom. 15:1. How often we can deny ourselves of some pleasure to help make other people happy! But quite often we would rather enjoy the pleasure ourselves and do not think of the joy we could give others. Worldly amusements last only for a short time, then vanish and we have not been profited by them, but instead condemnation is resting upon us.

In London there lived a poor cripple boy, who gave himself to Jesus and wanted to work for Him. So he offered to do without a portion of his food in order to buy paper upon which to write Bible texts. He dropped these on the street for the people to read. If he was denied the privilege of talking to them he could write to them and tell them the plan of salvation.

A close study of the life of Jesus impresses us with the fact that He was continually doing good to those about Him. He healed the nobleman's son, the man with the withered hand, cleansed the ten lepers and many others, acts. He left us a beautiful record and taught us to be ready and willing to do whatever we can.

It is not always the great deeds we are to do, it may be some small errand, but if done cheerfully will be accepted of Him. We often think of the missionaries that forsake their homes and friends and go to the dark nations wrapped in heathendom to win them to Christ. If they would obey their own wills they would stay at home, but they love Christ more than any thing else and He will give them understanding and strength to teach the heathen.

Often Jesus wants His followers to do a certain work for Him and they resist. He will permit some punishment to come upon them to draw them nearer to Him. As an example of self-denial we quote Paul: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24). "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (I Cor. 9:19). "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27).

Harper, Kans.

A NOBLE LIFE

If I could write some gracious lines,
That those who mourn might read—
Some simple, hopeful words to cheer
The hearts that grieve and bleed;
If I could speak some kindly word,
To buoy some sinking soul
Across whose beaten, storm-tossed bark
The waves of sorrow roll;
If I could sing some stirring song
To cheer some fainting heart,
Implant a firmer purpose there
To act a nobler part;
If I could do some kindly deed
To light a life that's drear,
And bring a smile to quivering lips,
Or check a gathering tear;
Then, though I owned no gold or lands,
For, if I saved a soul from death,
I had not lived in vain.

Sel. by Fannie Campbell.

We should not be proud of the clothes we wear,
They're all second-hand, as we know;
For something, an animal, insect or bird,
Has worn them before, long ago.

And even the lilies, the Bible tells us,
Have robes that a king could not buy.
So we have no cause to be silly and vain
About what we wear, you and I.

—Lizzie De Armond.

THE CHORES

"Dr. Graham preached a wonderful sermon this morning, didn't he?" said Mrs. Arnold to her friend, Mrs. Kimball, as they walked home together from church.

"I feel as if I had been lifted up far above the petty cares of life, and had a vision of what one might be if there were not so many things to distract one. If only we could live on the mountain top, but"—

"I know," said her friend; "it reminds me of a bit of poetry I saw the other day:

Above us sternly loom forever
The mighty mountains of endeavor;
And whoso in their summit stands
Looks on the sun-kissed table-lands.
We grasp our mountain staff to climb
Their sky enshrouded peaks sublime,
Up where the crystal torrent pours
And then—we stop to do the chores.

I remember years ago we had a stranger preach for us one Sunday. He was quite eloquent and very earnest, but I can see now that he gave a wrong impression. The common everyday duties seemed of no account; we should constantly be striving to do great things, something which would make our lives worth living. He made our hearts burn within us; we went out of church filled with longings to suffer martyrdom, or go on a mission to the uttermost parts of the earth. I lay awake half the night thinking and planning what I could do, and got up weary and dissatisfied. And never, it seemed to me, had everything conspired against me as it did that day. Instead of going forth to do mission work, I was tied right in my own kitchen to the homeliest, most prosaic tasks. I came down quickly from the mountain top and rebelled furiously. O it was a wretched day! I was sure at night, as I thought it all over, that I never had been a Christian and never could be.

"Happily I had a dear old saint for a neighbor, and she bound up my wounds and set me on my feet again, facing the right way. She told me she had read of a wealthy college graduate who enlisted in the Civil War. His friends expected to hear of his appointment to some high position; so imagine their surprise when they learned that he was spending his time shoeing the horses of the regiment. It seemed that some time he had learned the rudiments of blacksmithing, and, as it was next to impossible to find any one to shoe the horses, he had offered his services. 'Somebody must do it,' he wrote home; 'and if I can be most useful to my country this way, I shall be satisfied. I enlisted for the purpose of doing my best to win glory for the Stars and Stripes in any way assigned to me; so I must needs accept cheerfully what falls to my lot.' Just to be ready to do whatever the Lord shall appoint, whatever will help most right where we are—that is our duty, said my dear old friend.

"I'm thinking we shall find when we get over yonder that much of the best work done in this world has been the faithful

work of the common people in common every day life. Life could not be lived unless the chores were done; so don't let's fret over the doing of them. Since they are a necessity, let us glorify them by doing them as unto the Lord."

And we never know but the "five loaves and two small fishes" may be used to feed a multitude. A rich iron manufacturer used to loan books to his boys and men every week. Andrew Carnegie was one of these boys, and he resolved if ever he was able, to imitate his employer. The Carnegie libraries are simply a passing on of the kindness and help he received from his employer.

"And God, Who studies each separate soul,
Out of the commonplace lives makes His beautiful whole."

—Michigan Christian Advocate.

A LETTER TO A PREACHER

Your sermon tonight, though perfectly true as far as it went, failed in this respect: the mercy of God in the gift of the Lord Jesus was not mentioned. Though you urged the need of salvation, the unconverted man left the church as ignorant of the way of salvation as when he entered it. Oh, do forgive me for writing with so little reserve; but seeing as I do, every day, how much the Lord owns the simple proclamation of the full Gospel, I feel constrained to press upon you the importance of preaching in every sermon that which, by the grace of God and the teaching of His Spirit, can and will make your hearers wise unto salvation. In every sermon tell of sin and its consequences; tell of what Christ has done for the sinner, of the punishment laid upon Him, of the atonement made, the righteousness imputed, and the peace and good works which follow the simple acceptance of the salvation thus provided. These are the elements of the Gospel of Christ, and therefore preachers often take it for granted that their hearers know them well, whereas a very large number may be virtually ignorant of them. I feel sometimes overwhelmed with the responsibility of those who stand up to preach to men who in a short time must be in eternity. To the preacher Christ is precious, yet he frequently only speaks of repentance, of the danger of delay, of the blessings of "religion," of good works, perhaps of faith in the abstract. These are all right and good, but these alone will not save. The men before him are dying—this may be their last opportunity of hearing any message from God. Oh! why does he not give at least a part of his sermon to tell how the Lord Jesus came to seek and to save the lost, and how He procured this salvation with His own blood? He has said, "I, if I be lifted up, will draw all men unto me." Surely, if all who know Him did thus "lift" Him up from Sunday to Sunday we should not hear so many lament that they see no fruit of their ministry.—The American Messenger.

ED, THE MACHINIST

He had no particular talent. He was just an ordinary machinist. But Ed Douglas was more highly respected by the 2000 men in the shop than any other chap in the place. His was one of the names that were familiar to pretty nearly every fellow working in that big plant. Ed was not popular with the men because he set out to make himself popular by always agreeing with his shopmates. Indeed, he frequently went full tilt against their opinions, and, principally, against their actions. Often I have seen him approach the fellow who had just ripped out a string of oaths and rebuke him, although never with a suggestion of pharisaical supremacy. He was simply trying to show the blasphemer that it would pay him to cut out his foolish, senseless swearing.

He did not belong to any of the fraternal organizations, but I have known him to spend many a night with a sick shopmate. Frequently he left in the home part of the not over abundant cash in his pocket but, better than that, he left a smile on the face of the tired, discouraged nurse-wife—the children wished that he might come again, and the sick man felt the cheer of his presence.

He was an arbitrator in personal disputes in the shop and the boys never repudiated his decisions. Not infrequently he dared approach the boss in behalf of a supposed wronged fellow-workman. The boys admired his disinterested nerve. Somehow he seemed to know when the rest of us had met with adversity, or even the smaller discouragements which made life seem hard. Always was there a strong, cheerful word which usually braced up the fellow who thought that the whole world had gone wrong. The apprentices were particularly fond of him because he appeared to have a lively interest in their affairs. Never did he seem to hand out wisdom in large chunks, with an air of patronage or paternalism. Never was there a suspicion of cant. Ed was just a sane, healthy-minded, strong-hearted Christian workingman, who felt that there was a place for Christian living outside of the church building and away from the Sunday services.

May his kind increase. We need them. The sympathetic touch of a shopmate counts for more than most of us imagine. Every morning brings its weight of woe and every evening its burden. No matter what the cause, the need is ever the same, and relief is usually found in the simple, manly, sympathy manifested in the life of the fellow who works by our side. At least it will help, for it is doing just what the Great Carpenter did and what He would continue to do were He upon earth. That's what made Douglas, the machinist, a bigger factor in the lives of those 2000 workingmen than any other single individual. It paid him, too. Anyway, you'd think so, if you could see his face as he worked—worked for men and for God—just a machinist.—The Labor Temple Bulletin.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXIII

J. A. RESSLER.

The beginning of the orphanage was the result of threatened famine. The continuation of the orphanage was the result of real famine. The sixteen boys who came to us in Raipur were taken to Dhamtari and joined the nucleus of an orphanage that had collected there soon after the missionaries arrived. Getting children was never the problem. The problem was one of rejection. We had to refuse admission to more than we admitted.

One day I was busy at work at the desk when I heard a childish voice under the window, "Mahara-a-a-j!" I looked up to see who was the owner of the voice that dared call your humble servant a "great king." I saw a little boy of about four years, apparently well fed and entirely devoid of garments.

Bro. and Sister Burkhard had the orphanage to look after at that time but they were away for a few days so I had the case to attend to.

"What do you want?" I asked.

"Maharaj, malla rakh lo." (Great king, take me.)

"Where are your parents?"

"They are not."

"Where is your father?"

"He is not."

"But where is he, is he dead?"

"Yes." (With some hesitation.)

"Where is your mother?"

"She is not."

"Is she dead?"

"Yes." (Unhesitatingly and with clear voice.)

"Now look here, boy, you are telling lies. Your mother is out there by the gate at the road among those women who have come to sell fire wood. Come along and point her out." (This was only a guess to test his truthfulness.)

The little fellow went with us, Rajakhan and one or two others of our people had gotten interested by this time and were in the group that went to the gate, and when we got there the boy looked all around for his mother. Then we knew that our guess had been correct.

"Point her out," we insisted.

Out from behind the big pipal tree she came, fat, well favored, and the picture of robust health. The little boy pointed to her and in his well mastered Chhattisgarhi dialect, said, "Wuh hove." (That is she.)

"Is this you boy?" we asked the mother.

"Hove." (It is.)

"Where is the child's father?"

"He is not."

"Is he dead?"

"Hove." (He is.)

Now, in that part of India most of the castes or tribes have a custom that when a husband dies his widow breaks all the glass bangles of bracelets from her arm and wears only metal bracelets. We noticed this woman's arm was full of glass bangles and we asked her how this came to be when her husband was dead. Seeing how thoroughly she was caught she quickly covered up her bracelets with her cloth and said, "He left me and ran away."

"Take your descendant and begone."

That is the story of one that was rejected. There were many others very much like this but with variations to suit the circumstances.

Then here was Naindu who came a few years later and whose story hardly belongs to these rambling sketches about the beginnings of the work for he came after we

thought the work had fairly begun. But he was a fair representative of a type that was very much in evidence in the early days of the mission so we tell about him now.

One evening as we were coming in at the front gate from a visit to a Native Christian's house a most pitiable object attracted our attention. A boy of about sixteen, very much emaciated, pale and sickly looking, having a mere rag for his complete dress, after the usual salutations of abject condescension, bared his right arm. Both bones of the forearm were broken completely off and were protruding. The hand was a putrefying mass and hung fast by the tendons.

It looked as if there were no possible chance for him to recover. But he was taken to the hospital, and as soon as practicable his arm was taken off above the elbow. He recovered. This was Naindu. He remained in the hospital for a time, carried water for the hospital for a while, professed faith in Jesus, was baptized, was apparently a true Christian for a while, tried to learn to read and failed, and one day he disappeared and that is the last we know of him. He was too old to come into the orphanage proper and work along in harmony with the growing children. Such cases, grown beyond the age of pliable reason, destitute and helpless, and ready to say anything to get a few grains of rice, are hard to reach with Christian influence and training that will make for strong Christian character.

Smithville, Ohio.

PREPARATION FOR SERVICE

C. L. SHANK.

Recently a circular letter was sent to a number of our mission workers asking among other questions about city missions, "What would constitute a well-prepared volunteer?" The several answers, which it was my privilege to examine, indeed form a very interesting symposium on the question. They showed that, in general, our mission workers everywhere consider the question worth while; that some have definite practical convictions about it, and others are not sure. It is the purpose of this paper to compare the notes referred to, with each other and with other observations, in the hope that we may at least provoke interest and more thought upon the subject.

When a young man applies for work of any employer of men, one of the first questions asked is usually, "What are you able to do?" or "What is your preparation?" If a city-bred youth goes to the farm he is confronted by this question and before he is worth much to his employer he must learn the ways of farm life. If a farmer lad desires to be a carpenter or a machinist, he likewise must spend a number of years in definite training. In order that a man may have the privilege of attempting to heal the diseases of the physical body he must go

through a vigorous training for no less than ten or eleven years.

Have we learned the worth of a soul? Of how much greater worth are the souls of men than their bodies? How much greater a task is it to heal the soul than to heal the body? Are there not more and greater dangers of making an error while dealing with men's souls than in any other work on earth? Let us ponder these questions in thinking of what it means to be a special worker for Christ who said, "Raise the dead, cast out devils." The errors that are made in work of this kind are usually of the head and not the heart, but they are errors, and we are responsible for them. Is preparation important? Suppose the man believed to be a skilled surgeon should, for lack of practice, sever the life cord in a critical operation. In that case we say preparation is all important. Suppose that a soul is receptive to the work of the Spirit and the gospel sword is in the hand of one who lacks the tact required to cut enough without cutting too deep; the possibility of a successful operation is changed and the soul destroyed. Which surgeon will have the greater charge to answer at the bar of God?

The first thing, we may say, is to know your calling. As one worker suggested, "Wait for the promise of the Father." A consecrated Christian life is absolutely essential to even a successful preparation. A prospective missionary should feel that in no other way can he live his best life and do his best work. Or as we express it sometimes in biblical terms, he must be called to the work by God. And in this connection one sister wrote that, the first mission of the preparing volunteer should be "submission," that is, a willingness to let God control his every plan and action. But since God has given men intelligence, He does not expect them to lazily surrender all responsibility in their plans and actions. Too many people sing with the wrong emphasis, "O, to be nothing, nothing!" Christ chose the twelve, not from among men who were "nothing," but they were active men of affairs. Let us sing, "My Savior guides me all the way," but remember that He does it by means of my intelligent use of the faculties placed within me.

The ability whether natural or acquired, of entering into the sympathies of others is absolutely necessary. For what can you do to help a man's soul if you cannot reach it? The physician cannot set a broken bone unless he can get his hand upon the fractured member. So there must be an avenue of approach between Christ's deputy physician and the sick soul; without which any amount of knowledge of human nature, psychology, ethics, or even the Bible, would be of no avail. Love is the greatest word in the language!

So far we have discussed the things every Christian must possess. We shall now take up a number of things which Christians ought to possess, and mission workers must have if they would work effectively.

No one in the symposium referred to above, neglected to state that a knowledge of the Bible should be the first intellectual qualification. We grant this with the understanding that a fair knowledge of the Bible presupposes a number of other things. It is indeed needless to state that one cannot teach much about God without a knowledge of His Word. Can an illiterate man teach an illiterate friend how to read? No more can a man ignorant of the Word of life teach another the way of life.

But I have seen men who knew the words of the Bible so well that they could quote Scripture texts by the hour with phonographic precision and yet knew not what they were saying, because of sheer ignorance of the English language. I care not how little of the words you can quote, if you make the meaning a moving factor in your life, and can put it into words that are burning with love for souls.

One successful mission worker suggested a college education as a powerful aid in preparation. Such a course wisely chosen should round out a volunteer's preparation in a way that nothing else could do. It should include the Bible, methods of teaching, courses in child and human nature, and practical musical skill, all of which were suggested by different workers.

The same missionary who suggested the worth of a college education also cautiously added the important qualification that such a person be able to forget his education and still use it.

Aside from all this, mission workers and mission boards are finding the need of trained specialists very urgent. Know yourself and then specialize. Experts are needed for Sunday school organization, for work with boys, work with men, work with girls. Teachers of manual training, industrial work, and music. Nurses are needed and

those trained in personal work. Know what you can do and learn to do it well.

While this article is not an attempt to wholly solve the problem of preparation, it is the wish of the writer, to emphasize the importance and need of preparation for so high a calling. The thoughts here given are not theory or the product of inexperience; they are developed from the ideas drawn from the experience of a number of our missionaries. Try to make them personal to yourself.

Goshen, Ind.

MEDICAL MISSIONS

(These articles have been written by members of a Mission Study Class. They contain interesting facts concerning the appalling hygienic conditions in heathen lands and the marvelous opportunities of the medical missionary. A knowledge of conditions in heathen lands should cause our hearts to beat more sympathetically, and constrain us to do our utmost in assisting to alleviate these heart-rending conditions.—Ed.)

THE NEED FOR MEDICAL MISSIONS

T. K. Hershey.

The needs for medical missions are many, but we shall discuss briefly this subject under three headings: First, The ignorance of the people; Second, The ignorance of most native doctors; Third, Inadequate supply of trained physicians.

The Ignorance of the People

The ignorance of the people of mission countries along the line of municipal, household and social hygiene, and regarding the cause and treatment of disease, is most deplorable and constitutes a great factor in the need for medical missionaries. We who live in this country and are being taught by parents, lecturers and literature on hygienic conditions rarely stop to think that our brothers and sisters across the deep are so very ignorant along these lines. To prove that they are ignorant we quote Dr. Theodora Duka, who was a surgeon in an Indian army. "It is almost needless to enter upon a description of the sanitation of an Indian village, for there is a total absence of it. The huts comprising the villages and hamlets are erected for the most part on flat land or on slightly elevated ground, exposed to the scorching and fiery winds, or drenched by rain. The people drink from the pond in which they bathe and in which their cattle wallow, surrounded by the refuse of their daily lives. The cattle consists of cows and buffaloes, occasionally of goats, donkeys, and pigs. All live under the same roof and lie upon the ground, beside their master and his family, with hardly a window or an opening for ventilation." The filth in China is no less than in India. Some one has said, "That one smells China a hundred miles out at sea."

Again people are ignorant and superstitious regarding disease. Amid conditions as described above, natives seemingly cannot find any accurate knowledge of the cause, prevention and treatment of disease. Many of them are fatalists and do not struggle against disease or expect much relief, but associate the disease with the "evil eye" of gods and demons.

The Ignorance of Most Native Doctors

The natives generally speaking have no education. They have practically no knowledge of the anatomy of the body. They are entirely innocent of any fine distinctions as the differences between veins, arteries, nerves and tendons. The Chinese surgeon knows nothing as to the circulation of the blood. He says, "The heart is midway between the crown of the head and the sole of the foot." It must be there is his logical explanation for it is the centre of the being.

Their crude methods of diagnosis is pathetic. The native doctor being ignorant of physiology and anatomy his diagnosis are often times ridiculous.

The Inadequate Supply of Trained Physicians

The lack of trained physicians can best be shown by comparing our country with these foreign countries. "Chicago has six thousand physicians for its two millions of people; China for its four hundred millions of people has but four hundred thoroughly trained physicians. The United States has one surgeon to every five hundred and fifty persons, China has one to every one million population."

"It is stated that in Calcutta, India, one of the best medical equipped cities of Asia, that three-fifths of the people have no medical attendance in their last illness."

In order to show the great need for medical missions we might add to the inadequate supply of trained physicians, the inadequate supply of women physicians, hospitals and dispensaries. We believe however that the ignorance of the people as to the hygienic conditions, and especially the ignorance of native physicians, in physiology and anatomy as well as their crude methods of diagnosis, should suffice to prove that there is a great need for medical work in the mission field.

THE VALUE OF THE MEDICAL MISSION

C. C. Ziegler.

The establishment of hospitals and dispensaries among the ignorant, suffering people, is a humane act to say the least. The lives of thousands have been saved and hundreds of thousands have found relief in one form or another through the aid of the medical missionary. That there is need for medical work among the natives is evident when we are reminded that nothing whatever is known among them of modern medicine and surgery. The value of the trained medical missionary is proven over and over. When once established he is looked upon as a semi-god because of his power over life. The governments even though they be not Christian often raise money for the support of the medical force simply because it is a benefit to the community. Edward Bok was thinking of the large humanitarian service when he said: "When the Babe was born there was not in the whole town of Bethlehem, or city of Jerusalem a hospital in which the mother could have found shelter. There was not that night in the whole populated world, so far as it then existed, a single roof to whose shelter the sick and dying could have been taken without pay, not one."

Wherever the medical missionary goes he is an educational factor. His instructions in the new community are in regard to health and hygiene and technical training for native doctors and nurses. It must be understood that in a heathen country there are no sanitary conditions whatever. The ordinary street in a city is nothing less than a cesspool. It is the object now to train as many native doctors and nurses as possible, these can accomplish more among their own blood.

Recently much has come about through the progress of medicine and hygiene. "It has freed Cuba from the yellow fever; it has waged relentless war upon tuberculosis; it has greatly reduced infant mortality. it has greatly minimized the death list in the Russo-Japanese War. What opportunities, then, present themselves for continued success in the direction of the great missionary field today!"

There will soon be some valuable accounts of the achievements of the medical missionary, that the public can read. Up to this time, however, these medical people have been too busy in their work to give much time for writing and summarizing facts.

Wherever the work has been carried on two results are seen upon society; viz., the breaking up of the caste system and the elevation of womanhood.

The real purpose of the medical missionary is not to heal the sick, but to Christianize. There is a threefold method which Christ used that the present generation must use in order to be effective, i. e., heal, teach and preach. There are of course many prejudices that need to be broken down on the part of the native. This

will take time for he lives in a framework of social and religious customs that are grounded in the centuries.

THE MEDICAL MISSIONARY AT WORK

Adda Miller.

There are now approximately four hundred and fifty medical missionaries, men and women, in all foreign lands. Since so few of them have published detailed and separate reports of the work done under their individual charge, comparatively little is known of the actual good which is being done in the different fields. Suffice it to state that enough has been published to show that the work done is fraught with abundant success and blessing.

In order to give the reader an idea of the medical missionary actually at work, it is necessary to divide the subject into several different parts; viz., How received by the official classes, How by the common people, and How the places in which he works are maintained, etc.

The official classes in the foreign fields, once the work is established, seldom fail to show their appreciation in various ways. The finely equipped hospital at Teinstin, China, established and maintained by "His Excellency Li Hung Chang," and many other hospitals which have been established by natives, are proofs of the spirit of welcome on the part of many of the official classes to the medical missionary work. This kindness shown does not lie alone in the welcome extended, but also financially and otherwise.

By the common people the medical missionary is received about the same as by the official classes. They contribute generously to the work. They come in great numbers for treatment and show the utmost confidence in the skill of the physician. The doctor is always welcome.

The large majority of hospitals in the foreign fields have been started by missionary efforts. Many have also been erected and furnished by the natives. Many natives of course have not had an opportunity of knowing the use of medicine or the gentle touch of the trained physician until placed in one of these hospitals. Much might be said of the gratefulness of the natives when cured of an awful disease. The missionary has won their lasting confidence and often in this way he is able to get them to listen to the story of Jesus.

These hospitals are maintained first by the support of the Christian countries, later, however, they become almost self-supporting, because everywhere there is an encouraging tendency among the natives to pay for what they get.

Many physicians have also found that traveling through the country, healing where there is disease, is exceedingly useful. Indeed it most nearly imitates the procedure of the Great Physician as He "went about doing good."

A GREAT LIFE OPPORTUNITY

Jacob Rupp.

The work of the medical missionary affords a great life opportunity for the spreading of Christ-like sympathy and the common brotherhood of man in countries which are now just opening to civilization and are yet to be opened by it. That this work is such a life opportunity is testified by the life of some notable medical missionaries such as Dr. Gabriel Broughton, who in 1636 opened up East India to the commerce of the world; Dr. John G. Kerr, physician to 700,000 patients, chief operator at 40,000 operations; contributor to the world's knowledge of Vesicle Calculi, translator of many technical books into Chinese, author and writer, founder of the first hospital for the insane in China; Dr. Henry D. Porter, twenty-eight years in North China as missionary, physician and evangelist; Dr. Wilfred Grenfell, sea captain, storekeeper, magistrate, preacher, surgeon, author and patron saint of Labrador; David Livingston, physician, scientist and explorer. A host of other notable examples might be mentioned who have given their talents for the alleviating of suffering among the unfortunate people of various parts of the world.

This is a great life opportunity for the prodigious achievements which are being made. One missionary with his assistants gave medical attention to more than 310,000 patients. From 10,000 to 30,000 patients are generally reported by the physicians in charge of various mission stations. Often several other persons come with the patients to the hospitals and help take care of them so that here is presented a great opportunity for the preaching of the Gospel as only a doctor can. These people carry with them literature, thoughts and a touch of Christian sympathy back to their homes that in many cases wonderful results have followed. Often entire communities are thus opened to the work of the other missionaries. The healing of the sick is a powerful force in dissolving prejudice and is a direct means of awakening spirited interest and desire. The medical missionary is always in close touch with native life through constant human sympathies, interest and definite help given.

The broadest and best preparation and qualifications are needed to accomplish the best results. He necessarily must have good health for on that his entire work rests and unless he is healthy here he had better not attempt the severe strain of a tropical climate. Adaptability is essential. Conditions wholly strange, unsatisfactory and uncomfortable will be met to which the physician will have to adapt himself. Good team work is important in every mission station and this requires that the medical missionary be one who can bear and forbear, that he be unselfish and obliging, that he have patience and some sense of humor, in short, that he be able without chafing and worry to adapt himself to his environment. Professionally he must be

proficient. All through his preparation he should have been thorough. His work will place him amid a wide range of diseases which demand a wide and thorough preparation. He will be required to train his own native helpers and perform all kinds of major and minor operations. His practice will be limited only by the amount of work he will be able to do. The success of the mission station will often be dependent on him not only for the confidence of the natives in his success and in the superiority of the missionaries' God by being able to heal their diseases, but his care and responsibility for the valuable lives of the other missionaries.

The medical missionary's life must be wholly consecrated to the alleviation of suffering, the furtherance of real medical knowledge and hygiene, but most of all to the advancement of the kingdom of Christ. Dr. Wanless well says: "The medical missionary should be a man possessed of an earnest desire to save souls. To secure merely the physical good of a patient is to close the highest joy which the service itself affords, and to fail in spiritual ministration is to cut the nerve which tingles with the real blessedness of service."

He must have a loving spirit, a strong sense of duty, even though it leads to consecration is incomplete without the greater compulsion of love. A great missionary said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it would be profitless to me."

Christ came as the "Word," the expression of God. He came to reveal God the Father to men. He taught, healed and preached. His healing helped Him accomplish His purpose by showing God's loving sympathy to men as a just and merciful God. Christ "went about doing good." "He was moved with compassion." He gave Himself to the work of healing because of His loving sympathy with all who suffered.

Christ's healing illustrated the power of God and led men to glorify Him, "And they glorified God which had given such power unto men" (Matt. 9:8). Christ's healing also emphasized God's interest in the individual. Often He neglected the crowd to heal a leper or a man with a withered hand. It gave assurance of God's readiness to honor faith and answer prayer. The result was according to their faith, "Thy faith hath saved thee" (Matt. 9:22). Christ's healing secured a wider hearing for His message although this was not His motive in "doing good," yet it brought large multitudes who gave Him their confidence and love because of what He had done for them. So the medical missionary of today can in a large measure accomplish the same results by following Christ his Prototype and Pattern.

Doing nothing for others is the undoing of one's self.—Horace Mann.

EXTRACTS FROM AN INDIA LETTER FROM MARY BURKHARD

When I came home from the Sihawa-town I took a notion to go with Garjan to her village. I got ready to stay four or five days and left Tuesday. We stopped in Kharranga to visit and let the cart with tent and provisions get on ahead awhile, then we went and arrived at 3:30 P. M. But the tent and provisions never came, so we had to put up in the village. I had Jamna, my house-girl, and two Bible women along too. We started at 9 in the morning, taking a little lunch, and they gave us milk to drink in Kharranga; but we had to wait till 10:30 at night for anything more to eat. Our tonga-walla got a Raut to cook for us all, and we slept in the malguzar's Bara, which was empty. The malguzar is Bajarao, and the village Dhimatukar Nawagaon. It is near the river, about 8 or 10 miles from here. We had no bedding except a pillow and shawl each for Anna Lois and me; the women had nothing. They gave us cots, but Anna Lois and I slept on one so as to keep warm. You can imagine how much room we had. The next morning the tonga-walla started to hunt the cart, and found the tent set up at Charma Nawagaon, with Kojao, the cook, calmly waiting for us. Debi, the chaprasi, had been sent with the cart to set up the tent and return home with the cart. But they were either too stupid to know they were in the wrong place, or didn't care, and they were gone home, so we could not move the tent.

The visit in Garjan's village was satisfactory. We had a very nice time all morning, and so we decided to go home. The next day Debi fetched the tent and provisions again. Before Kejao got home, his baby died, so I was glad he was on the way home, and glad, too, that I was at home. It seems the Lord hindered us from staying until Saturday as we had planned. I felt led to come home.

The country is nice up that way, and villages very plentiful. The people, however, are harder to reach than around Sihawa. How I wish the missionary brethren could get out more. But there is so much to do at home all the time. More has been done this year than last, however.

Today the mela is here, and streams of people are going and coming. I was out with the Bible women this morning and talked a little. If I knew a way to get to the women I'd like to go again; but the men are always first at hand and I don't feel like talking much to them.

I enjoy the Bible work, but it sometimes seems to go very slowly. I don't get out as often as it seems one ought to, but there are always so many other things to be done, I don't average over twice a week. I have eight women at work now, and they visit twenty-one villages once a week, unless there is something to prevent. Touring broke in, of course, but that meant other villages visited.

When Bro. Lehman and Bro. Esch were ordained, the service was mostly in Eng-

lish. We had no services at the other stations, and most every body went to Sunderganj. Bro. Shoemaker preached so well. Bro. Hartzler spoke a very short time especially to the wives. That was very good, too. Bro. Kauffman interpreted for him, and Mahlon gave part of Bro. Shoemaker's sermon in Hindi.

NOTES

The Many-Sidedness of Moslem Missions

No other work on the mission field can be presented from so many divergent angles of interest as the great dark, despairing, defiant, desperate Moslem world. Lucknow is a mountain-top of vision second not even to Cairo. As our eyes sweep the horizon of all these lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in the great problem. Morocco (one of the dark places in the world today) is typical of the degradation of Islam; Persia of its disintegration; Arabia of its stagnation; Egypt of its attempted reformation; China shows the neglect of Islam; Java the conversion of Islam; India the opportunity to reach Islam; Equatorial Africa its peril. Each of these typical conditions is in itself an appeal. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected in China, win Malaysia, meet the opportunity in India, and stop the aggressive peril in Africa.

The Evangelizing Zeal of Koreans

A correspondent in the Korea mission field states that in the great evangelistic campaign which has been conducted in Korea the Korean workers were far ahead of the foreigners in zeal for the effort. This is explained by the fact that the Korean workers had but one thing to do, while the missionaries had many responsibilities in the management of the entire campaign. The Koreans who did the house-to-house visitation, or made individual appeals, as a rule did the work with discretion. One of the results of the campaign was that multitudes signed cards expressing a desire to become Christians. These are not among those who joined the churches. These inquirers will furnish a field for steady evangelistic work for months to come. The native pastors show great zeal in their efforts to secure the salvation of the people. Another result of the evangelistic campaign is that the Korean pastors made great advance in the conduct of revival work. In many cases in the past when an appeal has been made to the congregation and the inquirers came forward, the pastor secured promises to reform, to attend church and study the Bible, not expecting immediate conversion. During the meetings the pastors have learned to expect the conversion of the inquirers then and there, and many appeals were made to the congregation at the close of the sermon with well-nigh irresistible power.—Missionary Review.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

VI

Leviticus

After enumerating the different kinds of offerings to be made by the people and describing the manner of their offering, the Lord gave to Moses the law concerning the priesthood. We would not say that one part of the tabernacle service is more important than another, or ranks ahead of the other. The priesthood would seem to be more important than the offerings, yet the offerings are just as much a sacred type of the Savior as are the priests. Neither the priests nor the offerings could exist alone. The offerings must have some one to minister, and the priests must have somewhat to offer. Both are but a part of the great whole of the tabernacle service which with the tabernacle included is a small picture of the great Savior, the sanctuary, the priest and the sacrifice of God for men.

Since the sacrifices were first given in this book of the law of the priests, we have following them a description of the relation of the offerings to the priesthood.

The Priesthood and the Offerings

I. The Sacrifices All Offered by the Priests.

Lev. 6:9-13; 7:28-33.

1. Fire maintained by priests.—6:8-13.
2. Meat offerings made.—6:14.
3. Burnt offerings.—1:2, etc.
4. Sin offerings.—4:5, etc.
5. The breast of the peace offering waved by the priest before the altar.—Vs. 30, 34.
6. The right shoulder of the peace offering heaved before the altar.—Vs. 32, 34.
7. The fat of the offerings burned by the priests.—V. 31. The fat of every offering was burned on the altar, none of it could be used for food, neither of that which was sacrificed or of any other.—Vs. 23-25.
8. The blood offered at the altar by the priests.—V. 33. Even as the fat of any animal used for offerings or for food was not to be eaten, so also was the blood holy unto the Lord. The priests offered the blood of every sacrifice.—Vs. 26, 27.

II. The Priests Were Partakers of the Sacrifice.—

1. Of the burnt offerings.—
 - a. They ate their portion of the meal offering of the burnt offering.—6:14-18. The flesh of the burnt offering was to be wholly burned. The priests' portion of the meal offering was to be baked without leaven and eaten by the children of Aaron (priests) in the holy place.
 - b. The skin, the portion of the priest

that offered.—7:8.

2. Of the sin offering.—

- a. The priest that offered any man's sin offering was to eat the flesh of it in the court of the tabernacle. All the males of the priests were entitled to eat of the sin offerings. The trespass offerings in this respect were the same as the sin offerings.—6:25-29; 7:1-6, 7. Of the meal offering.—5:13.

3. Of the peace or thank offering.—

- a. The breast, the portion of the high priest and his sons.—7:30, 31, 34.
- b. The right shoulder, the portion of the priest who sprinkled the blood and offered the fat of the peace offering.—7:32-34.

4. Of the meal offerings.—

- a. Of the offerings baked or fried, it was the portion of the priest that offered it.—7:9.
- b. Of the meal offered anointed with oil and not baked or fried, it was divided equally among all of the priests.—7:10.

III. A Perpetual Ordinance of God.—7:35-38.

It will be noted that just as the sacrifices were instituted of God on Mount Sinai, so also was the law regarding the portion of the priesthood in the sacrifices. This portion was a perpetual one.

IV. The Relation of the Priesthood to the Altar.—

1. Of the meal offerings.—

- a. A tenth part of an ephah or fine flour each day, half in the morning and half in the evening.—6:20-22. This meal offering was to be wholly burnt.
- b. The sin offering, the blood of which was taken into the holy place, was to be wholly burned with fire.—6:32. (Cf. 4:3, 4, 12; 13, 16, 21.)

V. The Significance.—

The fact that no offering was made by any individual alone, but that all were to be priests, suggests at once that the approach which men have to God is through a mediator. No burnt offering or consecration or peace offering of thanks giving is acceptable to God when offered by any man; nothing is acceptable except through the mediator and that one is the great High Priest, Jesus Christ. This is most remarkably shown in the fact that every offering was brought to the priests and they alone presented them on the altar and they alone kept the fire burning which consumed the sacrifice. No other altar, no other fire, no other priests and no other offerings could be accepted than those which were ordained of God.

The second lesson that we may learn is from the fact that the priests were partakers of every sacrifice. With every offering there was a meal offering, and by that means the priests were made partakers of the sacrifice. In the case of the peace offerings and sin offerings the priests were actual partakers of the flesh of the sacrifice. They became, through their partaking, the actual sacrifice. Whatever touched a sin offering was holy, how much more, then, they who ate of the sacrifices. Even as the sacrifice was the representative of the one who offered it, so also did the priest become the representative of the sacrifice. Thus Christ becomes both our representative and our sacrifice. He is then, our three-fold offering in one great sacrifice.

The institution of the priests' portion as a perpetual ordinance makes the symbol especially significant. Christ has had and will have His portion with His people forever. He is the partaker of our joys and of our sorrows. He partakes of our life and of our death. He will partake with us now and in the life to come. It is a perpetual Priest ordained of God.

Of the offerings made by the priests for themselves, there is no portion reserved. It is all put on the altar. The daily meal offering as well as the daily burnt offering represents the daily and continual consecration of the priesthood and thus of the people to God. It also connects the altar with the sacrifice, and the priests with the altar. The people are brought to the altar through the priests and from the altar to God. The sin offerings of the priests have the blood sprinkled in the holy place, the offering for sins of the whole congregation likewise, and these sin offerings are not consumed by the priests but are burned without the camp. There is no other step to be taken to put away sin than to make the sacrifice through Christ, the High Priest. He brings the whole matter to a conclusion by presenting it to God.

One cannot help but notice the efficiency of the whole plan of mediatorship in the relation which the priest bears toward the people and their sacrifices, and then to the altar and to God. The plan is complete, as represented in the figures and types of the tabernacle. While we deal with law of works in these shadows, the light of grace looms above it as the pillar of fire, and the fellowship between the people and the Shechinah of glory above and in the tabernacle. The foundations of God are sure, His ordinances true, His works righteous, and His grace abounding.

DEVOTIONAL STUDY

VI

Galatians

Continuing his arguments on the justification of believers by faith, in the third chapter of the Epistle, Paul points to the fact of the promise which God gave to Abraham being intended for all of the world (V. 8). One cannot help noticing the wonderful way in which the Apostle expresses the nature of that promise. To him it was the "Gospel preached before." And such it was, because it included Christ and the Holy Spirit. (Cf. Vs. 2, 14). It effected justification by faith. It redeemed from the curse, the blessing of Abraham being possible only by the removing of the curse of sin (Vs. 13, 14).

Since all of the elements of grace have been foreshadowed in, and are seen to have been included in the promise to Abraham, we may also understand that the means of appropriation of these blessings may also rest upon similar grounds. The basis of all justification is faith. "They which are of faith are blessed with faithful Abraham." The fulness of the blessing appropriated by Abraham by faith becomes the fulness of every believer by the same faith. That this same law of faith was in force during the period of the law is also manifested in the language of the law, "The just shall live by faith." All of these arguments the Apostle uses in order to prove to the Galatian believers the fallacy of the theory of the false teachers that it is necessary for them to observe the deeds of the law in order to be justified. If by the faith of Abraham it were possible to secure all the promise of God to him, why should one revert to the means which never had the promise of those blessings?

In order to bring more forcibly to the minds of the Christians the usefulness of the law as a means of salvation, the law itself is referred to (Vs. 10-12). There is no uncertainty and no compromising on the part of the Apostle to the Gentiles. In this glorious gospel in which the whole world is to have an equal share the Jews are to have no advantage over the Gentiles. If to them were committed the oracles of God, the law which was given to them and by which they hoped to live was to them only a curse. The very terribleness of the declaration of the Apostle must have been intended to smite the hearts of the wayward Galatians with deep conviction of their wrongs in departing from the truth of the gospel:—"As many as are of the works of the law are under the curse." "Cursed is every one that continueth not in all things." The things which the law demands are all right and good. Man fails to do right and good and the result is the curse. It is remarkable that the sentence to be pronounced upon those who think they are right will be, "Inasmuch as ye did it not." We will fail because of what we

have not done. The law demands what we shall do, and therein is the curse. There are none but that may have a few good things in their lives to commend them to men, but justification beforehand depends upon absolute righteousness,—the keeping of everything which God by His law for men demands. Yet, the law would not be a perfect way of salvation unless it pointed out a way of salvation possible unto men. "He that doeth these things shall live by them." God wondrously provided for such a salvation in the deeds of the law by the institution of sacrifices and offerings which appealed to the faith of the people as the means of grace through which their sins could be forgiven. In this manner the people were justified by faith under the law. Yet, without the deeds none could be justified under the law. But, in order to more fully establish the fact of justification through faith, Paul refers to the prophecy in Hab. 2:4,—"The just shall live by faith." By these arguments he shows to the Galatians the uselessness of their observance of a few of the ordinances of the law as a means of their justification.

With one powerful and all inclusive statement, showing the masterful grasp of the truth of the plan of salvation and a full comprehension of the promises of God under every age, the Apostle begins with the promise of Abraham, sweeps through the age of the law and brings the blessings of God to all the world. The great question as to how we shall receive the promises is answered, for both Jew and Gentile. The mystery is especially difficult to the Jew. He may understand how the blessing may come to him, since he is a child of Abraham and under the law. For the Gentile there must be some special provision. Christ is the means of grace for both. By his fulfillment of the law, he removed the barrier between Jew and Gentile and the possibilities of faith were open to all men. The law was given only to the Jews. Faith was always open to all of the world. When the obligations of the law were taken away for the Jews they were placed in the same position which the children of Abraham occupied before the law was given, in same relationship with God as was Abraham, and that was, to be justified by faith. Abraham was under no different conditions than any other man in the world. He was called out from among all others and was justified in that he believed God. All men now have the same privilege for the call of God goes out to all men alike. All that was necessary then, in order to bring the blessing of Abraham to both Jew and Gentile was to remove the obligation of the law from the children of Abraham. Christ redeemed them from the curse of the law. If the law could not curse, it could do

nothing else; therefore, when the curse was taken away it became a dead letter. The whole Jewish family was freed from the law when Christ was made a curse for them by hanging on a tree. Not only was the law thus put away for the Jews, but every other law of works of men has been nullified by the death of Christ for the transgressions of men against the laws of God. The blessings of God come to men now in no other way than by faith.

To look upon Christ on the cross is to see the end of ourselves without Christ. The curse that follows sin has also found us and will surely be visited on us. There is no escape from it. The law of God—"The soul that sinneth it shall die"—will not be satisfied with anything less than death. God will not change His just laws for the sake of any one individual, and it is certain that no one would presume to say that the Lord will make an exception in His individual case. Better men than we have been obliged to call on God for mercy. We cannot escape—there is no escape for any. Christ is made for us, all that we should have been under the law—a curse and has thereby satisfied fully the demands of God for our sins. His death has redeemed us from the curse.

It is said that the earlier practices of hanging was to extend the arms of the individual, and with thongs about the wrists, suspended him to two branches of a tree and leave him there to suffer until relieved by death. The cross was in invention for the same purpose, and the Scripture applied to it equally well. For some reason there was a special curse pronounced upon one thus suspended and put to death. Their bodies were not allowed to remain hanging over night. Christ chose the death that had the special curse of God upon it (Deut. 21: 23, Marg.). Besides the physical suffering that He was compelled to endure, there was also the consciousness that He was the curse of God. Oh, the depth of the humiliation of Christ! He who had in the beginning all the fulness of the glory of God and of Heaven was made to be the thing which of all others and alone was called "The curse of God." We may indeed measure the sacrifice of Christ and His love for us by the greatest measure that eternity can produce. The greatest dimensions, the widest expanses, the boldest contrasts and the most marked differences and divergencies, the sum of them would yet fail to measure the extent of that divine love, the price of our redemption.

Let us not forget that Christ purchased our redemption from the curse of the law in order that we might be able to enjoy the blessings of the promises made to Abraham. Besides measuring the love of Christ to us in the sacrifice of Himself, we may by the same sacrifice measure the value of the promises to us. We indeed may be precious to Christ, but is not Christ equally precious to us? A gift bought with so great a price must be worthy of acceptance. "How shall we escape if we neglect so great salvation?"

THE EARLY MENNONITES AS BIBLE STUDENTS

C. HENRY SMITH.

There have been few periods of history when the Bible was given a more intensive and careful study than the period around the Reformation in the latter part of the fifteenth, and the first part of the sixteenth centuries. Up to within a short time before the Reformation the Bible had been practically a sealed book to a very large majority of the people. Before the invention of printing by movable type all books had to be copied by hand and of course the process was slow and very expensive. Consequently copies of the Bible were scarce and to be found practically only in the monasteries and libraries. Furthermore, the Catholic system demanded that all the spiritual interests of the people be committed to the priesthood. Even the priesthood depended more largely upon traditions orally handed down from their ancestors than upon a direct reading of the Bible.

But with the invention of the printing press about the middle of the fifteenth century, perhaps the most revolutionizing discovery ever made, and with the grand revival of learning which occurred about the same time, this condition rapidly changed. Printing became much cheaper and as the Bible was made accessible to the common people, both because of its translation into the vernacular and because of the reduction in the cost of printing it, the demand for it rose enormously.

The Waldensians especially were industrious in the translation and printing of the Scriptures. There were in Germany alone before the Reformation seventeen editions of the entire Bible in the upper German language, and forty-three editions in the lower German dialects besides a still larger number of Gospels and epistles. Most of these were the work of the Waldensians who in the latter part of the fifteenth century had printing presses in most of the large cities.

The Anabaptists together with the Mennonites all were unusually well acquainted with the contents of the Scriptures. The writings of Menno Simons show that he was a master in the use of scriptural references in substantiating his various doctrines and teachings. Upon his own confession the Bible had been a sealed book to him before he had renounced the Catholic faith, but after his conversion it became the one source of his inspiration and authority for all his teaching.

A reading of the Martyrs Mirror and of the old Ausbund, the early song book of the Mennonites, as well as of other early Mennonite literature gives evidence everywhere of a thorough knowledge of the Scriptures. Even children who were tried for their faith would often astound their learned persecutors, the priests themselves, with their Bible knowledge.

The Mennonite Church in fact may almost be said to have sprung from a Bible

class. When Conrad Grebel and his followers in 1523 withdrew from the party of Zwingli, they first met in the home of Grebel's mother for the purpose of studying the Scriptures. This is one of the first Bible study classes on record.

The testimony of a Franciscan monk of the time who was opposed to the reading of the Scriptures on the part of the common people speaks eloquently of the absorbing interest the Scriptures had for this class. In speaking of a certain peasant he says in his medieval German, "Der kunt lesen und kunt schier die ganz Bibel uswendig, und wo er hin kam so disputiert er mit Priestern wo stat dies in der Bible und jens."

This inquisitive peasant who thus insisted on being shown exact Bible authority and not tradition for the doctrines of the church was not an isolated case but a common type of the Anabaptist and Mennonite adherents. A little earlier another priest gives the same testimony regarding the Waldensians. He says, "All of them, men as well as women, large and small, by day and by night do not cease to teach and learn. The workman who by day must earn his bread by the sweat of his brow searches the Scriptures in the night."

There is every reason to believe that the followers of the Mennonite and other similar evangelical faiths were much better acquainted with the Scriptures than the adherents of the state churches—Lutheran, Catholic or Zwinglian. For the state churches with their practice of infant baptism still held the teachers of the people responsible for their spiritual welfare, but among the Mennonites every individual was himself responsible for his religious instruction. He went direct to the Bible instead of the priest or some other mediator. Hence it was necessary for him to know the Bible thoroughly. The state church leaders insisted that the universities or the great theologians should be appealed to as the final authority in the settling of all religious questions.

The Mennonites recognized no authority above the Bible and insisted furthermore that the language of the Scriptures was plain enough and simple enough, so that it could be understood by even the most humble man, even though he was not trained in the theologies and dogmas of the day. They insisted in a fresh appeal to the original source of the Christian faith. And they were right. History proves that there is always a tendency to make philosophy, tradition and dogma,—in other words the explanations of man, take the place of the Bible itself as the guide to the spiritual life. The Jews had substituted the Talmud for the Old Testament in the days of Christ. At the time of the reformation the decrees of the pope, of the Ecumenical Councils, the theories of Aquinas and other great theologians had very largely taken the

place of the Scriptures. Even the priests themselves studied the sentences of Peter the Lombard instead of the inspired Book. As for the common people, many of them had never seen a Bible.

The Mennonites were drawn largely from the masses of the common people and consequently they were not so closely tied to the old traditions as were the state churches whose leaders were thoroughly saturated with theologies of the past. Consequently the reformation of the latter was in the form of a compromise. But the Mennonites made a complete break with the old order and instituted many reforms which the Christian world is only within recent years beginning to understand and appreciate.

Another reason why the early Mennonites were such ardent students of the Bible was because books were rare. Not many books were either written or published. There were no great daily newspapers nor monthly magazines. Works of fiction were unknown. History as a form of literature had not yet come into being. In fact there was only one book to be had and that was the Bible. Thus they became literally a people of one book. No other reading detracted from the intense devotion that thus accorded this one source of their spiritual comfort and intellectual growth. Of course no one will deny that in these days we have a great advantage over our forefathers in that we have access to a great deal of helpful literature, but at the same time too, it is also true that this multiplicity of books has seriously affected the zeal of many for the great Book of books.

There was perhaps one error that the common people of the times of the Reformation fell into in their Bible study from which we might derive profit. In their zeal to interpret the Bible exactly and correctly they often over emphasized certain passages of Scripture at the expense of others. References were frequently taken out of their context and thus passages which are to be interpreted in their relation to other passages and the whole Bible were given a wrong interpretation. That is, there was danger that their Bible knowledge would become scrappy. This is still a danger that we need to avoid. There is still too much of isolated, disconnected and unrelated Bible study. The Bible is a whole and shows the unfolding of Divine truth through the ages. It needs to be studied in its entirety. But most of the errors into which our forefathers fell because of their narrower vision were corrected by agreements at which they arrived in their assemblies and conferences of the leaders.

These lessons we can profitably learn from our forefathers. To study the Bible more seriously and enthusiastically; to give it preference above every other book and above every human opinion as a source of religious faith; and to learn it so well that its spirit and its contents may be reflected in our everyday life.



EDUCATIONAL



Conducted by N. E. Byers, Goshen, Ind.

GRADUATES

Commencement time is again at hand and the graduates are coming home from the schools and colleges to take their places among us in the work of the world. Where they return to communities in which similar educational privileges are the exception rather than the rule there is danger of misunderstanding before the proper adjustment is made. The older folks at home have the advantage of years of experience that makes them able to cope with a measure of success, with the problems of life but lack the school training, while on the other hand the graduate has training without experience. The unfortunate condition that may arise is that each may think

more highly than he ought to think of his own advantage and overlook his own weakness. The young folks must remember that after all a few years of school can not immediately take the place of many years of experience, but as time goes on they may hope to get this latter advantage in addition to their present equipment and then if schooling is worth anything they ought to be better able to do well whatever their hands and minds find to do than would otherwise have been possible. This will be a reason for gratitude rather than conceit and all sensible people are always pleased to find those who are able and willing to be of some real service and do all in the true spirit of humanity and only for His glory.

THOMAS ARNOLD AND THE RUGBY CHAPEL

H. G. GOOD.

More than in other parts of the great school establishment and other sides of the school activities, Dr. Arnold was interested in the chapel and its services. His was a mind deeply impressed with the beautiful and elaborate ritual of the church of England and with the outer forms and visible symbols of the faith within. He felt, as many do, that since some expression of the inner life is essential to the maintenance of that life, that such expression should be clothed in the rich language and noble imagery of the masters of the literature of religion and devotion. He was impressed by architecture and historic associations and felt that all the arts should minister to religion, the crown of all. "I envy Winchester its antiquity," he said, "and am therefore anxious to do all that can be done to give us something of a venerable outside, if we have not the nobleness of old associations to help us." It was at his expense that the five illuminated windows were placed in the Rugby Chapel. He caused the church feast-days to be observed in the school and showed by his demeanor that he entered into their spirit with his whole soul. He dwelt much and with deep emotion on the importance of the Communion and his influence caused a great increase in the attendance at that service.

But it was as a preacher of school sermons that he wielded his greatest direct influence on the religious life of his boys.

He initiated the practice of preaching to the boys on Sabbath afternoon, a practice in which the other great public schools soon followed his lead. These sermons are short, rarely requiring more than twenty minutes for their delivery; they are clear in style; they are practical; they are sharp, incisive, often almost severe. More rarely they are sermons on the interpretation of Scripture, but usually they give the impression, even in the reading, of a call to arms, a challenge to stand for the right, a defiance to the forces of evil at work in the school.

In 1831 he was at his own request made chaplain of the school and from that time on preached practically every Sunday of the school year for the rest of his life. In the autumn of that year the chaplaincy became vacant and he at once wrote to the trustees asking for the appointment without the regular stipend because he felt that he was already sufficiently paid for his services. He felt that as headmaster he was the real and proper religious instructor of his boys and that therefore he should be officially their pastor and should not leave to another, however well qualified, these, "his own most peculiar and solemn duties."

It would be unpardonable to attempt to describe how he performed the public part of that office when the words of Thomas Hughes are at hand. The following description of the Rugby chapel service is from Tom Brown's School Days.

"More worthy pens than mine have described that scene,—the oak pulpit standing out by itself, above the school seats; the tall gallant form, the kindling eye, the voice,—now soft as the low notes of a flute, now clear and stirring as the call of the light infantry bugle,—of him who stood there Sunday after Sunday, witnessing and pleading for his Lord, the King of righteousness and love and glory, with whose spirit he was filled, and in whose power he spoke; the long lines of young faces, rising tier above tier down the whole length of the chapel, from the little boy's who had just left his mother, to the young man's who was going out next week into the great world rejoicing in his strength.

"It was a great and solemn sight, and never more so than at this time of year, when the only lights in the chapel were in the pulpit and at the seats of the praepositors of the week, and the soft twilight stole over the rest of the chapel, deepening into darkness in the high gallery behind the organ.

"But what was it, after all which seized and held these three hundred boys, dragging them out of themselves willing or unwilling, for twenty minutes on Sunday afternoon? True, there always were boys scattered up and down the school who in heart and head were worthy to hear and able to carry away the deepest and wisest words there spoken. But these were a minority always,—generally a very small one; often so small a one as to be countable on the fingers of your hand.

"What was it that moved and held us, the rest of the three hundred reckless, childish boys, who feared the doctor with all our hearts, and very little besides in heaven or earth,—who thought more of our sets in school than of the Church of Christ, and put the traditions of Rugby and the public opinion of boys in our daily life above the laws of God?

"We couldn't enter into half that we heard; we hadn't the knowledge of our own hearts or the knowledge of one another, and little enough of the faith, hope and love needed to that end. But we listened, as all boys in their better moods will listen (ay, and men, too, for the matter of that), to a man whom we felt to be with all his heart and soul and strength striving against whatever was mean and unmanly and unrighteous in our little world.

"It was not the cold, clear voice of one giving advice and warning from serene

heights to those who were struggling and sinning below, but the warm living voice of one who was fighting for us and by our sides, and calling on us to help him and ourselves and one another. And so, wearily and little by little, but surely and steadily on the whole, was brought home to the young boy, for the first time, the meaning of his life,—that it was no fool's or slug-gard's paradise into which he had wandered by chance, but a battlefield, ordained from of old, where there are no spectators, but the youngest must take his side, and the stakes are life and death.

"And he who roused this consciousness in them showed them at the same time by every word he spoke in the pulpit, and by his whole daily life, how that battle was to

be fought, and stood there before them their fellow-soldier and the captain of their band. The true sort of captain, too, for a boy's army,—one who had no misgivings and gave no uncertain word of command, and, let who would yield or make truce, would fight the fight out (so every boy felt) to the last gasp and the last drop of blood.

"Other sides of his character might take hold of and influence boys here and there, but it was this thoroughness and undaunted courage which, more than anything else, won his way to the hearts of the great mass of those on whom he left his mark, and made them believe first in him and then in his Master."

Camden, N. J.

AGRICULTURE IN THE PUBLIC SCHOOLS. WHEN?

J. H. PEACHEY.

Just what should be taught in the public schools is engaging the attention of many people today. Am pleased to know that farmer people are becoming interested in the most important product of the farm—the boys and girls—the possibilities of the future. I have in mind instances, where men were just a trifle more careful about the character of the one, who associated with the horse, than were they concerned about the companion of the boy. It required an expert to train the colt for future usefulness, but was considered unnecessary to have a trained mind to educate the boy for his life work. Why, anybody can teach the little children.

The balance ration, heat, sunshine, ventilation, and proper environments for the dairy cow received more consideration than did that "little old red school-house"—the school home of many a farmer's boy. Rotation of crops, vitality of seed, soil fertility, and the thorough preparation of the seed-bed were the living issues, and the school was in a measure forgotten, or left to the mercy of a non-progressive school board, whose ideas of education were too conservative to meet the requirements of the time.

Fortunately for the rising generation, time has wrought a change in school conditions. People are beginning to realize that the school and its environments should compare more favorably with those of the home on the farm; that school houses outside and inside are a pretty fair index to the general intelligence and development of a community. People usually get what they look for. Too many of them, however, are too easily satisfied. A little more of that love of home, and what it represents, would go a long way toward the betterment of the school home.

In conversation with those opposed to agriculture in the public schools. I am met with the argument that it is not the purpose of the schools to make bread winners. That the object of the school is to make character and citizenship.

But what of the character and citizen-

ship of the thousands and tens of thousands of teachers who go into the schools to earn their daily bread? Are they all attracted to the school-room by the love of the work? Many of them have gone forth as teachers, without any preparation, save that of the public schools. Do not mention this to criticise. The schools have prepared them for teaching and thereby they have become bread-winners. This has been accomplished without endangering their character or citizenship and the schools have practically lost nothing.

What matter then whether the schools prepare people for the farm or workshop, or profession, so long as it is done for the common cause of humanity. The principle remains the same, just a difference in application. It seems to rub the fur a little the wrong way for some educators, when you advance argument in favor of agricultural education. It might be a blessing in disguise if these poor fellows would get just a little hungry occasionally. It would tend to broaden their views concerning the honest tillers of the soil. Truly there is a large class of people even in America whose minds and hearts can only be reached by way of their stomachs.

But what shall be taught in the public schools? The higher and highest mission of the public schools is to teach the children how to live. This, in short, embraces it all. It is the conclusion of the matter.

If this be true, the country schools should teach the children how to live in the country. How can this be done unless we teach of those things that touch their immediate interest as farmer people? If I had my way I would have the prepared teacher, on bright sunshiny days, for a short period at least twice a week, take the children to the hills and along the mountain, by the creek and along the river, over the field, farm, orchard and garden, to learn of the little, unnoticed things in nature. I have more sympathy with that system of teaching than I have with that "sit still and "keep still" system

that is in vogue in many of the schools. The one is natural, the other is unnatural; the one will cure nervousness, the other will create it; the one will put color to the cheek, the other may remove it; the one will strengthen, the other may weaken. The teacher will also share the benefits derived from an hour's run over God's acres. In this manner I would begin the study of agriculture in the public schools. In its incipient stage I would make it partially a play school.

• This idea of teaching has been fixed in my mind, ever since I saw teacher and pupils, thronging the various buildings at the Columbian Exposition at Chicago. It was a beautiful sight to see the little children, accompanied by their teacher, passing through the various galleries in search of things to amuse and educate. Did they keep the teacher busy answering questions? What a favorable opportunity to cultivate the observation of the child. It was nature's way.

This work was accomplished by the action of the Chicago School Board, in granting permission to teacher and pupil for a week's visit to the exposition. Was it worth while? The teacher received pay for the time. Was it right?

Here is an incident from school life as it exists in some parts of Pennsylvania. In a certain county a teacher took her children for a short time through the fields and woods. The school board objected, requiring the teacher to make up lost time. Next year the teacher was not employed, because of insubordination to superiors—the school board. Through the instrumentality of a friend, she now has a position worth one hundred and twenty dollars per month in another state. She formerly taught for forty dollars.

Continuing further we teach the boy to think, by giving him something to think about. Let that something be tangible—something that can be seen and handled. This appeals to the mind and cultivates the observation. What more important to the farm boy than a cultivated observation. Lessons from nature in all her varied forms, educates toward the real and beautiful. There is also a beauty value in education. That beauty value obtains its finest expression in lessons from nature. Neither does character and citizenship lose anything.

Therefore, introduce lessons from nature into the primary department. Teach the child to see. Continue thus, gradually introduce the elements of the natural sciences into the various departments of the school. Remember also that you cannot name one of the natural sciences that does not in some manner or other touch the business of the farm.

Belleville, Pa.

My presence shall go with thee and I will give thee rest.—Ex. 33:14.

Education is ability to weigh evidence.—W. W. White.

THE HELDER DIKE AND THE ISLAND OF TEXEL

J. S. UMBLE.

The Helder dike is a most remarkable monument to the engineering skill, to the perseverance, industry and patience of the Dutch in their never-ending struggle with the sea. For eight miles this wall of granite stretches along the wildest, most exposed part of the coast of the Province of North Holland. The face of the dike is made entirely of huge blocks of Norwegian granite and from the road that runs along its summit it extends downward at an angle of forty degrees over two hundred feet into the sea. The highest tide does not nearly reach the top and the lowest still covers the foundation. At regular intervals massive granite piers reach far out into the sea to break the force of the waves.

We walked for miles along the paved road that forms the top of the dike looking out across the restless hazy expanse of the North Sea. Old men and boys were carrying the sea weed that the waves bring in at high tide to the higher part of the dike. They turn it day after day to thoroughly dry it and seem to cure it like hay. In response to our inquiries a hardy old Frisian fisherman explained to us that it was used for filling mattresses.

This part of Holland has witnessed several large land and naval battles. The Dutch consider this wild exposed coast the most easily attacked of the kingdom and accordingly they have spared no pains in fortifying it. The whole cape for miles bristles with cannon and even in times of peace is always paroled by sentries. If an invading army should succeed in setting foot on the dike, it would find under its feet a network of wires covering a large area in front of the fort and these are arranged so that they can be heavily charged with electricity. The frightful loss of life that would ensue is horrible to contemplate. Besides, the peasants tell of huge subterranean mines under the dike which would be exploded if an enemy should succeed in taking the forts and prepare to march inland. Holland's greatest enemy would then become her most valuable friend for the salt waters would rush in and make all North Holland as far as Alkmaar a briny lake—poor food for the conquering sword and torch. There another chain of forts would check the enemy's advance.

We spent considerable time strolling along the dike, talking with the peasants and watching the sea birds. The fishing fleet was just starting out for the night's fishing as we turned to go back to the village. The sea was heavy and the tiny boats rocked and tossed and bent forward till their sails almost touched the sea. We envied the brave fishermen nothing but their stout hearts.

We returned to the village on one of the tiny steam trams which one finds everywhere in Holland. The engine was not as

large as a twelve horse power threshing engine and the two coaches very little larger than a hay wagon. As we rode along the top of the dike on the tiny narrow gauge railroad we saw from the window of the coach, far to the north and almost out of sight across the stretch of sea, an irregular strip of sand dune. That was the Island of Texel to which the next boat across Marsdiep would carry us.

We landed at Oudeschild on the Island of Texel after eight o'clock, but being north of the fifty second parallel, the sun was still so high that we decided to walk the four miles to Den Burg the capital of the island. We had left all our baggage in Amsterdam so as to have nothing to deter us from taking long walks into the country to mingle with the peasants and observe them at their work. Oudeschild is a small fishing village like The Helder and like it, too, is below sea level.

From here the road wound along canals and tiny runs and through the fenceless fields for a time then over some sandy knolls. Here a strange sight met our eyes. The fences from three to four and a half feet high were built of blocks of sod or turf. Unusually fine large sheep were grazing by the thousands in the sod-fenced pastures. Here and there even a sheep fold was built of sod blocks.

When we arrived in Den Burg we found

streets. All the peasant lads and lasses from every part of the island were present to take part in the festivities. Here for the first time we saw the Dutch peasant in his holiday garb and at play.

Many of the young women and girls were dressed in modern clothes, but a number were attired in the picturesque costume that has always been the delight of the Dutch tourist, but which is now rapidly disappearing. We were especially interested in the costume worn by one of the younger peasant girls. She was the daughter of a wealthy Boer but was not at all good-looking which is rather unusual in Holland where both men and women seem to be endowed by nature with almost perfect complexions and great physical beauty. Her neck was encircled with five strands of red coral clasped at her throat with a gold brooch. Her hair was rolled around a gold pin and stood over her head like a pompadour. On each side at the temple a square plate of beaten gold projected from a skull-piece of the same metal. This skull piece was a plate of solid beaten gold covering her whole head and shining out here and there through the tightly fitting lace cap that covered it. Over the latter was another very fine piece of lace starched so as to stand out a little in front of and a foot to either side of the face. Her bodice of embroidered pink silk had black sleeves so tight that they seek to pinch the arms and so short that they left more than three fourths of the arm bare. The sleeves as well as the green velvet sash over each shoulder were trimmed with fine white



View of the Helder Dike

that our visit was especially well timed for an old fashioned Boeren Kermis was in progress. This social and industrial relic of early times still retains of its medieval characteristics, but in some respects it has degenerated into a modern street fair. Tourists from far and wide had come to visit it. Wares of all kinds were on display in the public market place and along the

lace. We were told by one of the old peasants at the hotel that the head dress was the most expensive and most highly prized article in a Dutch peasant woman's possession. They are often very expensive and are handed down from mother to daughter for generations, a priceless heirloom.

That night the noise and hubbub was so

great that it was impossible to sleep during the earlier part of the night. When we finally fell asleep the young people were still making merry in the streets and the orchestra was playing festive music in the large guest room below.

The next morning as we were walking about the streets we came to the wool

bread, a china closet with a fine piece of cut glass and some very old almost priceless Delft china and even the cheese factory where she had some home made Texel green sheep's-milk cheese, for which the island is famous. She said that all the cheese and butter she had shown us was made of sheep's-milk and when we seemed

milk we drank but she would receive nothing and even refused to allow her children to accept pennies until we said we just wanted to give them a few cents to spend at the kermis.

Usually when we came to a door and knocked we found a row of wooden shoes outside the door. When the peasant woman came to the door in response to our knock she wore on her feet no shoes, only heavy woolen stockings. We asked for a drink of water, she came outside, put her feet into a pair of shoes without stooping and led the way to the well. When she re-entered the house a little jerk of the foot sent the shoe to its place beside the door again.

Near Locksdorp we stopped at a grist mill run by means of a large wind mill. It was four stories high. The obliging peasant who owned it spent some time in taking us all through it and in explaining the mechanical parts of his mill.

We spent the afternoon in walking along the huge dyke that keeps the sea from flooding the eastern half of the island. At first it was merely a bank of earth sodded over but for the last ten or twelve miles it was faced on the outside with huge blocks of Norwegian granite. Low-lying islands off the coast were so thickly covered with white gulls and cranes that they resembled immense snow fields. The northern end of Texel is a favorable breeding ground for many species of land and aquatic birds. In the early spring months the peasants gather the eggs and sell them by hundreds of dozens to the dealers in Amsterdam. A visit to this famous Eijerland-Eggland—is well worth while.

Owing to tedious routes and poor rail-



A Fine Herring Catch, Zuder Zee

market and happened across a German buyer. From him we learned that the thirty-five thousand sheep on the island produce about two hundred and eighty thousands pounds of wool every year and that the crop sells for about one hundred forty florins, or at the rate of twenty cents a pound. It is not unusual to find a fleece where the wool fibres are eight inches long. Our German friend told us that the entire crop was usually sold to English wool merchants from Bedford, England, but this year the Germans were heavy buyers.

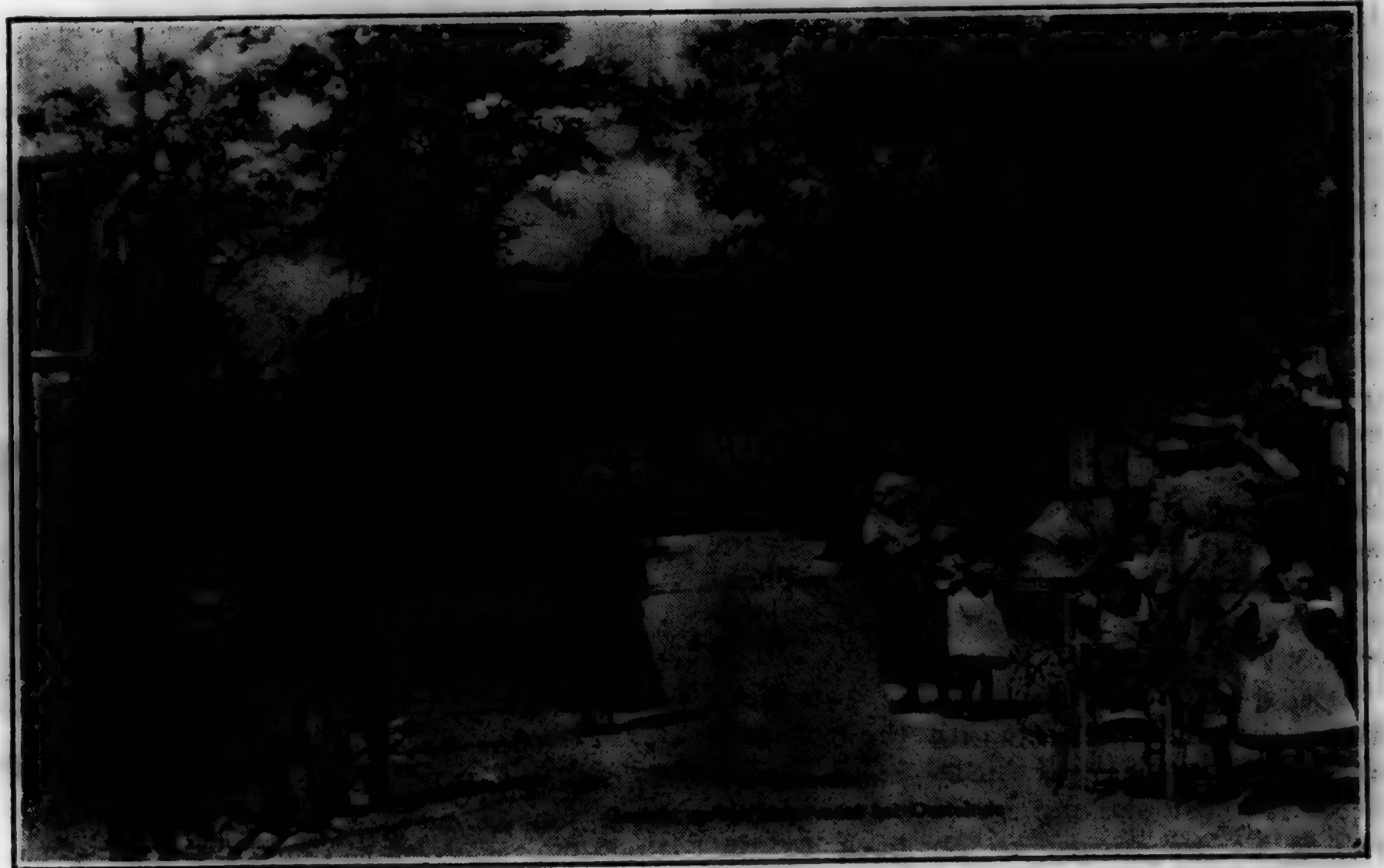
Early in the morning we set out for the village of Locksdorp at the extreme north end of the island. From there we walked along the eastern dike back to Oudeschild. All day we saw nothing but sheep and cows and hay and grass, and windmills with the ever present canals and dikes and some little farmsteads scattered among them.

On the way to Lockdorp we stopped at a dozen farm houses to ask for water or a glass of milk simply to obtain an opportunity to speak to the people and give pennies to the little Dutch boys and girls. These people spoke nothing but Hollandish but for some reason that we still do not fully understand we had much less difficulty in conversing with them than with any other people in Holland except the Frisians in the Province of West Friesland near Witmarsum.

We asked one pretty little matron who boasted that she was the mother of eleven children to show us through her home. She seemed much pleased and took us through every room showing us some very old furniture mostly chests, wardrobes, and clocks, an old fashioned oven for baking

somewhat taken by surprise she added that the milk she had just given us to drink was sheep's milk too. It was very good and we had been drinking milk at a number of houses that morning but for the rest of the morning we drank nothing at all whenever we came to a house where for any reason the water was undrinkable.

After showing us the living rooms she



Typical Village Street

took us through the part of the house where the hay, farm implements, and live stock were kept,—for it was all under the same roof. When we left we insisted on paying her for her trouble and for the

road connections we did not reach Witmarsum that evening, but were compelled to remain in Enkhuizen over night. Utterly worn out with our two days of really arduous work we left the train that night

at twelve o'clock, hurried to a hotel, secured rooms and gave strict orders to be called early for the first ferry boat across

the Zuyder Zee to West Friesland next morning.
Akron, O.

PRINCIPLES OF MECHANICS

VI

M. B. STAUFFER.

Annealing and Hardening Tool Steel

Tool steel after forging as described in the preceding articles should and in some cases must be annealed before any further work can be done on it. The process of annealing changes the physical properties of the steel. First, it opens as it were the grain, that is when an annealed piece is fractured it will show a rather coarse grain, whereas before the grain may have been very dense. Other changes are affected as described below. In the very finest tool steels the opening of the grain is not so marked, but nevertheless takes place. Secondly, it softens the steel so that it can be machined, filed, chipped, etc., with ease. Were it not for this valuable property steel would indeed be very expensive to shape into the different articles of commerce. There are steels (one of which is manganese steel) which are practically unworkable with steel tools even when annealed. Such steels must be worked while hot and afterward ground with emery wheels and other devices. These steels notwithstanding their high cost are very useful in their respective places. While these steels offer very great resistance to cutting tools, they also stand exceeding great wear thus justifying their great cost.

To anneal a piece of tool steel it should be heated a little higher than to the hardening point thus opening the grain (so to speak) and storing a quantity of heat in the piece. A place should be prepared for burying the piece which can be done by placing dry ashes on the ground or hearth over which should be spread a thick layer of pine chips. Now place the properly heated piece on said layer of chip and immediately placed another layer of chips on top and cover over with dry ashes. It should remain there until nearly cool enough to handle with bare hands. Steel handled in this way will be soft enough for general work. If, however it is required to have steel softer than is attainable by the above method it must be "box annealed" or "soft annealed" which is done by placing the steel in a cast iron, or better yet a sheet steel box on which a lid can be sealed to exclude all air.

To fill the unoccupied space in the box cast iron chips can be used or quick lime (air slacked lime). The lid must be sealed with fire clay as the annealing must be done under the absolute exclusion of air. This box is then placed into a big blacksmith fire or in a hardening furnace and slowly heated to about 1600 degrees Fahrenheit and kept at this temperature until it is heated through to an even heat, i. e., inside as hot as outside, after which the furnace or fire should be closed to keep

the heat in and prevent sudden chilling by drafts of air, etc. In the event a blacksmith fire is used it may be covered over completely with green coal. The fire thus fixed may then be left to die out, leaving the steel in the box until nearly cold enough to handle by hand after which it may be removed and cooled in water without danger of hardening. The principle in a few

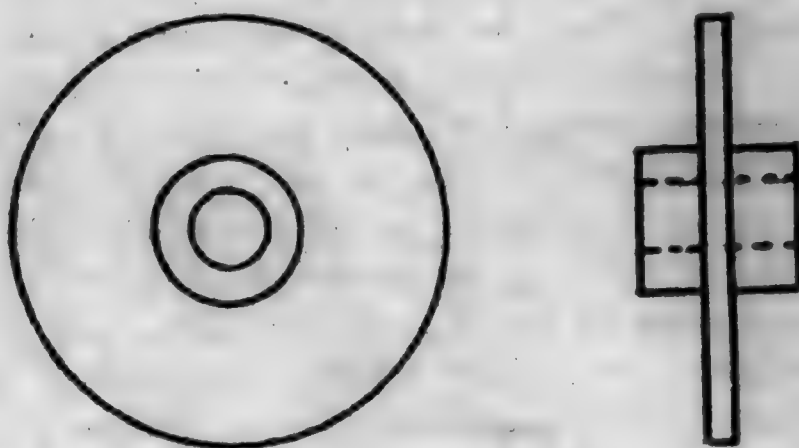


Fig. 2.

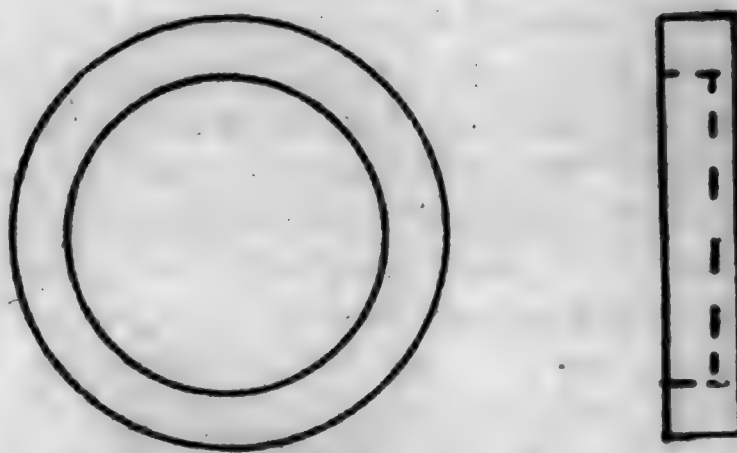


Fig. 1.

words is, to pack the steel for heating in some non carbonaceous material that is not affected by heat, sealing the packing

box to exclude all outside air, heating to a point a little above the hardening temperature and cooling slowly as possible.

The purpose of annealing is not only to soften the steel, etc., but to also relieve internal strains induced by forging, rolling, etc. These strains if not relieved would cause steel to change its shape appreciably in hardening if not crack the piece. The heating for hardening helps to relieve bad strains yet experience has shown that careful annealing is absolutely imperative to good results. For example we will take a piece of cast iron as in Fig. 1. It will be noticed that the web is thin compared with the rim. This piece in casting by pouring melted metal in cold sand molds is quickly chilled at the thin parts thus contracting it. This contracting also draws the heavier and still hot and consequently compressible rim together or to a smaller circumference. By this time the thin part is "set" so that it is incompressible and because of this condition the rim which will still shrink can not become smaller as freely, but now tends to disrupt itself which is likely to happen. From this example it will be seen how internal strains can exist in work.

In the event that a piece of steel has been hardened previously it should be annealed before hardening the second time or it is liable to crack. The first hardening sets up strains within the piece as can to a certain extent be determined by carefully studying the piece of work and the rate of cooling, etc., in hardening. For example, the writer some years ago hardened a piece of work as shown in Fig. 2. The piece was carefully heated and cooled in water. Needless to say all the thin part broke off before the heavy part was cold. By studying this piece it will be seen that the thin part cooled instantly and contracted but being so light was not powerful enough to compress the hub consequently broke off. This same process takes place in all similar shaped pieces setting up strains though not to the breaking point perhaps. Such strains must be removed by annealing before any subsequent hardening is done.

Scottdale, Pa.

THE ANABAPTIST VIEW OF TOLERATION

JOHN HORSCH.

In the opinion of a number of recent writers the Anabaptists, including the early Mennonites, were the champions of the modern liberalistic view of toleration. The complete independence of conscience, the rejection of all authority in matters of faith, outside of the individual conscience, so we are told, was their leading principle. They have been represented as advocates of the autonomy and independence of the congregation even in matters of faith and principle. Repeatedly the statement has been made that they rejected creeds and doctrinal tests and were substantially of the same mind as those who in our day regard

the doctrines of the Christian religion as mere opinions of men whose acceptance is not of vital consequence, and therefore make light of all doctrinal tests and assert that to refuse to fellowship advocates of false doctrine is to follow in the footsteps of those who persecuted and killed the "heretics."

An inquiry into the question of the attitude of the Anabaptists to rationalism must first of all recognize the fact that the name **Anabaptist** does not stand for a denomination or party. There were various sects of Anabaptists ("rebaptizers"). The name was given all who disowned the validity of

infant baptism. Of Anabaptist principles therefore we can speak with no more propriety than of Pedobaptist (infant baptist) principles. The dissimilarity which existed between the various rebaptizing sects of that time was similar to modern conditions when Dowieites and Mormons have adopted the practice of adult baptism. Menno Simons and the Swiss Brethren considered the assertion of their persecutors that all rebaptizers are of the same party a glaring falsehood and a slander. Menno rightly held that more radical differences prevailed between the denomination which he represented and certain rebaptizing revolutionists and enthusiasts, than among the various Pedobaptist sects. (On the relation of the Anabaptist sects to each other cf. the articles "Menno Simons" and "Mennonites," second statement, in the New Schaff-Herzog Religious Encyclopedia).

The revolutionary, enthusiastic and rationalistic Anabaptist sects of Germany and the Netherlands had a short history. The history of the former may be superscribed by the words of the Lord: "They that take the sword shall perish with the sword." The latter also soon disappeared from the scene. The last trace of the "Denckians," the rationalistic Anabaptists of the South, dates from the year 1534. The Adam-Pastorites of the North also existed for only a short period. We are pre-eminently interested in those Anabaptist denominations which survived the persecutions and to whom the Mennonites and other denominations trace their lineage. Our inquiry is restricted to their principles. They were the Swiss Brethren of Switzerland and South Germany, and the Mennonites of North Germany and the Netherlands. The Swiss Brethren held the little differences, in which Menno Simons distinguished himself from them, to be of no vital consequence. Menno Simons, one of the great religious authors of the Reformation period and the most extensive of all Anabaptist writers, must be considered the spokesman of the Swiss Brethren as well as of his immediate followers.

Many quotations could be given from the writings of Menno and the Swiss Brethren, showing that they emphatically disapproved a union of church and state and insisted that it is not within the province of the state to regulate matters of faith and conscience—that persecution is quite inconsistent with Christian principles. The right to set up a system of religious doctrine—a creed—and make its acceptance obligatory was denied to the state not only because the state is out of place when it undertakes to identify itself with the Church and take upon itself the functions of the Church, but also because Christianity must necessarily be based on the voluntary principle. Inimical, however, as was their position toward state-churchism, the idea that the Church should not have an authoritative creed (which does not necessarily mean a written creed), that doctrine should not be made a test of fellowship would have been even more distasteful to them. They were slanderously accused

by the persecutors of many unheard of teachings, but this was apparently not even insinuated or laid to their charge by their opponents.

That the Swiss Brethren and early Mennonites held conscience to be the final authority, instead of the Holy Scriptures, is a baseless assertion. In the demand of the complete subjection of conscience to God's Word, and in recognizing in the Holy Scriptures the only authority, they were more radical and thorough-going than Luther and the other state-church reformers. While Luther held that "what is not against Scripture is for Scripture and Scripture is for it," and maintained infant baptism and even exorcism on the ground that these ceremonies are not forbidden in the Scriptures, Menno and his friends taught that as concerns faith and Christian rites, the Word of God is the only authority. Conrad Grebel writes: "We beg and admonish you, that you earnestly strive to fearlessly preach only the divine Word and to set up and advocate only divine institutions, to esteem as good and right only what may be established by express, clear Scripture, to reject, hate and condemn all devices, words, inventions and opinions of men, including your own." Menno Simons writes:

"Behold, dear reader, I admonish and advise you, if you seek God alone with all your heart and would not be deceived, do not depend upon men and the doctrine of men, however old, holy and excellent it may be esteemed, for one theologian is against the other, both in ancient and modern times; but build upon Christ and His Word alone, upon the sure instruction and practice of His holy apostles, and you will through the grace of God be kept safe from all false doctrine and from the power of the devil, and walk before your God with a confident and pious mind."—(Menno Simons' Complete Work, English, Vol. I, p. 37). "This holy Christian Church has only one doctrine—the pure, unmixed and unadulterated Word of God, the Gospel of grace of our Lord Jesus Christ. All teachings and decrees that do not accord with the doctrine of Christ, be they the teachings and opinions of doctors, decrees of the popes, ecumenical councils, or anything else, are but teachings and commandments of men (Matt. 15:9), doctrines of devils (1 Tim. 4:1) and therefore accursed (Gal. 1:8, 9). We write and teach nothing but the pure, heavenly Word and the perfect commandments of Jesus Christ and His apostles"—(Works Vol. II, p. 193.) "Behold, my dear brethren, against these doctrines, ordinances and life no imperial decrees, papal bulls, councils of the learned, have any authority; no old usage, human philosophy; no Origen, Augustine, Luther or Bucer; no prison, banishment or murdering will avail. It is, I repeat, the eternal, imperishable Word of God, and will remain forever."—(Works Vol. II, p. 244.)

Scores of quotations of similar strain could be given from the writings of Menno Simons and his co-laborers. They had the deep conviction that they bore the perse-

cution for the sake of God's Word; they maintained that it was impossible to unite with the state churches for the reason that certain teachings of the Scriptures; in every instance they stated their willingness to recant if it could be shown that their teachings were not founded upon Scripture.

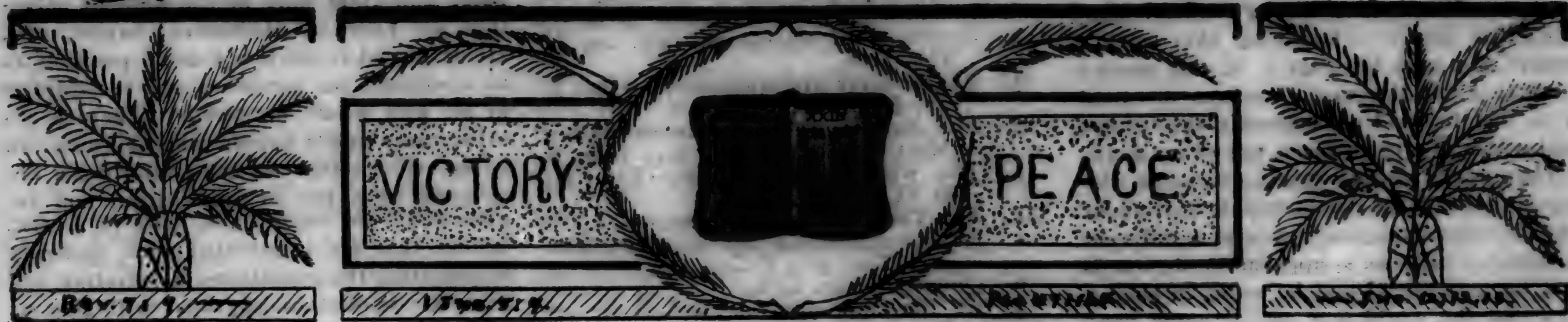
The Swiss Brethren and Mennonites had during Menno Simons' lifetime no written creed. Nevertheless they had a system of well defined doctrine and refused to fellowship those who did not accept the doctrines which they advocated—in other words they had a creed in very deed. Their creed was more authoritative than is many a written creed. The reason why no attempt was made toward the perfection of a written creed was not that they undervalued the importance of pure doctrine. By no means was the failure to set up a written creed due to liberalistic or rationalistic inclinations. They taught emphatically that the holy Scriptures are God's Word and that in them Christian doctrine is contained to perfection. Somewhat later Menno Simons' writings were accepted as the standard of doctrine among the more conservative Mennonites; the opinion prevailed that there must be no deviation from Menno. Thus the writings of Menno took the place of a written creed. The Waterlanders, the least conservative branch of Mennonites, who differed from Menno in one or two points, were the first to draw up a creed. Their confession of faith, of 1577, consists of twenty-five articles. Their position toward rationalism or liberalism was identical with that of all other Mennonites.

Menno Simons stated repeatedly in his extant writings that the foremost purpose of church discipline is to keep the Church pure in the "unadulterated doctrine of the Word." He says, "My brethren, this is the true reason why and to what end this separation or excommunication is so earnestly taught and commanded in the holy Scriptures, by Jesus Christ and His holy apostles; first, for false doctrine; secondly, for sinful, carnal life." (English Works, Vol. II, p. 446; Works Amsterdam, 1681, p. 634). Adam Pastor, Franz Reines Kuyper, and others were excommunicated by Menno Simons and his co-laborers on account of false doctrine. The idea that love alone regardless of faith, should be the test—as if the Lord had told Annas and Caiaphas and Malchus, or the unbelieving publicans (Matt. 5:46) that they were His disciples if they loved each other—was entirely unheard of among them.

The insinuation that the Swiss Brethren and primitive Mennonites advocated the principle of the autonomy of the congregation in matters of doctrine and faith—that doctrine is not to be made a test of fellowship—would have been regarded by them as an insult and a slander. The very fact that among the early Mennonites several divisions occurred for the reason that certain congregations were less exacting in the demand to avoid worldly

(Continued on page 184)

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

A WORD WITH THE WORKERS

Dear Fellow Workers:—Again we have passed almost half a year in the service. I often wish I might see all our workers face to face and be in some of your services. But since that is not possible just now we will by the help of God do all in our power to obtain a fellowship with one another through prayer and the written page. Hope all will join in making the remainder of this year the best in the upbuilding of the cause.

We are offering a few suggestions in this issue that you may use or lay aside if you can use something else better. Some have thought the Bible outlines a little difficult and too long. Trust you will bear with us in any imperfections you may notice and help us to come to the most helpful remedies.

First, I will say we intend to make the outlines cover more ground than you can use in any one meeting, for this reason,—that we want all to study the subject and get all possible good from it. Our field of young people is a large one and the thoughts you may wish to bring out in one place may not be needed for emphasis at the same time in another. What opens a subject to one person does not open it to another. We some times go back to foundation causes to help one class of persons and again give simple statements of facts to help others.

Second, We believe it would be better for the program committees to form outlines for their own meetings to suit the time and the needs. The outlines made are not always ready to be used as a program for every meeting.

Third, The "Suggestive Assignments" are only suggestive and should be worked over, culled out, amended or simplified to suit those who are to handle the subject. We sometimes use a word that expresses more than a beginner can grasp. Simplify his subject by stating it in two or three words or enough for him to understand.

Fourth, We believe if all can use the suggestions and thoughts given, more to stimulate you to study for yourself from God's book, that it will mean more to you, than to follow the thoughts there alone.

Fifth, We want our readers to under-

stand that the editor of these topics does not know all that might be learned about them. Some subjects are easier for us to outline than others. After patient labor and prayerful study only, can we be rewarded with some thoughts from God's great storehouse. Please remember us in prayer and let the Lord use you in lending a helping more useful.

God bless you all.

Note:—See "Suggestions to workers."

A LIVING MEMORIAL.—Matt. 26:5-13.

Topic for June 4

MOTTO

"The memory of the just is blessed."

OUTLINE OF TOPIC

- I. Definitions.—
 1. "Memorial,"—that which stands as a reminder to keep fresh in the memory things of the past.
 2. "Living,"—one who continues in life; that which is not dead.
- II. Kinds of Monuments.—
 1. Pillars of stone.—Gen. 28:18; 35:15.
 2. Altars of stone.—Ex. 24:4.
 3. Heaps of stone.—Josh. 4:1-9.
 4. Writings.—
 - a. On table of stone.—Ex. 24:12; 32:15-19; Deut. 10:1-5.
 - b. In the hearts of men.—II Cor. 3:3; Heb. 8:10.
 5. Lives and deeds that continue to speak.—
 - a. Abel's life of worship.—Heb. 11:4.
 - b. Abraham's obedience of faith.—Gen. 18:17-19.
 - c. Mary's Anointing of the Savior.—Mark 14:8, 9.
 - d. Works of the righteous following.—Rev. 14:13.
 - f. The Overcomer made a pillar in the Temple of God.—Rev. 3:12.
 - g. Christ our Savior.—Rev. 1:18.

PERSONAL THOUGHT

We have been created with a desire that longs to continue forever. To be remembered by our friends while on earth revives our spirits; to know that our lives are worthy of memory when we have departed is comforting; to be assured of being a monument of God's mercy and power throughout eternity is satisfying in the highest degree. Lord, to be a victorious soldier of the cross, faithful unto death, to be loving, kind and good, worthy to bear thy name, "use me as it pleaseth Thee."

STUDY OF THE TEXT

"Alabaster box."—A box sealed or enclosed with a kind of plaster to retain the odor of the ointment.

"Waste."—Anything that is of value and comes to a useless end. Anything that fails to do as much as might have been done with it.

"The poor."—Those who have scarcity of the necessities of life.

"Ye have always."—"Me ye have not always."—In the temporal life there always are poor to help. But Christ had a special mission that was to change in manner of work. Only a little while would they have Him in the flesh.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word. "Remember."
2. Recite the Story of the Bethany Supper.

For Young People.—

1. Living Deeds.
2. False Valuation of How to Spend for Profit.
3. The Permanent Monument (Rev. 3:12).

For Older People.—

1. Precious Ointment I Have to Spend.
2. Honoring Christ not a Waste of Means.
3. The Monumental Work of Jesus Christ.

LIVING DEEDS

Sadie C. Brubaker.

To determine what is the real essence of a living deed, let us analyze one and see. I know of no living deed that is so universally recognized as the attitude and action of Lincoln on the slavery question. Now we ask, Why? First, let us notice the motive of the deed. It was of no special benefit to Lincoln as an individual, and he had no promise of a reward for the deed. So we admit that self was left entirely out of the question. Now to my mind we have the secret of it all.

That deed done for the good of others, will eventually be fed and nourished by those who realize the benefit. On the other hand if we do a deed only for our own good, it dies within our own grasp and is soon forgotten. To illustrate, we take a young man who resolves to complete a

college course in face of the most threatening impossibilities and discouragements. We admire this characteristic and give him credit for the same. But now suppose this one's aim is only that it may render it possible for him to hoard up this world's wealth and take life easy? If this motive is carried out the world receives no good from that life and consequently the former zeal with the present deeds are of no merit.

Then again we may take a character who exercises the same commendable zeal under like circumstances, and yet with a different motive. This one's uppermost desire is that he may spend and be spent in such a way that the world may realize some good from his life, and to honor his Maker. This life and its deeds will not die, but will live throughout time. We cherish noble thoughts, but without action they soon die.

Did you ever stop to think why the Bible is such a lifegiving word? Leaf through it carefully and mark the living deeds recorded in its pages. It records those living deeds of Paul that are living even now in the nineteenth century. Look where you will and you will find the living deeds are those that are void of self, and those from which others have derived some good. May we more earnestly strive to do those things which will live throughout time and prove their real value in Eternity.

La Junta, Colo.

SEED THOUGHTS

Virtue alone outbuilds the pyramids; her monuments shall last when Egypt's fall.—Young.

If I have done any deed worthy of remembrance, that deed will be my monument.—If not, no monument can preserve my memory.—Agesilans.

Christ's redeemed ones represent Him on earth. They are the "light of the world" and the "salt of the earth." When their mission on earth is complete, when by His abounding grace they have overcome every difficulty; then they shall be set up as monumental pillars in the temple of God, an everlasting praise bearing His name and His dwelling and His "new name," forever and forever.

CHRIST—THE JUDGE.—Jno. 5:22; Rom. 14:9-12

Topic for June 11

MOTTO

"We shall all stand before the judgment seat of Christ."

OUTLINE OF TOPIC

I. Character of the Judge.—

1. Unerring and just.—Isa. 11:1-4; Heb. 4:13; Rev. 2:23.
2. Powerful and glorious.—Rev. 5:13; 20:11.
3. Qualified for a Judge of men by His human nature.—Jno. 5:27; Heb. 4:15.
4. Qualified by His divine nature.—Rev. 1:8.

II. The Judgment Roll.—

1. The quick and the dead.—Acts 10:42; I Peter 4:5.
2. Begins in the house of God.—Pet. 4:17; Ezek 9:6.
3. Includes all nations.—Matt. 25:32.
4. Everyone of us.—Rom. 14:9, 10; II Cor. 5:10.
5. The believer not condemned.—Jno. 5:24; Jno. 3:16-19.
6. The devil and his angels doomed.—Matt. 25:41; II Pet. 2:4; Jude 6.
7. The wicked man's doom.—Rev. 21:8; II Thes 1:7-9.

III. The Time of His Judgment.—

1. At His appearing and His kingdom.—II Tim. 4:1; I Cor. 4:5.
2. Quickly.—Rev. 22:12.
3. At the appointed day.—Acts 17:31; Rev. 11:18; Rom. 2:5.
4. At the end of the world.—Matt. 13:49.

IV. Place of His Judgment.—

1. The Throne of Glory.—Matt. 25:31; Rev. 20:11-14.
2. In the presence of the Father and the Holy Angels.—Mark 8:38.
3. With His saints.—Jude 14, 15.

PERSONAL THOUGHT

As I reflect upon the glorious majesty of my King and my Judge, and understand all possible of His wisdom, righteousness and power, my frailty becomes manifest by contrast with Him; but when I know He is mine in favor, my spirit is lifted up in Him, "My soul shall make her boast in the Lord, the humble shall hear thereof and be glad." He is to be a Judge of all the earth, therefore knowing His terrible power to execute wrath I am constrained to persuade men to make peace in the time of salvation.

STUDY OF THE TEXT.—Jno. 5:22

"Hath committed."—Authorized or given into charge.

"All Judgment."—All disposing of sinful man is in the hands of the Son.

Rom. 14:9-12

V. 9. "Lord both of the dead and living."—There is no escape from the dominion of Christ in life or in death. If we live we are accountable and if we die we shall be resurrected to stand before Him.

V. 11. "Every knee shall bow."—As a subject of His dominion.

V. 11. "Every tongue shall confess."—In acknowledgement of His lordship.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word. "Judgment."
2. Accounts Made Ready for the Judgment.

For Young People.—

1. The All-searching Judge.
2. The Righteous Judge.
3. No Escape Nor Excuse.

For Older People.—

1. The Necessity of a Judge.
2. The Worthiness of Christ to Judge.
3. The Blessedness of Friendship with Christ at the Judgment.
4. Confessing Willingly, or by the Power of the Judgment,—Which?

CHRIST—THE JUDGE

P. J. Blosser.

The apostle John tells us that "God judgeth no man, but hath committed all judgment unto the Son" (Jno. 5:22). In the 27th verse of the 5th chapter of John we are told that Christ is given authority

"to execute judgment, because he is the Son of man."

Since it is necessary for Christ to take a most important part in the plan of salvation as Teacher, Redeemer, Savior, etc., He is placed in such a judicial position as to command the attention and recognition of all who would be saved. "There is no other name under heaven whereby men can be saved." Before we can pass from a life of guilt to a life of justification and regeneration we must have faith in Christ, believe that He is invested with authority to prescribe the conditions of salvation and that His verdict of approval will give us a passport into the presence of the Father to enjoy holy communion here and beyond the rivers by and by.

Christ has become our judge by virtue of His standard of life. In the same sense saints are judges of angels. All judgment is rendered from a certain standard. There is no one, except Christ, that is qualified with a standard of life that would license him to prescribe the conditions of salvation and render final judgment thereupon. (See Rom. 14:9-12).

Man failed in holding up the moral standard. Christ raised it to its divinely designed plane, amid all the disadvantages peculiar to the human race. He knows the powers required and that the motives of man must be the basis for framing a judgment.

Since being made conscious of Christ's appointment to such an office relative to man's final destiny, it most vitally behooves us to have faith in Him, make Him our friend and brother, join ourselves to Him in the closest intimacy, look to Him for counsel and the rule of our life, for grace and power to mold our spirit and motives according to His will. By having such a connection with Him we shall enjoy the blessings of His mercy and grace and escape the awful severity of His justice.

So. English, Ia.

SEED THOUGHTS

We are all approaching that dread tribunal. However diversified our paths, they all converge toward that common center. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs are creeping to the judgment; the rich in their splendid equipages are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment; the sinner, treading on the mercy of Jesus, and trampling upon His blood is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

"We must all be made manifest (II Cor. 5:10, R. V). Would you like your inmost self to be suddenly exposed to the view of the entire community? Jesus had a power, which He sometimes exercised, to bring out in a few moments the real character of a man. Subject your "self" prayerfully to His saving scrutiny now.—Bosworth.

WORSHIP IN SONG.—Rev. 5:9-14.

Topic for June 18

MOTTO

"Sing unto the Lord: for he hath done excellent things."

OUTLINE OF TOPIC

- I. **Worship Defined.**—(Psa. 20:2; Jno. 4:23, 24). An expression from the heart of the worthy character of God.
- II. **Song Defined.**—The expression of soul sentiment in harmonious words and sounds suited to the emotions. (cf. Isa. 30:29; Psa. 100:1, 2).
- III. **Acceptable Worship.**—
 1. Humility and Contrition.—Psa. 51:16-19.
 2. Pure and obedient lives.—Isa. 1:11-15; Psa. 33:1.
 3. Innocence.—Psa. 26:6, 7; Matt. 21:16.
 4. Singleness of heart.—Amos 5:21-27; Matt. 6:24.
 5. Spiritual.—Eph. 5:18, 19; Jno. 4:23, 24.
 6. Sincere.—Isa. 29:13, 14.

PERSONAL THOUGHT

I rejoice in the songs of the children of God on earth. I long to be in the condition of heart to sing without sacrilege. And when this earthly pilgrimage is over I shall join in the chorus of the redeemed in glory.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word. "Worship."
2. Song of Praise for Children.

For Young People.—

1. Cultivating a Taste for Good Sentiments.
2. Expressing Sentiments in Song.
3. Honoring the Lord in Song.

For Older People.—

Analyze a number of songs of worship and endeavor to lead all to enter into worship in singing them.

WORSHIP IN SONG

Elsie C. Mast

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16).

This is a subject which is often too lightly treated. It means something more than merely singing the words to worship God in song. What a great blessing God has given us by placing within us a power by which we can sing and in that way praise and worship God. One who has been born again, has been regenerated, can fully realize the blessedness of the privilege of worshipping God by singing those beautiful songs which draw our minds away from earthly cares and sorrow and bring us nearer to Him who merits all praise.

All through the Psalms we find David breaking forth in praise to his heavenly Father for protection, care and guidance, and exhorts us to sing His praises in the congregation of saints.

Let us remember that God will not be mocked, that it is the heart of the worshiper which He regards. We are never safe till we love Him with our whole heart whom we pretend to worship.

When we look back over the past how often we can think of some soul that was won for Christ by God's devoted people lifting their voices in spiritual songs. Many a heart of stone has been touched and broken by a song upon which a sermon would have made no impression.

The gift of singing spiritual songs is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrow and the fascination of evil thoughts.

Let us therefore be watchful that we do not only go through the act of worshipping God in song, but may we be filled with the Spirit to such an extent that our cup overflows with praise and then only can we worship God in the truest sense of the word.

May we all take the advice of Paul in I Cor. 10:31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"And so increase our love for Thee,
That all our future days
May one continued Sabbath be
Of gratitude and praise."

La Junta, Colo.

BIBLE SONGS

Taking a Bible view of this subject we find song used in a very different way than it is now universally used. Often the event appropriated the song and the singers really sang from the heart. When Moses led the children of Israel across the Red Sea they sang. We have no reason to think that they sang to merely pass time or because it was customary, as often is the case in our age. They sang, Why? "For he hath triumphed gloriously." No doubt they felt the effect of what they sang and it was worship in itself.

Then let us get out of the rut and no longer use song as a mere entertainer which by custom should precede other services. We should never counterfeit a sacred song. The writer never wrote them in a thoughtless mood. One way in which we can help to get people to enter into the spirit of worship, is to select song suitable for the service. Truly we thank God for the many and great variety of songs in our possession.

SEED THOUGHTS

Congregations must justify their existence. If they only bring people together to be "very much pleased," why the Lecture Bureau will contract for all that. "Did you worship? Were you edified? Did the Lord speak to you? Did you speak to Him? Do you mean more seriously to be pure, honest, upright, generous, manly, holy from what you did and heard today?" These are questions which the best part of

mankind feel to be proper, and to which we must have affirmative replies.—John Hall.

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet, but still music; both in concert make their harmony, which fills and delights heaven and earth.—Venning.

It is an axiom of the Christian faith that the mode of worship must correspond to the essence of God, which is spiritual; and the feeling of the worshiper must correspond to the character of God, which is paternal.—J. P. Thompson.

CHAPTER STUDY.—Jno. 6

Topic for June 25

MOTTO

"It is the Spirit that quickeneth; the flesh profiteth nothing."

A.—OUTLINE OF CHAPTER

- I. **The Feeding of the Multitude.** V. 1-15.—
 1. The occasion.—Vs. 1-9.
 2. The manner of the miracle.—Vs. 10-13.
 3. The effect of the miracle.—Vs. 14, 15.
- II. **The Disciples Crossing the Sea.**—Vs. 16-21.—
 1. The storm.
 2. Jesus walking on the sea to them.
- III. **People Seek Jesus.**—Vs. 22-24.—
- IV. **Jesus Instructs the Multitude on the Bread of Life.**—
 1. The wrong motive for labor.—Vs. 26, 27.
 2. The Working of the works of God.—Vs. 28, 29.
 3. The sign of the Son being sent.—
 - a. The true bread from Heaven.—Vs. 30-35.
 - b. The rejection by some.—V. 36.
 - c. The acceptance by those given of the Father.—Vs. 37-40.
 4. Objections answered.—
 - a. He is known as a man.
 - b. Answer.—They have not the spirit to be drawn and taught.—Vs. 41-46.
 5. The manner of living on the Bread.—Vs. 47-58.
- I. **The Effect of the Discourse.**—Vs. 59-71.—
 1. Puzzled many disciples and offended them.
 2. Caused many to go back from following.

B.—STUDY OF WORDS AND PHRASES

V. 14. "This is of a truth that Prophet."—(cf. Deut. 18:15, 18). They were of the expressed opinion that Jesus was the promised Messiah, but this conception of His mission was entirely earthly (V. 15).

V. 15. "Jesus *** departed *** alone."—What a contrast to those who seek earthly glory!

V. 27. "Meat that perisheth."—Food that sustains only for a short time and must be renewed. "Endureth unto everlasting life."—That which does not lose its strength but continues to sustain forever.

V. 30. "What sign shewest thou that we see."—They evidently were unwilling to allow what they had seen (V. 3) to convince them or they would not ask for a special sign.

V. 36. "All that the Father Giveth me shall come to me."—The gift of the Father

is to all who are of a willing mind to be drawn by the influences of His Spirit.—(cf. V. 40; Matt. 11:28-30).

V. 43. "Murmur not" * * "no man can come to me except the Father which hath sent me draw him."—The very murmurer is dependent for his highest good on the willingness of the Father to draw. The spirit of murmuring is the spirit of the rebel who will not be drawn. The Father is willing to draw when they will (Jno. 5:40; Matt. 23:37).

V. 64. "Jesus knew from the beginning who they were that believed not."—He understood the heart of men and all their inner motives and so knew when their faith was genuine.

PERSONAL THOUGHT

The evidences of the Gospel of His grace is still before us. We can earnestly cling to that which is true though it be hard to comprehend or we can critically reject it all and cling to the perishable things. "Lord to whom shall we go? Thou hast the words of eternal life."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, "Eternal Life."
2. Commit verse 27.

For Young People.—

1. Relate the Giving of Manna in the Wilderness.
2. Enduring Meat.
3. Murmuring Hearers of Truth.
4. How We Partake of the Heavenly Bread.

For Older People.—

1. The Drawing of the Father.
2. The Quickening Spirit.

SEED THOUGHTS

Whither can we go for words of Eternal Life, if not to Christ? If He fails us, then all hope of the Eternal is gone. But, He has the words of Eternal Life—and we believed when they first came to us; nay, we know that He is the Holy One of God. And this conveys all that faith needs for further learning. The rest will He show, when He is transfigured in our sight.—Edersheim.

The greater the popular expectancy and disappointment had been, the greater the reaction and enmity that followed.—E.

SUGGESTIONS TO WORKERS

A SUGGESTED PROGRAM FOR JUNE 4

Topic—A Living Memorial

1. Song Service.
2. Scripture Memory Texts.
3. Prayer.
4. Scripture Lesson and Subject Introduced.
5. Leader of children.—Draw out the story of the Bethany supper and its applications.
6. Song.
7. Talk or Essay—Doings that are Remembered.
8. Talk or Essay—Memorial in Stone, or on Hearts?
9. Open Discussion—How to be True Monuments of Christ.
10. Song.
11. Closing Talk—Summary of Topic.
12. Closing Exercise.

A SUGGESTED PROGRAM FOR JUNE 11

Topic—Christ, the Judge

1. Song Service.

2. Memory Verses Recited.
3. Prayer.
4. Scripture Lesson and Introduction of Subject.
5. Children's Exercises—Drawing out by illustrations the meaning of the Judge and Judgment.
6. Song.
7. Scripture Readings—Previously handed out
 - a. A Righteous Judge.—Isa. 11:1-4; Rev. 2:23.
 - b. A Powerful Judge.—Matt. 28:18; Jno. 13:3; I Pet. 3:22.
 - c. A Judge for Man.—Jno. 5:27.
 - d. A History of the Judge.—Phil. 2:6-11.
 - e. Who He Judges.—Acts 10:42; Matt. 25:32; Jude 14, 15.
 - f. When He Judges.—II Tim. 4:2.
 - g. Where He Judges.—Matt. 25:31; Rev. 20:11-14.
 - h. What He does with the Judged.—Rev. 21:6-8.
8. Song.
9. Volunteer Talks.—Personal Thoughts.
10. Closing exercises.

A SUGGESTED PROGRAM FOR JUNE 18

Topic—Worship in Song 4

1. Opening Service—Singing, Scripture Texts, Prayer.
2. Reading of Scripture Lesson and Introduction of the Subject.
3. Scripture References voluntarily selected for reading and comment.
4. A Talk—Acceptable Worship.
5. Open Discussion—Worship in Song.
6. Songs analyzed and used in the service well mixed with children's songs.
7. Closing exercises.

A SUGGESTED PROGRAM FOR JUNE 25

Topic—Chapter Study, Jno. 6

1. Opening Service.
2. Essay—Occasion of the Lesson in John 6.
3. Discussion of the chapter beginning at verse 27.
 - a. Read by verses or sections.
 - b. Draw out teaching and application.
4. Select Reading—On some theme found in the lesson.
5. Closing exercises.

Note.—We have prepared the above programs as illustrations of our suggestions found in this issue. You will see that the programs vary some in manner of proceeding. Material is selected which by study of the "Outline of Topic," more general knowledge can be obtained. These plans may not fit your case at all, but will help you gain an idea as to the plan of the Editor in getting out the helps for the topics.

THE ANABAPTIST VIEW OF TOLERATION

(Continued from page 180)

conformity, than others, indicates that the idea of the autonomy of the congregation except in affairs of only local significance, was foreign to them.

The people to whom, humanly speaking, the modern Mennonite and other denominations owe their existence were distinguished for their unswerving loyalty to the Word of God. Thousands of them gave their lives "for the Word of God and the testimony of Jesus Christ" (Rev. 1:9); the others were compelled to live the lives of martyrs. The day when those who adhere to "the vice of rebaptism" and reject state-churchism were outlawed and hunted down and put to the

sword is passed. But does not loyalty to the truth in our day require the same devotion? While formerly the opponents were without the fold, today some of those who reject the truth of God's Word, who disown the authority and deny some of the teachings of the Scriptures, pretend to be brethren and claim the right of membership in the Church. Some of them occupy distinguished ecclesiastical positions. It is a grievous matter to take a decisive stand against those who profess to be brethren. To make doctrine a test of fellowship, has become unpopular in certain sections.

As far as the Mennonites are concerned, some of the churches of Holland have for some time been avowedly Unitarian in principle. And now comes the pastor of the Mennonite Church of Krefeld, Germany, G. Kraemer, and declares that he is virtually of one mind with the atheistic followers of Haeckel. Kraemer makes character, morality, the only test and the individual (atheistic) conscience the only authority. His congregation is apparently losing its religious character; Anarchy rules as far as religiosity has been retained. With what right, we would ask, does he retain the Christian name? His teachings are in accord with the principles of Confucius much rather than with the Gospel. There are those Mennonite ministers in the Fatherland who fellowship him on the ground that he is a man of good character. This is an extreme case, but not different in principle from fellowshipping those who simply disown the authority of God's Word.

It does not require great profundity to realize that the substitution of morality for the Christian faith—making a moral life the only test and regarding the doctrinal teachings of the Scriptures as mere opinion of man—is nothing less than the denial of the Gospel of Jesus Christ. The so-called modern theologians or "higher critics" as they are popularly called, would have us believe that anything and everything is Christianity as long as it is advocated by men of good character. They do not hold that anything—and everything is Freemasonry, or that the Masons are narrow and bigoted when they exclude those who no longer adhere to their teachings, but to the Christian Church they do not concede the same right; they ignore the fact that the matter of doctrine is of far more consequence to the Church than to the Freemasons.—To accept the principles of modern liberalism means nothing less than to stand for the disintegration of the Christian Church. Loyalty to our Lord requires the refusal to fellowship those who deny the authority of His Word. Dear reader, this is a question of the most vital importance. Shall we follow in the footsteps of those who, under the most adverse conditions have left us so bright examples of loyalty to the divine truth, or is our faith of the spineless kind that is unwilling to bear the cross, that can not suffer to be pointed at with the finger of scorn, that has not the heart to take a stand for the

(Continued on page 191)

OUR SUNDAY SCHOOL

THE GRADED SUNDAY SCHOOL LESSONS

H. Frank Reist.

One of the live issues before the Sunday school workers of America is that of the Graded Lessons. In no other country has the question attained such prominence. On both sides of this issue are men and women of prominence and recognized ability in the Sunday school world. It is well in a matter like this, where a change would make so fundamental a difference in the organization and method of work, that there is a difference of opinion in order that the question may be thoroughly discussed, the strength and weakness of the system brought to light and compared so that intelligent conclusions may be reached and our decisions based upon mature reflection and thought.

In the discussion of questions of this nature there is always danger of generating more heat than light and obscuring the real issue. In this limited discussion only some of the points pro and con can be discussed and that only briefly. If more emphasis is laid upon the negative side of this question it is primarily due to the fact that nearly all former discussions appearing in our periodicals emphasized the other side. We want to consider this question in an unbiased way, bring to light facts, compare and weigh them and allow each one to draw his own conclusions. We also want to keep in mind the fact that the change proposed shall effect only the elementary grades, those of twelve years and under.

Perhaps the most perplexing problem confronting the Sunday school worker is that of grading. Those who have had the supervision of a school in charge know how perplexing it is. How often they wished for a definite and satisfactory plan for grading. In many schools there is an unsatisfactory system of grading under the uniform Lesson System. This fact, however, is not entirely due to the system of lessons, but rather the fault of those having charge of the school, who administer the system. The Uniform System has no suggestions as to grading, while the Graded System is carefully constructed on a comprehensive plan of grading and solves the problem as to the plan. In this respect the Graded System is superior to the Uniform.

Under the Graded System the scholars would pass from one grade to another as rapidly as they satisfactorily completed the work of each grade. This would supply an incentive to study and acquire the work in order to be promoted with the entire class. It may, however, on the part of those who are less ambitious, cause them to drop out

of the school since they are under no compulsion to complete the course. There is unquestionably a great advantage educationally to have a prescribed course of study for the children, a fixed goal for them to reach. Such a course if properly arranged and taught should give the child a comprehensive knowledge of the Bible by the time he completes it.

Any system is of value only to the extent it can be successfully adapted to meet existing conditions. The universal adaptability of the Uniform System is one strong feature that recommends its use and wins the general favor of Sunday school workers. It has proved itself practicable wherever introduced; in Boston as well as in the jungles of Africa, in all climes and among all conditions of mankind. Will the Graded System lend itself so readily to meet all existing conditions?

To successfully administer the Graded System requires no small degree of skill and executive ability. It requires more thorough organization and systematic work. It will mean more machinery which in some schools would be burdensome to the extent that energy would be diverted from the real work of the school. Especially in those schools not accustomed to following systematically a definite plan of work would it be questionable whether the introduction of the Graded System would meet with success.

The objection is made that our churches are not arranged to conduct efficiently the work of the Graded System. This same objection stands against the Uniform System, but perhaps not so forcibly. Many of us know the difficulty of holding the attention of a class with many classes surrounding them, especially when the class is large. This difficulty would be more serious under the Graded System, because each grade having a different lesson, different supplies and often requiring written work, would necessitate a separate room with proper equipment for each grade to the work to the best advantage. With the various grades using different class room supplies in the same room it would tend to divide the interest of the classes more than now. The ideal plan for either is to have separate rooms for each grade.

Just what percentage of parents co-operate with their children in preparing the lessons we cannot tell. But judging by the thoroughness with which the average child has prepared the lesson we infer that a large per cent. do not lend the needed assistance. One problem of the teacher is to secure the active co-operation of the parents, to secure sufficient interest on their part to assist and insist that the child make definite preparation. In families

where only one or two grades are represented it may not affect the problem adversely, but in families where more grades are represented it is a different proposition. Parents working hard for a livelihood find that it requires the application of considerable will power to take the necessary time to properly prepare the lesson. When there are two or more lessons to be prepared it will take proportionately more time, consequently less likely to be done. Under the present system we are succeeding gradually in getting more of the parents actively interested. Under the Graded System would this feature of the work be materially advanced?

The Graded as well as the Uniform lessons are international lessons. There has been probably no stronger factor in uniting and holding together the Christian peoples of the world than the International Sunday School Lessons. The demand for Sunday school literature in different languages is increasing and is supplied as rapidly as conditions justify. The expense connected with the publication of such literature is not trivial. As soon as there are sufficient schools in a heathen country to justify the expenditure of publishing supplies in the vernacular we are ready to discard the system, in part at least, for another far more expensive, consequently less likely to be furnished in the vernacular so soon because of its prohibitive cost. May not this bond be in danger of disruption by the proposed change? While it is true the change is optional with each school, nevertheless it is not conducive to unity since the systems differ so greatly which would divide the interests of the schools.

The cost of the Graded System being three or four times greater than that of the Uniform System makes it prohibitive for many schools. The investment in the publication of Sunday school supplies represents millions of dollars. At the present time there are more than three hundred Sunday school publications, with a total output of more than one-half billion copies of lesson helps. This literature is furnished at the narrowest margin of profit compatible with business safety. Every dollar invested in the publishing of supplies for the Graded System will detract from the profitable investment in the publishing of supplies for the Uniform System. While this is purely a material side of this question, yet it is one that cannot be safely ignored. A member of the firm that puts out perhaps more Sunday school supplies than any other firm in the country has this to say on this point: "Any idealistic system of Sunday school lessons which exposes the publisher to bankruptcy in its final results will not do credit to its creators."

A serious objection to the Graded System is the fact that the Lesson Committee in preparing the courses has selected material for the lessons from sources outside of the Bible. Not only is an occasional lesson taken from this source, but for whole periods of time. True, they give Bible references for each lesson, but nevertheless the

bulk of the material for recitation is taken from outside sources. The Bible references hold about the same relation to the lesson text as the illustrations from life used in teaching the present lessons hold to the text in the Uniform Lessons. This fact assumes a serious aspect when we consider that the present tendency in educational circles—which tendency is also becoming more evident in ecclesiastical circles—is to discard certain parts of Holy Writ. If there is a body of men that should solidly stand for an undivided Bible and should adhere strictly to the subject matter of the Bible, it is the International Sunday School Lesson Committee. When we have explored the length, the breadth, the height and the depth of the Bible and exhausted all its wealth, then there is yet time to introduce extra-Biblical subject matter into our Sunday schools. Thus far our Uniform System has been free from this criticism as all the subject matter is taken from the Bible. "No course of action can more speedily destroy the International Lesson System than this. It will be absolutely impossible for us to unite upon any other subject than the Bible, and that 'without note or comment.'"

Then again we note the Lesson Committee treads upon dangerous ground when they undertake to interpret the Bible. While they do not make any comments on the lessons they use a most effective method of interpretation. They assume that a child at a certain age has certain capacities, needs and experiences, and therefore should have a certain truth taught. The Scriptures which are thought to teach this truth are gathered together and assigned as a lesson. Biblical interpretation always has been and no doubt always will be a fruitful source of controversy. Consequently it is not within the province of the Lesson Committee, which is international and interdenominational to enter the field of interpretation. This part of the work rightfully belongs to the lesson writers appointed by their respective denominations. On this point the Committee lays itself and the Graded Lessons open to serious criticism.

We are deceived when we think that the adoption of a particular system will remedy our problems. Adopt any system you choose, and you will find the problems still looming up before you. Our problem is not one of adopting any particular system, although it is important that we have the best possible. A system is only of value as it is vitalized by those using it. The problem in the final analysis is that of the teacher. It is the teacher and not the system that holds the key to the situation. The cry is for more trained teachers. Trained teachers we need. Give us trained teachers, trained and qualified in the fullest sense of the term, and many of our problems will dwindle in significance. A corps of fully equipped teachers will do an efficient work, both educationally and spiritually with either system. The qualified teacher will with possibly few exceptions be able to adapt the Uniform Lessons to the needs of her class. It may be necessary once in a while to entirely reconstruct the lesson for pre-

sentation to the class, but she will succeed in impressing upon the child mind some moral and spiritual truth.

The Graded System is the result of educators becoming interested in the Sunday school work. They claim the failure (?) of the Sunday school is due to the fact that educational methods have been ignored. They have gone on the assumption that the Sunday school is primarily an educational institution. "It has been quite the thing of late to exalt the Sunday school as an educational institution and some very intellectual people have been led to expect results from it as an educational institution. They tell us that the Sunday school is or ought to be first of all a school, and that its business is to train and store the minds of children by and with religious knowledge in the same way that a public school trains and stores the minds of children by and with secular knowledge. * * * 'Give us trained teachers and a graded lesson system and a modern plant,' they tell us, 'and the problem will be solved.' And here and there they have converted people to their way of thinking and the trained teachers and the graded lesson system and the modern plant have been furnished, and great expectations have been raised and—the problem is still unsolved."—Dr. Pell.

If the Sunday school is an institution primarily for the training of the mind—an educational institution—then from the standpoint of pedagogy the Graded System is evidently superior to the Uniform System. But if the primary object is not educational the superiority of the one over the other is not so evident. With the Graded System in the elementary grades are we justified in expecting the results claimed for it from the educational standpoint when we consider the conditions under which it is applied? Under the present educational system of the land the child is under the direction of the teacher a number of hours each day for five days of each week. This attendance is not optional with the child but compulsory. Can we rightfully expect the results to be parallel when the child optionally comes under the influence of the teacher at the most only once each week and that for about only one half hour?

Modern educators assume that the same laws that apply to the development of the intellect also apply to the development of the spiritual life of the child; that the highest type of spiritual life is possible only when the mind has been carefully and systematically trained. Does the religious experience of children confirm these conclusions? Is it not often true that the child grasps a spiritual truth more readily than the trained adult mind? Is not the spiritual development of a child frequently such that there is no evident relation between it and its mental development? Is our knowledge of the child mind so accurate and the conclusions so infallible that will justify us in prescribing the exact needs of the pupil at very short intervals of time as the Graded Lesson System does? Material has been selected by the year, by the season and the week. "Exact forms of stories are laid

down, particular doctrines are prescribed." "No premium is put upon the originality of the editor or teacher. They mark out the way for years to come, and make no provision for variety." Thus the whole system is worked out minutely from the educational standpoint.

But the Sunday school is not primarily an educational institution. Our boys and girls are not sent to Sunday school first of all to gather a fund of historical facts, this is merely an incidental part of the work. But the Sunday school is first of all an institution for weaving into the lives of the children vital, transforming truths, an institution for the training of the heart rather than the head. It is devotional rather than educational. Precise and definite rules cannot be laid down for imparting these transforming truths. They are not subject to pedagogical laws. The work of the teacher is to be judged by the transformation wrought in the lives of those in her charge rather than by the amount of cold facts acquired. There are teachers who do not recognize any of the laws upon which the Graded System is based, because of their ignorance of them, who are molding more boys and girls into Christian men and women than a score of trained teachers who lack the most essential qualification—the loving touch of the Master. These teachers will make a success of their work under any system, their concern is to impart the spiritual impression so that it will work in the lives of the children. These teachers would without question do a more efficient work if they were thoroughly trained, but this training is not the essential thing, neither is the system. "Get trained teachers if you can, provided they have the essential thing—provided they are living epistles of Christ written so plainly that little children can read them, in their eyes and in their hand-touch; provided love has given them the touch of the artist that will enable them to mold the little rosy lumps of clay placed in their hands in the image of the Christ who loves in their heart."—Dr. Pell. The great purpose of the Sunday school will not be accomplished primarily through the means of any particular system, but through the touch and influence of transformed teachers who have the marks of the Christ upon them; by having and maintaining a deep devotional spirit in our schools.

A system is but a means, an instrument, whereby we expect to attain a desired goal. The system with which we can the more effectively and speedily accomplish the desired purpose is the one to be preferred. If a school can bring to bear upon the child the claims of the Christ more forcibly with the Graded System than by any other it should adopt that system. What we want is the system that will bring the highest spiritual results with the least expenditure of effort. This would permit us to expend the surplus effort in an enlarged work. We welcome any such system by whatever name it may be designated.

Scottdale, Pa.

Our Boys and Girls

STRAIGHT AS A GUN BARREL

"Is he straight?"

"Straight as a gun barrel. You can depend upon him in every spot and place."

This was said of a boy who had asked for a place and had given as a reference the gentleman who made this firm reply. Would you not like to have men say of you, "He is as straight as a gun barrel?"

Stop and think what that means. How straight is a gun barrel? No need to tell any boy that. He knows that in the factory where guns are made the metal is rolled and pressed and ground and polished until the most practiced eye cannot detect the slightest curve in it anywhere. Not until it is so can it be permitted to go out of the factory. Over and over again it must be tested and tried until it is as perfect as men and machines can make it. If the gun barrel were not straight no one ever could hit what he aimed at. And hitting the mark is what every boy wants to do. Therefore he must be true. No boy can reach his aim unless he does the true, manly thing. One little mean, underhanded act, and his life may be marred forever.

The world wants men who are straight. Only straight men come up from straight boys. We cannot pass the time of boyhood and youth in doing smart, sharp and tricky things, and then all at once, on a day when the world says we have reached manhood, drop our questionable habits and become upright men, because the gun barrel that is warped can never be made as straight as it was in the first place unless it be cast into the furnace and melted over again. And that process hurts; it means pain and sorrow and tears.

Yes; if we ever expect to be straight, the time to begin is now. But how may we know whether boys are true or not?

Think of these rules:

The boy who is true is not afraid to look any one in the eye.

He has a frank, manly bearing. This only right living can give him, and that it will give him always.

If he says he will meet you at a certain time and place, he will be there or tell you why he is not.

Only the truth passes his lips.

He honors his father and mother. He is respectful to every one.

He does not swear. He does not use tobacco. He loves God and all good things.

These are the sure signs of a true man. Can you measure up to them? God help you to do it.—Edgar L. Vincent, in *The Visitor*.

God bless the good-natured, for they bless everybody else.—Henry Ward Beecher.

IF YOU WANT TO RISE

If you want to rise in the world you must raise something else. If you want to rise in business raise the business you are in. Don't imagine that when you have given your life to the lifting up of a business the house will try to keep you down. A house cannot rise and keep down the man who raised it any more than a man can rise out of the water and keep down the life-preserver that raised him.

No man can do a dollar's worth of work for a dollar. When you are working for nothing but a dollar your work will not pan out at more than fifty cents. To do a dollar's worth of work you must work for a dollar and something more. You must work for the love of the business, or for the love of something—for something more than the dollar. A mere hireling never does more than fifty cents' worth of work for a dollar, because he has nothing to work for but the dollar. He may meet the requirements as to quantity, but never as to quality. So long as a man thinks of himself as a hireling he will never hitch his wagon to anything but a pay envelope.

A large employer said the other day that he never distributes his pay envelopes without putting in them an inspirational leaflet—just a bit of printed matter to encourage his men, to spur their ambition, to incite them to higher endeavor. Men need something more than money. They need an encouraging word. They need antidotes for the blues. They need stout backbone bracers. They need a friendly handshake—a handshake with a grip in it that helps a man get a new grip on himself.—*The Young Man in Business*.

A BRAVE CHINESE BOY

Dr. Griffith John, the eminent English missionary who has labored long in China, sends to a mission band of children in England the following story from Hankow:

"It is the story of a brave boy—a Chinese boy, of course. A little boy who had been in a Christian school had made up his mind that he would worship idols no more. Some of his relations were very angry because of this and were determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to a temple and tried to force him to go on his knees and knock his head to the idol, but, he stoutly refused.

"At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; but I

will never worship wood and stone again, Jesus is the true Savior and I will worship Him only.' They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was: 'You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus.' A brave little boy, that! May you all be brave for Jesus; brave for righteousness;

brave for the missionary cause; brave for the salvation of the world. Such bravery will make you a great power for good."—Selected.

GOD'S BIRD

The educated daughter of an Omaha chief tells the following story. It illustrates the method by which the red man trains his children:

I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying hurt on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest.

"Ah," I thought, "now this is mine." I was delighted, and ran about with it in my hand.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said.

He looked at it. "No, it's not yours. You must not hurt it. You have no right to it."

"Not mine?" I said. "I found it. Whose is it, then?"

"It is God's. You must give it back to Him."

I did not dare to disobey. "Where is God? How shall I give it back to Him?"

"He is here. Go to the high grass yonder, near its nest, and lay it down, and say, 'God, here is thy bird again.' He will hear you."

I went to the tall grass, crying and awed, and did as he bid me. I laid it down on the grass in a warm, sunny spot, and said, "God, here is thy bird again."

I never forgot that lesson.—*Christian Observer*.

Of all the good gifts which ever came out of the wallet of the Fairy Godmother the gift of natural gladness is the greatest and best. It is to the soul what health is to the body, what sanity is to the mind, the test of normality.—Bliss Carman.

Current Events

Fortunes have been accumulated by wide-awake farmers who recognized the possibility of raising certain crops on their farm and had the courage to deviate from the accustomed way of farming in their community and experiment with a new crop. Their experiment proves a success, their neighbors undertake the raising of the same crop, but the one first in the field has amassed a fortune by the time the community has awakened to the possibilities of the crop. Often an entire community and even a large section of a state, is entirely changed as to its agricultural products. The value of land within a few years' time advances from a few dollars an acre to an almost prohibitive price. A community that was in poverty becomes suddenly prosperous. Such has been the case in a community in southern Texas.

Less than ten years ago the land surrounding Laredo was considered practically worthless and went begging for \$1 and \$2 per acre. The profits from this land which was considered of little value now range from \$200 to \$500 per acre. It is claimed that the average income from year to year is about \$350.

An enterprising farmer conceived the idea of experimenting with raising Bermuda onions. He knew that there was a demand for them. The experiment proved successful, the climate and soil were favorable for raising the onion. The industry grew until at the present time the greater per cent. of our Bermuda onions come from Texas. The official estimate of this year's crop, which was placed on the market the first of April, is 1,750,000 crates, or 3,500 carloads. This is considered a conservative estimate. The output from Bermuda is estimated at about 200,000 crates. Bermuda is no longer a competitive factor when it comes to raising onions for the United States markets.

These onions are placed on the market through the Southern Texas Truck Growers' Association, by which means the onion growers of Texas have been brought closer to the consumer, thus putting away with one or more middlemen, who usually absorb a good deal of the profits of other farm products. The remarkable success of the Bermuda onion industry in Texas is due largely to this organization. It not only markets the onion crop but also purchases the seed. This season's crop required about 22,000 pounds of seeds which were purchased by the organization for \$1.10 and \$1.40 per pound. When the growers did the buying they paid \$2.25 and \$4.50 per pound for the same seed. This saving alone in seed is almost sufficient to pay the expenses of the association each season. It is estimated that this association will market about 10,000 carloads of garden truck this season.

Practically all the work upon these onion

farms is done by Mexicans, who are paid from 50 cents to \$1 a day. There is never any lack of this cheap labor owing to the proximity of Mexico.

"The onion growing season begins late in October and the marketing of the crop is usually over about the middle of May. The seed is planted in field beds, and when the plants are of a size large enough to be transplanted they are put in permanent rows, where they are given intense cultivation during the winter months, and irrigated from time to time as may be necessary for their growth."

It is claimed by the local health authorities that as a health food the Bermuda onions have demonstrated themselves to be unequalled; that in Laredo and other communities where they are grown and form a liberal part of the daily diet that the decrease of the death rate has been most remarkable.

It is reported the Oklahoma negroes are attempting to organize a monster back to Africa movement. They are trying to gather delegates from all the states to form an "On to Africa Congress." Their plan is to have this congress appoint a committee to go to Europe and make arrangements with those countries holding large possessions in Africa to grant large tracts for colonies. The treaties desired with these countries shall contain the right of the Congress to select the locations for proposed colonies, to build railways and public highways, and to protect the mineral resources, to develop and protect the agricultural resources, the waterways and the right to maintain an army to protect the colonies. The form of government desired is to have the same relation to each country as that of Canada to England. The call for this Congress claims that the negro has already demonstrated that he can take care of himself and that the race is able to work out its own salvation.

The recent mine disasters in Pennsylvania and in Alabama which cost the lives of many miners impresses upon us the necessity of making our mines safer. The government has decided to operate a coal mine not for profit, but with the object of getting scientific data of the working conditions most likely to prevent explosions and fires. The experiment mine is to be near Pittsburgh, Pa. Dr. Holmes, head of the Bureau of Mines believes the only way to security is to make mines absolutely fire-proof, and recommends a system of electric firing while the men are out of the mines. Wetting of the mines is urged to prevent dust explosion.

The Allegheny Observatory at Pittsburgh is installing a new telescope, the third largest in the world. It will be ready for use in 1912. Work was begun ten years ago and the building has been completed several years. The telescope contains two disks of glass, each thirty inches in diameter. Part of the work on the disks was done in Germany.

The same spirit that prompted the Boston tea party of 1773 prompted Alaska pioneers to form a mob at Cordova and board a vessel with a cargo of Canadian coal, and dump it over board into the bay. Men from all walks of life participated in the party, leaving the authorities powerless to act. This action was preceded by a flood of telegrams sent to President Taft pleading for relief from the present coal situation. These telegrams having no immediate effect the citizens resorted to more drastic measures to register their protest. There are rich and extensive coal fields in the vicinity of Cordova, but thus far the government has not taken any steps to develop them. The result is that coal is imported from Canada which makes the price almost prohibitive. What the purpose is of the government in not opening these fields and compel the citizens to import coal we do not know. The existence of such conditions are certainly no credit to the management of the officials responsible.

Since the discovery of wireless telegraphy it has had a remarkable growth in its use. According to a directory compiled by the United States Navy Department the total number of stations on ship and shore, exclusive of foreign warship amateur outfits, was 1,520 stations. Of this total 821 stations were on steamships, yachts and tugs throughout the world. This growth has been the result of no other influences than the cold logic of achievement. A law has been passed requiring all vessels carrying fifty or more persons, making a voyage of more than two hundred miles after July 1 to be equipped with a wireless telegraph apparatus capable of transmitting and receiving messages over a distance of at least one hundred miles, day or night, in charge of a competent operator.

Charles M. Schwab, head of the Bethlehem Steel Works, plans to revolutionize the gas manufacturing business by conserving the gases which escape from the steel and iron plants of the country. He proposes to harness these gases and pipe them to the nearby cities. The first experiment will be tried at the Bethlehem Steel works. If the experiment proves successful these cheap gas plants will be in use all over the country in a few years. Persons in a position to know declare that the waste supply from two or three furnaces is sufficient to light a good sized city.

A situation unprecedented in the history of exploration and opposed to the usual etiquette among explorers has been brought about in the Antarctic where three expeditions are engaged in a thrilling race, with the South Pole as their goal. Expeditions from England, Norway and Japan are engaged in the search.

The first book ever printed from movable type which was sold recently brought the highest price ever paid for a book. The prize was the Gutenberg Bible purchased by H. E. Huntingdon for \$50,000.

A campaign was started recently to demand an interstate liquor law, which will prohibit brewers and distillers and liquor dealers from shipping their products in prohibition territory. A bill to this effect has been introduced in Congress and the present campaign is to arouse the citizens so that they will demand of their representatives in Congress that they take favorable action on the bill. Hope for immediate action is based on the fact that a Democratic majority now controls the lower house. A similar bill passed the lower house in 1903, but was killed in the Senate. It is claimed that the senators who were responsible for its defeat are no longer members of that body and the fact that the "dry" territory has been greatly enlarged during the past few years, it is hoped that the bill will pass both houses. Such a law if strictly enforced would reduce the output of the breweries and distilleries. Since many localities have voted out the saloon the liquor men have been doing a large mail order business. If this can be prevented it will greatly reduce the consumption of liquor in "dry" territories and be for the moral uplift of the community.

One of the most dreaded diseases is infantile paralysis which has been growing more prevalent within the past few years. The disease not only causes the death of many of its victims, but in nearly all cases that do not prove fatal the child is deformed or partially paralyzed for life. As a result of research in the Rockefeller Institute, Dr. Flexner, head of the Institute, reports discoveries which indicate that he is very near the cure for this disease. If the plans of the Institute work out successfully it may be possible to cure this dangerous and so far little understood disease of children. It is now known where the newly discovered germ resides, how the disease is spread, how it enters the body, and the available means of combatting it.

At present there are three expeditions in the Antarctic region, all of them have the South Pole as their goal. Another expedition under the British explorer, A. Forbes Mackay, expects to sail next August to explore the ice-hidden coast of the Antarctic Continent south of the Pacific. Dr. Mackay believes that the only way this coast, which is about 2,000 miles long, can be explored is to go on foot. He expects to be on this ice for about fifteen months. He will carry a year's supply of farinaceous foods, to which he will add seals for meat and for fuel. A relief ship will pick up the party of explorers fifteen months after they landed on the ice coast.

The five thousand or more persons all over the world who came under the influence of the late John Alexander Dowie to the extent that they parted with their property so that Dowie might found his Zion City will receive what is left of it—12.8 cents on the dollar of their money.

The people of Palestine, and especially those living in Jerusalem, have become greatly excited over the report that a party of English archaeologists have excavated under the mosque of Omar and removed relics, including the Ark of the Covenant and other sacred vessels belonging to the ancient tribes of Israel. Mobs began rioting on the streets and the Turkish governor was hooted for his alleged complicity in the robbery. The excavators are said to have been at work secretly for two years or more. The mosque stands on Mount Moriah, on what was once the site of Solomon's Temple. The hope of the excavators was to find some document setting at rest the controversy about the resurrection. One of the leaders of the expedition denies the charges of theft of ancient treasures. He says all the antiquities discovered in the holy city were left in the hands of the Turkish government.

The Oregon Legislature passed a law prohibiting the circulation of "any signs, plates, rituals, or secret work, or any part thereof, of any fraternal order or fraternal society, without the expressed authority of such fraternal order or fraternal society." This action on the part of the secret orders is an acknowledgment that the exposures of their secrets are correct and true. This is a blow at the freedom of speech and press of which we so freely boast. The father of the governor of California drafted a similar bill and had it introduced in the California Legislature and succeeded in having it passed. The Governor refused to sign the bill.

For the first time in the history of mankind the human voice carried 2000 miles when New York reached Denver over the long-distance telephone recently. The cities were connected by four copper wires the thickness of a lead pencil, and in all twenty-two persons were exchanging messages by telephone and telegraph at once over these four wires. With wires already strung, it cost \$100,000 to make the change, and kept busy a gang of workmen four months climbing 87,000 telephone poles and installing coils. Telephone men expect soon to be able to communicate by telephone with San Francisco from New York.

A certain Ohio town makes it a practice to keep all the fines for illegal liquor selling in a separate fund. Enough accumulated to build an electric light plant. A sewage disposal plant is to be built next, and then the streets are to be paved, unless the liquor sellers decide that their business is not profitable enough to continue to pay the fines.

The Bank Commissioner of Kansas has put into operation a rigorous system to insure the protection of the depositors in the 860 state banks. All officers, stockholders and employees will be required to pass an examination as to their personal habits, known integrity and financial standing.

The Interstate Commerce Commission, which has been given considerable power to adjust railroad rates, has rendered a big decision in a little case. While the case is a small one, yet the decision rendered established a precedent which according to the reasoning of the Commission gives them power to adjust every freight rate in the country. The Commission ordered an electric railway from Washington to Mount Vernon to reduce certain fares from fifteen to ten cents. The entire road has only nineteen miles of track. The Commission ordered the reduction on the grounds that the road should be valued at only \$52,000 per mile, while it was capitalized at \$207,000 a mile and earning dividends upon this capitalization. This was held as an overcapitalization, and that the company was entitled to a fair return on the actual investment only.

The Moody Bible Institute and The Moody Church has issued a call to Christian workers throughout the country to join in a Fifth Annual Conference on Summer Work in the Churches and in the Open-air to meet Tuesday to Thursday, inclusive, June 6 to 8, 1911. A number of speakers from abroad expect to be present as well as experts in various lines of Christian work from this country.

Not a single passenger out of 136,000,000 carried on the Pennsylvania Railroad in 1910 was killed in a train accident. During the period covering the three years 1908-10, the Pennsylvania Lines east of Pittsburg and Erie carried 371,858,277 passengers—more than four times as many people as there are in the United States—and only one of them was killed as a result of a train wreck.

Secretary of War Dickinson, is the second member of President's Taft's Cabinet to resign. His successor is Henry Stimson, of New York, who will assume the duties of his office at once. Important personal business matters is the official reason given by Mr. Dickinson for his resignation. He being a Democrat and Stimson being a Republican of the progressive type, there are those who see in this change a political purpose, that of gaining the confidence of the progressive republicans and especially to harmonize the Republican factions of New York in order to secure a solid delegation for the National Convention next year.

Official figures given out by the British authorities show that the bubonic plague claimed 95,884 victims in the central provinces of India during the month of March. The fatalities during February were 43,508.

Two more aviators lost their lives while making a test flight before French military experts.

Miscellaneous

THE DEADLY HOUSE-FLY

Housekeepers have not yet outgrown the notion that flies are a necessary annoyance in summer. The usual plan is to screen the windows and doors, not too carefully, and when the flies come in, as some of them are bound to do, to "shoo" out as many as will go, protect the picture-frames and chandeliers with mosquito-netting and let the remaining horde wander over the food, over the baby's face—wherever they will. In many households everything is kept exquisitely clean, the linen is snowy, the silver sparkling, the furniture and floors free from dust, the food daintily prepared and served, and yet the fly is tolerated. "With children running in and out, leaving the doors ajar, it is impossible to keep the house free from flies," says the busy mother, and there the matter ends.

But when we consider that the fly is guilty of transmitting typhoid fever, tuberculosis, summer diarrhea of children, carbuncle and intestinal worms, and is suspected of carrying the acute contagious diseases, such as small-pox, diphtheria, scarlet fever, chicken-pox and measles; in fact, that **all the germs known to produce disease have been discovered on the fly's body and in the fly-specks**, it seems archaic to accept the theory that flies cannot be cured and therefore must be endured.

The story of the house-fly is not a pretty one, but neither is the story of the disease he brings with him, and the sooner all of us know all about the fly, the sooner we shall be rid of him.

The fly is built to carry germs both inside and out, and the number of germs that have actually been found on and in him range all the way from two hundred and fifty to more than six million, incredible as it may seem. His body and legs are covered with thousands of fine hairs, and his feet are especially adapted for collecting germs. He eats constantly, consuming more than his own weight every day; the more filthy the food, the better he likes it. Germs lose nothing of their virulence by passing through his digestive tract.

The Fly's Routine

His program is this: Bred in filth, and spending much of his time in filth, he enters the house, every tiny hair and the sticky pads of his feet covered with germs. He makes at once for food or for the warm human body. Have you ever noticed how, when he lights on a piece of sugar he will stay there for a long time without moving any part of his body, but his legs? This is done to clean them of the accumulated filth from which he has come.

Or perhaps he visits the sleeping child and crawls over the warm little face, and especially the moist little mouth. Is it

surprising that summer is a terrible season for babies? Is it any wonder that in New York City alone seven thousand children die each year of diarrheal diseases?

Or if he wanders around the edge of the milk-pitcher, he is very likely to fall in, whence he is carefully fished out, and the remaining milk, in all probability laden with deadly germs, is consumed by the family. These little verses, attributed to Robert Louis Stevenson, are not so humorous as they seem:

The fly he lights on all around;
He lights on you and me.
Though reared within the stable foul,
He's swimming in my tea.
His little legs they wiggle fast,
All covered with bacilli.
I do not wish him in my tea,
Nor will I drink it, will I?

That flies are typhoid-carriers is not a matter of theory; it was proved during the Spanish-American War beyond the shadow of a doubt. It has been proved by Dr. Gorgas, the sanitary officer of the Panama Canal, who has turned the isthmus from a pestilent spot to a garden of health by exterminating flies and mosquitos.

Dr. L. O. Howard, chief entomologist of the United States Department of Agriculture, declares that "The insect we now call the 'house-fly' should in future be termed 'the typhoid-fly' in order to call attention to the danger of allowing it to breed unchecked."

How We Can Get Rid of Flies

Now admitting that the fly is more than a nuisance, and a thing to be shunned as the plague, **what can we do about it?**

First, we must remember that one female house-fly lays about one hundred and twenty eggs during the season, and she selects a place, if possible, where there is accumulated filth. Any decaying animal or vegetable matter that will furnish food for her larvæ. The eggs mature in about ten days, and in a season there may be ten or twelve generations; which means that under favorable conditions untold millions of flies may result from the eggs of a single fly.

As it takes ten days for the eggs to hatch, it will be seen that if all vegetable or animal matter liable to decay or ferment is removed every five days and properly disposed of, the breeding-places will be eliminated, and, secondly, if we protect all food and destroy all refuse, the fly will starve.

As the manure-heaps from domestic animals furnish the largest number of breeding-places, the stables should have water-tight floors, and the manure should be removed daily to water-proof and air-tight pits, which should be emptied every five days. The manure can be plowed under the ground and thereby rendered harmless.

The food-supply for domestic animals should be properly protected from flies. The household food should be kept in fly-excluding containers, and if even one fly is found on cooked food ready to be served, the food should be either destroyed

or else re-heated. Uncooked and green vegetables should be washed carefully.

Dish-water should never be thrown on the ground in the vicinity of the kitchen. It means an army of flies ready to invade the house.

The refuse from the house, table-scrap, peelings, decayed fruit, sweepings, etc., should be burned, if possible, or if removed by the municipalities, should be kept in air-tight garbage-cans which, when emptied, should be disinfected by boiling water, a solution of chlorid of lime or kerosene.

Some Necessary Precautions

Too much precaution cannot be taken in regard to the sick-room. Every door and window should have a properly fitted fly-screen, and if a fly should get in, he should be killed, and not driven out perhaps to infect some innocent neighbor. The greatest care should be taken to disinfect the dejecta of the sick, and the directions of the attending physician followed to the letter.

In the country and small towns where there are no sewers, the utmost caution should be observed. The vault should be air-tight and the windows and door screened. Fine dry sand or ashes should be sprinkled freely in the closet each day. This will not only destroy the odor, but will to a certain extent disinfect the contents.

Food which is placed on the table should always be protected from flies, either by placing a napkin over it or using a cover.

There are some good ways to kill flies. One way is to heat a shovel or any similar article and drop thereon twenty drops of carbolic acid. The vapor kills the flies.

A cheap and perfectly reliable fly-poison, one which is not dangerous to human life, is bichromate of potash, in solution. Dissolve one dram, which can be brought at any drug-store, in two ounces of water, and add a little sugar. Put some of this solution in shallow dishes and distribute them about the house.

The latest, cheapest and best fly-poison is a solution of formalin or formaldehyde in water. A spoonful of this liquid put into half a cupful of water and exposed in the room, will kill all the flies.

Rules for Dealing With the Fly Nuisance

These rules published by the Merchants' Association of New York, are so good that they are here appended, and we can suggest no better work for women's clubs than to reproduce them on cards and distribute them broadcast:

Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick-room. His body is covered with disease germs.

Do not allow decaying material of any sort to accumulate on or near your premises.

All refuse which tends in any way to fermentation, such as bedding straw, paper waste and vegetable matter should be disposed of or covered with lime or kerosene.

Screen all food.

Keep all receptacles for garbage carefully covered and the cans cleaned or sprinkled with oil or lime.

Keep all stable manure in vault or pit screened or sprinkled with lime, oil or other cheap preparation.

See that your sewage system is in good order; that it does not leak, is up-to-date and not exposed to flies.

Pour kerosene into the drains.

Cover food after a meal; burn or bury all table refuse.

Screen all food exposed for sale.

Burn pyrethrum powder in the house to kill the flies.

Screen all windows and doors, especially the kitchen and dining-room.

Don't forget, if you see flies, that their breeding-place is in near-by filth. It may be behind the door, under the table or in the cuspidor.

If there is no dirt and filth, there will be no flies.

If there is a nuisance in the neighborhood, it would be advisable to write at once to the health department.—Woman's Home Companion.

THE JUMPING BEAN

That extraordinary product of the vegetable kingdom, the "jumping bean," is derived from a bush, closely resembling the coffee bush, that grows in the Yaqui River country of western and northern Mexico. The bush attains a height of from three to four feet, and the hundreds of blossoms that it puts forth are of an olive-green tint which, after ripening, turns to a buff gray. Within each blossom are two "fertile"

THAT BRILLIANT SKEPTIC

(Continued from page 164.)

the doctrine of cause and effect? Here it is:—"I would give worlds, if I had them, that 'The Age of Reason' had never been published. O Lord, help me! Christ, help me! O God, what have I done to suffer so much? But there is no God! But if there should be, what will become of me hereafter? Stay with me, for God's sake! Send even a child to stay with me, for it is hell to be alone. If ever the devil had an agent, I have been that one."

Our hearts have been pained to meet promising young men who pride themselves for having read Paine's "Age of Reason," and having learned that the Bible is a back number. O young man! Read again Mr. Paine's cry of anguish as he saw that work in the light of eternity! Read Dr. Franklin's word of counsel once more and heed it, namely, by letting that book alone! Nothing less than such an end can be hoped for by him who pursues such a course. "For that they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (Prov. 1:29-31).—Sel.

seeds, and a third, which is the home of a small, exceedingly active worm, whose performances are responsible for the queer conduct of the bean. When this worm emerges from its prison it becomes a beautifully colored moth.

The seeds of the jumping bean blossom in the month of May. Then the female moth deposits one egg on the pollen of the flower. As the flower develops it forms a triangular-shaped shell on two sides, with a convex shape on the other. Within this the chrysalis develops into a grayish-brown worm about one-tenth of an inch in diameter and about half an inch in length. This worm lives inside its cell for a period of six months, or until the middle of November. Then, climatic conditions being favorable, it bores a hole through the end of its shell and flies away as a moth, to mate in its turn and perpetuate the species.

If, however, it is brought in the bean to a colder climate the worm will die in the shell. Cut a small hole in the end of a jumping bean about an eighth of an inch in diameter, and in less than one hour the worm will cover the break with a white fiber-like exudation from its stomach, working the mouth round the opening until the hole in the shell shall become completely closed.

Kept in a moderately warm place, and not packed too tightly, the jumping beans will live for five or six months to mystify and amuse. The jumping is caused by the worm's curling itself into a ball and then springing out to full length against the side of the shell, thus making the bean jump from the hand into the air.—Scientific American.

PLANTS THAT LIKE COLD

Climate affects the inhabitants of the sea just as it does those of the land. As Arctic

ANABAPTIST VIEW OF TOLERATION

(Continued from page 184.)

right when those who profess to be brethren advance ideas which, where they have been given sway, have devastated the temple of God? Are we about to betray our trust and permit ourselves to float with the current of the modern confessionless liberalism, or is there in us something of that which gave the apostles and martyrs the strength to overcome?

There is no truth in the assertion that the Swiss Brethren and early Mennonites had no authoritative creed. If they had no written creed beside the Scriptures, it was because they believed in the all-sufficiency of God's Word. The modern liberalistic aversion to doctrine and creed has nothing in common with their position on the point in question. The modern rationalists do not want a creed for the reason that they desire freedom to disown that which is distinctly taught in the holy Scriptures. The two positions have nothing in common; they are diametrically opposed to each other.

Scottdale, Pa.

land-plants cannot flourish at the equator, so in the Arctic and Antarctic oceans marine plants are found that are unable to survive in warm water.

Among the most remarkable of these cold-water plants are the laminariaceae, a kind of sea-weed, which sometimes attain a gigantic size, exceeding in length the longest climbing-plants of the tropical forests, and developing huge stems like the trunks of trees.

Investigation has shown that these plants flourish in the coldest waters of the polar seas, and that they never advance farther from their frigid homes than to the limits of "summer temperature" in the ocean. The genial warmth destroys them, just as a polar blast shrivels the flowers of a tropical garden.—Sel.

STRANGE OCEAN CHASMS

Along our Pacific coast there is generally found a "platform," about ten miles broad, sloping away from the shore until it reaches a depth of one hundred fathoms, then dropping rapidly.

The edge of this platform, it is averred, is broken by twenty-seven submerged valleys, some of which are in line with rivers entering the sea. But at least two of them have mountains as the shore opposite their heads. One of these, called King Peak Chasm, has been the scene of a shipwreck under peculiar circumstances. The ship ran on the rocky coast and was lost in foul weather, when the rocks could not be seen. It is believed that the doomed vessel unknowingly followed the line of the submerged valley, or chasm, and her captain, finding that his soundings showed no bottom, believed he was at a safe distance from the coast.—Sel.

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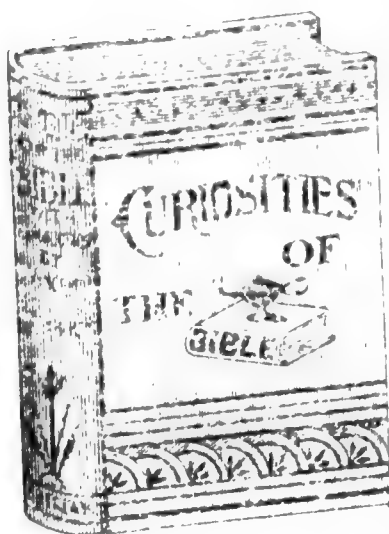
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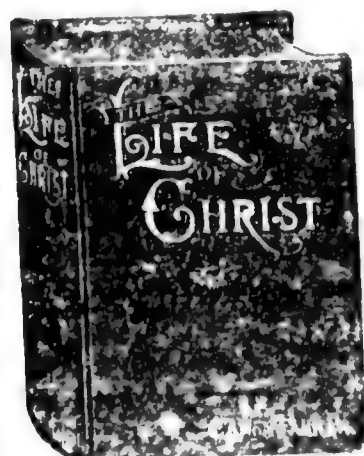
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JULY, 1911



LIFE

Bestow thy youth so that thou mayst have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold, the longest day hath his evening, and thou shalt enjoy it but once; it never turns again; use it therefore as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life. — Sir Walter Raleigh.

SELECT READING

"I'LL CHEER YOU WITH THIS LANTERN"

During a damp, foggy evening along the New England shore, a summer resident who had been skirting the beach in a row-boat, was struggling at the oars, trying to drive his little craft through the waters despite the drag upon it of a heavy object towing behind. It was a dismal evening, and he was tired and weary of his attempted task. But just when his depression was greatest he heard the voice of his little boy hailing him from the beach. Looking through the gloom he could discern the faint glow on the shore, while his boy called encouragingly, "Papa, I'll cheer you with this lantern!" The heart of the father was gladdened, and his work after that seemed light, for so great is the power of loving sympathy that it illumines all shadows and lightens all tasks.

"I'll cheer you with this lantern!" We all of us hold in our hands some instrument of blessing, whether it be a lantern or not, by the use of which, if we are alert to note the changing necessities of those about us, we can every now and then cast a gladdening or directing ray over life's dark waters, or extend some other "help in time of need" to a troubled brother. Every Christian should be in the cheering-up business—and there is enough of that business truly to be done in the world! Many a man now toiling wearily at the sweeps, and depressed by the surrounding fogs, waits to hear some friendly voice ring out through the darkness, "I'll cheer you with this light, and walk before you to the harbor's edge!" Keep the lower beach lights of faith and hope and love brightly burning, for there is no telling what spray-drenched mariners may next need their cheer and comfort—and revealing radiance beckoning to the desired haven.—Rev. C. A. S. Dwight, in New York Observer.

A WOMAN OF FAITH

Mrs. Wills, of Trivandrum, writes instancing a striking example of the power of prayer: "About three miles away from Trivandrum is a small chapel, prettily situated near the sea, in the midst of rich, green rice fields and cocoanut palms. It was indirectly put up by means of a woman, called Anna, a woman of great faith and zeal, who believed God answered prayer. She could neither read nor write, and as she was unable to work, it was only by the kindness of friends that she lived at all. But Anna was soon to receive a blessing—a blessing which made her darkness light, and altered the whole horizon of her existence. She knew that the Christians' God was worshiped in a little chapel near by, and though she had often wished to

enter its walls she had always held back. But one morning she summoned up courage and went, and there for the first time she heard the name of Jesus, the Rest-giver and Savior of the world. Led by some inner prompting which was none other than the voice of God, Anna went Sunday by Sunday, and very soon the light of God's glorious Gospel filled her heart. Years went by; the pastor had died, and there was no one to see to the chapel. It grew into a most dilapidated condition, and was a source of great sorrow to Anna. But nothing could shake her faith. She continued to go to the chapel as before, and kneeling down, asked God to send some one to care for this little sanctuary.

"And she kept on asking, looking for and expecting a gracious answer. God honored her faith; a new chapel was built, a congregation formed, and a catechist put in charge! Great was Anna's joy; on the opening day—a day she was looking forward to—she asked her friends to carry her to the church, so that she might once more worship her Lord, and thank Him for answered prayer. She went, but it was too much for the brave heart. Her feelings overcame her; she was taken home, where she became very ill. After a few days of much pain and suffering, during which she spoke much of the love of Jesus, her strong and buoyant spirit passed away to be with Him for ever. Her work was done; she had lived her life, depending solely on the strength of her Savior, and though she was without any education, her feet were placed on the solid Rock of Ages. She entered the Gate with her one and only passport—the blood of Jesus."—The L. M. S. Chronicle.

AFTER A WHILE

Is it too much to hope that when we see our blessed Lord in the glory, when the trials and the toils and the sacrifices are all at an end—is it too much to desire that He should say something like this to us: "Thy love to Me was wonderful?" I tell you it will make the toils of the road and all the renunciations and willing sacrifices of life seem as nothing to have some such words of commendation from the lips of our glorious Savior, and to hear Him say to the one who has sought to be faithful at all cost: "Well done! You were never popular on earth, and nobody knew much about you. The life you lived in My glory in the uninspiring sphere of home duty seemed to be wasted and its sacrifice to be worthless by those who knew it; but 'thy love to Me was wonderful.' Men said you made mistakes, and were narrowminded, and did not catch the spirit of the age; men thought that you were a fanatic and a fool, and called you so; men crucified you as they crucified Me;

but 'thy love to Me was wonderful.' "

Is that not an aim worthy of each of us, so to live so that in the day of His appearing He shall fold us to His breast and whisper such a commendation?

J. Stuart Holden.

MORE STRENGTH

The writer of Ecclesiastes says that when a good work goes slowly, "if the iron be blunt," it may be a good plan to "whet the edge;" but if the man has no grindstone and if he lacks skill, he can always put more vigor in his blow—and accomplish the result.

And when one comes to think of it, it is astonishing what mighty operations have been accomplished by what the world of today would call inadequate means. Wendell Phillips used to deliver a lecture—very popular at the time—called "The Lost Arts." He sought to show how much the ancients wrought which even in our own day of improved mechanics would seem difficult, and his contention was that the artisan of those far-away ages possessed "arts" which have passed into oblivion. But amid all the discoveries of the archeologist made since Phillips' day, none of these arts have been recovered, and we are the better assured that the one art which the ancient workman possessed was the art of sticking to his job.

Without derrick or train he quarried vast monoliths of granite, and after transporting them hundreds of miles, erected them uninjured on their pedestals. He carved rocks which would turn our tempered tools by means of implements which we would scarcely use on limestones. And with his naked hands he reared pyramids that have defied the centuries. He created Egypt not by his superior tools nor by his engineering skill, but simply by putting to his work "more strength." And in the same line of mighty results through insignificant means, it is worth while to remember that Waterloo was won by flint-lock muskets, and Gettysburg by rifles which are sold on bargain counters today at "\$1.98" apiece.

Many a business man who makes an assignment gives as the explanation of his failure his "lack of capital," but his neighbors who were down at their desks an hour before he was out of bed, think his bankruptcy was due to lack of industry. The young fellow who failed in the civil service examination and so saw the coveted position assigned to someone else, is certain that the successful contestant "had a pull." But it is probable that while the loser was chalking his billiard cue, the winner was poring over his books with a view to that very same future examination.

It is a good thing to have fine tools, and a better thing to possess the skill which comes from experience, but the best of all guarantees of success is the "more strength" which comes from a resolute mind and that devotion to a cause which "gets results." It is thus the tortoise passes the hare, and the man with a handicap beats the expert.—The Interior.

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A Monthly Magazine for the Home

VOL. III

SCOTTDALE, PA., JULY, 1911

No. 7

HOW THE GOVERNMENT FIGHTS FOREST FIRES

The recent devastation by fire of our forests in the West, with great destruction of property and life, have brought forth the query as to what the government is doing to prevent such wholesale loss.

It is not generally known that this government, under the jurisdiction of the Forest Service of the Department of Agriculture, has complete charge of all National Forests in the United States. It has a force of rangers and guards whose sole duty is to range the forests, keeping on the lookout for fires and to prevent timber thieves from cutting out valuable timber.

The recent fires, which have so devastated certain sections of the Far West, have been outside of the National Forests, but have greatly endangered them. The lumber companies who own vast tracts of timber land in the vicinity of the recent fires have formed co-operative associations for fire protection, and employ a regular force of rangers for patrol duty during the fire season.

While in some sections of the country forest fires have always been of such common occurrence that there is a popular notion that they cannot be prevented, and while the risk from fires can never be entirely eliminated, for in the forest there is always inflammable material which is very easily ignited, they may, however, be largely prevented. Under an efficient organization their damage may be kept down to a very small amount, and the problem is like that in cities, where fires can never be entirely eliminated, but where the risk of loss to property may be reduced to almost insignificance.

The causes of fires may be grouped under several heads—sparks from locomotives in transit, sparks from sawmills, donkey engines, etc., camp-fires, clearing land and burning brush, careless smokers, incendiarism, and by lightning.

Of course, a careful supervision or patrol during the dry season is one of the most important measures in organized forest protection. The purpose of this supervision is to prevent fires from starting, to detect fires as soon as possible after they start, and to fight them. The fundamental principle under which the rangers work is to detect and attack fires in their incipency. In an unwatched forest a fire may burn for a long time and gain great headway before it is discovered.

In the National Forests fire warnings are

posted in a great many places. These warnings are printed in English, Italian, French and Spanish. Those notices printed in Italian are posted where Italians are employed in railroad construction. The Spanish notices are used in New Mexico, southern Arizona, or wherever there are many Spanish-speaking people. Undoubtedly many forest fires have been prevented by these warnings.

Many ways are used to notify others of a fire, and in this respect there may be mentioned the use of lookout towers, telephones, signaling by means of fires, smoke signals as used by the Indians, the heliograph, flags, bells, whistles and by means of a shining windmill.

The Forest Service has in use at the present time on its preserves more than 4,800 miles of telephone line for the purpose of calling help in time of fire.

The methods of fighting forest fires are essentially the same as those recognized in city fires—quick arrival at the fire, an adequate force, proper equipment, and a thorough organization of the fighting crew.

In the prevention of forest fires spreading, a fire line is used as an aid. Broadly speaking, this may be a road, a trail, a river, a line cleaved especially for a fire break, or it may be a plowed furrow. The purpose of this fire line is to check or stop them and to facilitate fighting them. A small surface fire may be stopped entirely by a road or even a path.

In many cases an ordinary dirt road ranks as one of the best fire lines. The wider the road, the more effective it is. A forest well cut up with roads is much more easily protected than one with few roads or none at all.

One of the places where fire lines are most needed is along railroads. It is usually the custom of most railroads to keep their right of way clear, and in some States this is required by law. In some sections it has been estimated that over fifty per cent of the fires are from the sparks from the locomotives. While most of these fires could be prevented if the railroads used proper appliances on the locomotives for arresting the sparks, in many cases it is probably impossible to prevent sparks which will start fires in very dry weather.

The force required to guard our forests is governed by the risk of fire and the value of the property to be protected. As the value of the forest increases, there will be a correspondingly greater amount of money spent on protection. In Europe, where the

forests are very valuable, frequently there is one forest guard for each 1,000 acres, while in Prussia there is one for every 1,700 acres, and in Baden there is one for every 750 acres. In some cases in the National Forest one man has the responsibility of protecting more than 100,000 acres, but at the same time there are good facilities for communication, and it is only through the most efficient work that the damage by fires has been kept down to 1.86 per cent of the forest area.—Scientific American.

HINTS TO PARENTS

One of the officers of the United States census bureau makes a statement which it is well for all parents to consider. He says, "One of the most astounding features of our life which is revealed to me through carefully compiled data is the tendency of Americans to shelter their children from all thought of work or how to work. They seem to think that the American is particularly exempt from knowledge of useful work. When mothers ask me how to make the best of their children, I always reply, 'The child owes as much to the home and society as you owe to it, and society; you have no right to bring up a child with the idea that it is dependent, sheltered from every trouble and responsibility by you. You must raise the child to the thought that it is independent and inter-dependent. If you give it love and shelter until its wings are strong enough for flight it must realize that it has a responsibility to the home and you in actual service. You must avoid vanity in dress and appearance and the falsehood of spending money easily which they have not been educated to earn. Your child is only better than your neighbor's child as it shows an ability not only to be upright but to usefully work.' An experienced police official says, 'The authorities have the least trouble with those young and old who know how to work. The sources from which we receive our most annoying crime troubles start in homes where the children are treated as if they were kid gloves, where no responsibility is placed upon them.' If you want your child to be the best possible product of your experience teach it to work and to work intelligently. Teach it that dress is never to be compared with usefulness, teach it to do some one thing well and to be responsible for its own acts."—Woman's National Daily.

EDITORIAL PAGE

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AN AWFUL HARVEST:—It is an incontrovertible fact that we reap what we sow. This is not true only individually, but also nationally. Ancient as well as modern history attest this fact. Individuals and nations have fallen because certain forces were liberated which yielded the fruit of decay.

Strange, but universal, is the fact that people will deliberately, against better knowledge and in spite of the living witnesses about them, trifle with wellknown dangers. They seem to discount the experience of others and expect their experience to be different from that of the masses following the same course. They consider themselves the possessors of superior qualities and greater moral strength which will enable them to successfully cope with these dangers and reverse the usual outcome, and retain their mastery. This delusion has led millions to ruin. The inevitable result is that their experience does not differ materially from that of many others and that the ultimate result is identical. It is indeed sad that many deliberately plunge into a course of conduct that will be deleterious to their best and higher interests, but it is doubly sad and pathetic when thousands are ignorantly led into such a course. That such is the case is very evident.

One of the worst habits known to the medical profession is that produced by the use of cocaine. It is much worse in its effects and grip upon the person than that of any other drug known. It is more enslaving than liquor. The increase in the consumption of cocaine in this country is alarming. Cocaine being derived from the coca leaves which grow in South America, a fairly accurate knowledge of its increase may be gleaned by noting the increase in the importation of these leaves. During a period of five years from 1898 to 1902, coca leaves to the value of \$83,214 were imported, while in the period from 1903 to 1907 we imported \$1,616,690 worth of these leaves. It is estimated on good authority that 130,000 ounces, or about 60,000,000 doses of the drug, are used illegitimately annually. It is making inroads into all classes of society, especially is its use prevalent among criminal classes. Many crimes are committed because of its influence. There is hardly a drug that more quickly and utterly destroys the moral sense than cocaine. Individuals with strong moral characters have been known to become almost utterly destitute of any moral sense within a few years.

Cocaine and other habit-forming drugs lurk in unsuspected places. Perhaps one of the least suspected is the popular soda fountain. The popularity of the soda fountain may be inferred from the fact that during 1910 about \$150,000,000 passed over the counter for drinks dispensed at these places,

half of which represents profit. This year a larger harvest is anticipated. It is not generally known that many of these medicated drinks known as "soft drinks" contain cocaine or other drug in sufficient quantities to create an appetite for it. Thousands are gradually and unknowingly enslaved by the use of these medicated drinks, many of whom will become drug fiends. Many are addicted to these drinks like the drunkard to his cup. Many of these drinks universally advertised as "delicious, refreshing, wholesome," have a habit-forming drug as a basis. Remove the drug and the drink loses its stimulating and refreshing qualities and soon its popularity. Medical authorities have testified in court that the widely advertised and well-known drink, Coca Cola, contains a habit-forming drug. One doctor declared it to be easier to break the whiskey habit than that of drinking coca cola.

Many parents allow their children to patronize the soda fountains freely and indiscriminately, not knowing or making light of the danger lurking in these medicated drinks. If their children become addicted to the use of some drug they bemoan the fact and are puzzled to know the cause. The manufacturer and dispenser of these poisonous drinks reap the financial harvest, but many victims reap the pains of a wrecked body and the anguish of a destroyed moral sense.

Not only are these drugs found in these drinks, but also in many wellknown patent remedies, such as soothing syrups, catarrh and cough cures, etc. Instances are on record of persons seeking relief from certain ailments who used some of these cures at the suggestion of some friend and became addicted to the drug to the extent that they were hopelessly enslaved. Since our government does not give us adequate protection against these drugs it behooves us to carefully examine all patent medicines and beverages to determine if they may possibly contain any deleterious ingredients, and eliminate all such. The insidious manner in which these drugs enslave the individual makes it essential that extra precautions be taken to guard against them.

THE SOCIAL EVIL:—Our attacks upon the social evil have been apparent failures insofar as checking the evil is concerned. In spite of all the legislation, writing, speaking, etc., against it, it continues to flourish. Probably the most drastic and effective legislation against the evil has been accomplished in Iowa. At least the new law is proving a powerful instrument in breaking up prostitution in the state. Un-

der this "Injunction and Abatement" law any citizen can secure in a day an injunction against a disorderly house, or against a house that is suspected. This injunction can be raised only when the owner of the property proves that the building is not used for disorderly purposes. If he is unable to do so, all the furniture is confiscated and both the owner and tenant are subject to damages, and the house dare not be rented until one year afterwards. This law is doing more than any other ever placed on the statute books to protect women and girls.

Legislation when vigorously enforced is effective in restraining the evildoer, but it is not the means whereby an ultimate cure may be effected. Indeed we can hardly expect to see this evil entirely eliminated in this world. It is almost as old as the human race and as long as there is sin in the world we can expect this evil to be present. All we can hope to do is to restrict and limit it in its operation. Various agencies are employed to bring this about.

This is unquestionably one of the greatest dangers confronting the women and girls of our country. Too great precautions cannot be taken to protect them from this thoroughly organized evil, which has its ramifications into all parts of the globe. Thousands of girls are annually entrapped. The majority of these it is claimed come from the country towns and rural districts. A brief announcement in a Chicago paper of the rescue of a twelve-year-old girl who was being held at the police station, brought inquiries from 500 whose daughters had recently disappeared. One was rescued. Where were the other 499 twelve-year-old girls?

A deficiency in home training is one factor that has made the growth of this evil possible. This is not only evidenced in the fact that thousands of daughters are lured away from home into a life of shame, but that many girls lose their virtue in the midst of home influences, when the parents feel confident that they are sufficiently safeguarded.

As long as parents refuse to instruct the growing child concerning the functions of the organs of the body; consider it immodest to take their children into their confidence and impart to them the proper knowledge concerning sex, allowing them to secure this knowledge from impure sources where they will receive false and injurious conceptions, so long can we expect this evil to flourish. We hear much about the injury done the child concerning the teaching about Santa Claus, but this injury pales into insignificance compared to the injury done the child by the black and blighting falsehoods so commonly told children concerning the mystery of life. Delicate as this subject is, it nevertheless can be taught without suggesting any impure thoughts to the child. The child who is left to secure this necessary knowledge from his companions and the conversation of impure men or women will get an erroneous conception which will have a blighting influence upon him all his life. This lack of proper teaching at the time when the child-mind is ready to receive it is the rich loam in which the root of this evil secures its strongest nourishment. No true parents dare allow their children to secure this vital knowledge concerning sex from questionable sources. To deny the child this inherited right of receiving the knowledge from pure sources is to inflict the grossest injustice and cruelty imaginable. Many parents have done so, and many

are doing so now; as a consequence they are reaping and will reap bitter fruit, and in the judgment their children may rise up against them and call them cursed.

We need to speak more plainly from the pulpit and platform, and write more vigorously and clearly upon this subject. We need to get rid of our prudery and false modesty concerning these matters that deal with life.

SIMPLICITY:—Our real self is continually seeking to express itself to those about us. When thrown into strange environments the real self may be suppressed, but that only partially. Consciousness of self and environment is destructive to real simplicity. However, an individual may be unconscious of self and environment and yet not have the highest type of simplicity, because there is lacking that nobility and purity of character essential to the truly simple life. To show forth the highest type of simplicity is to be truly great.

Simplicity manifests itself in almost innumerable ways. One of the more noticeable ones is in the manner of dress. As concerns dress simplicity and ugliness are never found to associate. Carelessness and simplicity are foreign to each other. Gaudiness and vain display are far removed from the realms of true simplicity. Gaudiness is characteristic of vanity, vulgarity and ignorance. Those who follow the decrees of fashion portray the existence of an aching void somewhere, such as not to be envied by any one save the grossly vain and vulgar. Real simplicity is always found in company with culture and refinement. It and neatness are inseparable, and is always in keeping with good taste and common sense.

The student of history can largely determine the civilization of a nation at any period of its history by having a knowledge of the fashions in vogue at that period. Genuine civilization always tends toward simplicity. The highest expression of the simple life is found in that nation and during that period of its history when Christianity is wielding the strongest influence. In that individual and in that nation in which Christ is the dominating influence we find the type of simplicity that approximates the ideal the most nearly.

The only permanent cure for worldliness in dress is to get something better, something really worth while, into the minds and hearts of the people. Men have issued decrees against fashion and formulated rules of conduct to harmonize with their conception of real simplicity and thereby sought to develop within the individual the highest type of the simple life. True simplicity is not circumscribed by man-made rules of conduct, but is dependent upon and springs from a living principle within the soul of the individual. Without this principle within the soul no one can live the truly simple life. It is dependent upon a condition of the heart. We invariably find that those who are moved by the highest and best purposes exemplify the simple life, one of its characteristic manifestations being a neatness and simplicity of attire. May we ever seek to exemplify the highest type of simplicity, which found its perfect expression in the Christ. To approach in any degree this perfect expression implies a living connection with this Christ. Without Christ being the center of our being we lack the very essence of true and genuine simplicity.



WHAT CONSTITUTES REPENTANCE?

Grace Coopridier.

There are two kinds of repentance—the false and the true. The false is that sorrow for sin because it has been uncovered and made known to men, or because of the punishment it brings to the sinner and not because of the fact that he is sick of sin and that he has grieved the heavenly Father. He has that sorrow not because he desires to be free from sin, but because of the unpleasant results which are sure to come to him. Pharaoh repented because he had not let the children of Israel go—not because he was sorry for the sin in itself, but because of the calamities it brought upon him. But this was not true repentance. It was false and did not save, for we find that he hardened his heart again and at last was drowned in the Red Sea while pursuing the children of Israel.

True repentance is a godly sorrow for sin and a turning away from sin. When one sees his own weakness and utter helplessness and realizes he is nothing of himself—then is the time he can truly repent. When he realizes the awfulness of his sins and his inability to help himself, he learns to trust God and claim His promises. He hates sin and longs to be free from its clutches and seeks that place where he can be freed.

In true repentance conviction, contrition, confession, forsaking sin and restitution all have their place.

A sinner must be convicted of sin as was the keeper of the prison after Paul and Silas had been praying and singing, the prison was shaken by an earthquake, the doors of the prison were opened and the bonds of the prisoners were loosed. After they had assured him that they were all there, conviction seized him and he cried out, "Sirs, what must I do to be saved?" The ready answer of Paul and Silas was, "Believe on the Lord Jesus Christ and thou shalt be saved." So following a conviction of sin one must believe God. The only thing to do is to make a complete surrender to Him.

Then there must be "that godly sorrow which worketh repentance to salvation not to be repented of." One's own weakness will be felt and that sorrow shall prevail which Peter felt after he had followed Christ afar off as He was led to the high priest's house and had denied his Lord

three times. The cock crew and he remembered the words of Jesus, "Before the cock crow thou shalt deny me thrice." Then he was filled with sorrow and "went out, and wept bitterly." So with the sinner when he has that sorrow he will be truly contrite and will "weep bitterly" as Peter did.

But repentance must go farther than that. The sins must be confessed. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The prodigal son is an example of one who was convicted, believed, humbled himself and confessed his sin. He said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee and am no more worthy to be called thy son." He saw he was on the path to destruction and realized the terribleness of his sin. He did not only confess his sin, but he turned away from it. He reversed his footsteps and began a new page in the chapter of his life. So with the sinner after he has wandered far away from the heavenly Father and then sees his sins, he will return to the Father, confess his sins and forsake them. The things he once enjoyed will be repulsive to him and the things he hated he will love.

If there is true sorrow for the sins committed an effort will be made to right those wrongs. The prodigal son was willing to make restitution as far as it was possible for him. He said, "I am no more worthy to be called thy son; make me as one of thy hired servants."

Zaccheus is another example of one who was willing to make restitution. He said he would restore fourfold if he had taken anything from any man by false accusation. When he declared his willingness to do this Jesus said, "This day is salvation come to this house."

Hesston, Kans.

CHRIST'S ATONEMENT

Charles W. McClintic.

This is a theme that I do not claim to understand fully, but meditating on it has served to show me more and more of its grandeur—hence I love to think about it.

Not only are the sacrifices of the Jew under the law typical of the one Great Sacrifice, but even those of the heathen proclaim the fact that some sacrifice is neces-

sary to atone for sin. Is it tradition or human instinct that has taught them that repentance alone is not sufficient?

I once asked a friend (who agreed with me that Christ suffered only in His humanity) this question, Why then is His blood so much more precious than that of other human beings? He thought it was because it was innocent blood. But is not the blood of beasts innocent blood? And yet it never did and never can take away sin (Heb. 10:4). Nothing less than the blood of One who bore the stamp of divinity, the signature of God, would suffice. To illustrate, let us suppose that here are two promissory notes, each for \$100,000. The paper and ink of both are exactly the same. But one bears the signature of a millionaire—the other that of a pauper. Is one just as valuable as the other? God's signature was on Christ, therefore His blood was a sufficient ransom for sin, while other blood is—like the note of a pauper—worthless.

To whom was this ransom, as it is called, paid? Some say to Satan to whom mankind through sin had sold themselves. For my part I never could believe that God ever was under any obligations whatever to Satan, but rather that this great price was paid to divine justice in order to preserve the sanctity and majesty of God's word and honor.

Christ's atonement is not a bribe to an unmerciful Judge nor a merely commercial transaction, but rather a substitute for punishment, "embracing in it certain elements of punishment itself, and doing for the satisfaction of God's own feeling, for the moral order disturbed by the violation of law, and thus for the protection of authority and the prevention of transgressions in the future, a work like that which the infliction of the curse threatened by conscience and the law would fulfil."—George Park Fisher.

In short Christ's atonement makes restitution to God which we never could make. Through it God can offer full and free forgiveness without danger of increasing the amount of sin.

Elkhart, Ind.

O Jesus make Thyself to me
A living bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie.

THE MINISTRY OF THE FLOWERS

A faithful little Christian woman, who has charge of a day nursery over on the East Side in the New York tenement house district, was accustomed to visit a "shut-in" in one of the worst tenements. In the course of her visits to this house she came to know about a most drunken and wretched woman by whose door she passed every time she went into the building.

The woman hated her because she was a Christian, and if she looked in at the door, or acted as if she would like to come in, the door was always slammed in her face with a series of vulgar oaths.

Notwithstanding such treatment, the little nursery saint, who had come down from the country with a conviction that she had a call from God, and had started a day nursery in New York City on fourteen dollars, backed up by her faith, and had won a great success, felt growing in her heart a deep pity for the wretched woman. This grew upon her as the neighbors of the woman told of her family, and how the husband and three children were all being dragged down to ruin by her.

The visitor prayed for her every day, and also prayed for wisdom to devise a plan by which she might reach the woman's heart, for she was sure that if she could only find the trail, down underneath all the oaths and brutality there was a woman's heart that would prove her salvation if she could only get a hold upon it.

One day she decided to try an experiment.

She went and bought a most beautiful bouquet of flowers. She was very careful to see that they were the very best in the shop. She had them arranged nicely and she carried them with her to the slum tenement house.

The door of the wretched little apartment was open as usual; and as its inmate leaped forward with an oath to close it in her face, the little day-nursery woman held up the beautiful bunch of flowers before her, and said in her sweetest tones, "My dear, are they not beautiful?"

The woman stopped as if she had been shot.

The one good, bright spot in her wicked heart was her love for flowers. She had been brought up in the country, where as a little girl she gathered the beautiful blooms on the hillsides, and all her life she had loved flowers. Though for years she had lived in the midst of squalid poverty and sin, there was a little green spot of memory left where the flowers still bloomed.

She looked at the blossoms, then she timidly bent toward them that she might smell their fragrance, and then, almost humbly, and with a new note of kindness in her voice, she said: "Yes, they are beautiful. They put me in mind of home when I was a little girl."

After a moment the Christian woman said, "Take them, my dear. They are yours."

There was a look of shocked and horri-

fied excitement in the woman's face for a moment, and then she burst into tears and sobbed as if her heart would break.

"Mine," she said. "You don't mean these beautiful flowers are for me after the way I have treated you. I have been so mean to you. I have cursed you, and abused you, and hated you, and sometimes I felt like I could have killed you; and now you give me these flowers." And she sobbed and cried again, as if she never would stop.

Well, that was the beginning of better days. The Christian woman was welcome in that tenement afterward. In the course of the next three months the wretched woman was happily converted. The husband and children followed, and it is now a happy and flourishing Christian family.

And just think of it! Only a bunch of flowers opened the way for all that marvelous transformation!—Christian Endeavor World.

A LESSON IN HONESTY

The little things of early life sometimes leave an impression that influences one all through life. To illustrate this, a lady told the following story:

"The meaning of true honesty was impressed upon my childish mind in a way I never have forgotten. Money was scarce in our house, for we were trying to pay for our farm—but the butter money always belonged to mother, and was used to buy clothing for us children and herself.

"The cream was saved in a large jar, and we were proud when it was filled with thick cream. Going in the cellar one morning I found that the lid had been pushed off the jar a little, and floating on the surface was a mouse, drowned in the cream. My first impulse was to take it out and say nothing—for we had planned so many things for the butter money that week—but I finally decided that it would be better to tell mother and then persuade her to take the mouse out and use the cream. I shall never forget the look of disappointment that came over her face when I said, 'Mother, dip out the cream that is around the mouse and none of our customers will ever know it.' She turned toward me with a pained look, as she said, 'Emma, if I should do a dishonest deed there is One who would know, if our customers did not.' She then carried the jar to the chicken-yard, and as I watched the thick cream trickle out of the jar I felt angry, for to my child's mind it seemed a foolish thing to do. It meant so many quarters that we had counted on for our winter clothing, but in the years that have passed I have thanked God many times for that day's lesson in unswerving honesty taught me by my mother."

We cannot be too careful in our actions, mothers, for we are surrounded by the bright, watchful eyes of our children. We dare not stoop to deeds we know to be wrong in the sight of God, for besides weakening our own character, we may ruin forever some child's standard of morality.

—L. L.

SOME ADVICE TO PREACHERS

By One of Them.

Don't shrink from faithful testimony against popular sins.

Don't be so dishonest as to stay in an orthodox pulpit after you have lost faith in orthodoxy.

Don't forget that you are a "Specialist," and not a trumpeter of secular, political and sensational themes.

Don't think because "truth will prevail against all odds," and you "cannot destroy the Bible," that you cannot destroy faith and souls.

Don't be deceived by the mockery of critics who, after doing their destructive work, say, "I hand you back your Bible improved in value."

Don't forget that if a political party should hire a man to stump the State, and he should stump for the other side, they would turn him down very quickly.

Don't think we must be worldly to win worldlings.

Don't split up your church into worldly clubs and trumpery societies.

Don't lose faith in God's ecclesiastical economy, but be assured that the less piety a church has the more clubs and societies, oysters, ice cream and fun it takes to run it, and the faster it runs from God.—Selected.

MISUNDERSTOOD

How oft when with our friends
We gather false impressions,
And store them in our minds until
Their virtues seem transgressions.

The poisoned shafts of falsehood
So often pierce our vision,
We judge each other harshly
And listen to derision.

What trifles oft estrange us—
A fancied wrong or slight.
We part asunder; on our soul
There falls a freezing blight.

If we knew their hearts were waiting
'Mid their doubts and cares and trial,
For a word of hope and courage
And a helpful, cheering smile.

Ah! if we only understood,
How many breasts are aching;
How oft for lack of sympathy,
Some cheerless heart is breaking.

If we knew their heart and spirit—
If we only understood;
We would find their motives purer,
Better than we judge we should.

Let us judge our friends less harshly
Trusting where we cannot see,
And in drawing closer to them
We'll be nearer Lord to Thee.

—Selected.

"If people (church folks) were as much afraid of sin as they are of the doctrine of Holiness, they would not trifle with it as much."
D. D. Z.

The Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

INDIA

I. The Past and Its Future

J. S. HARTZLER

This article may be considered a kind of introduction to a series of articles showing some of the customs of the people of India, the missionary work done among them, some of the obstacles, etc. The thoughts are somewhat rambling and statements are made without discussing them. Space will not permit a lengthy discussion. Some of these may be enlarged on in later articles.

I. The Past and Its Effects

The greatness of almost any country, in one's own mind at least, depends very much on what he knows about it in other terms than simply the number of square miles it contains. If we were required to draw a map of our own state and of India on the same scale of miles I fear that most of us would be like the five Mexicans in the Cook County Normal School (Chicago, Ill.) who with several others were sent to the blackboard to draw a map of the United States and Mexico. They had Mexico quite a little larger than the United States while the other students had it quite too small in proportion.

In extent India is as large as the United States east of the Rocky Mountains and has a population more than one and a half times as large as all of North and South America. While it is true that she imports some things from other countries, it is also true that she exports many million dollars' worth of products.

True, the population is very dense and the people are in some measure restricted in what we would regard as their best interests, yet the Indian thinks his country the best that there is in the world, at least for him. Indian writers have lauded their country to the skies for its former wisdom and genius and try to show that caste has been, and is now, a great blessing. They speak of their religion as being the oldest and say that the Mosaic Law has much in it (they even recite many passages) that was common in their religion a thousand years before Moses was born.

It must be granted that many things were known in India long before the rest of the world had even thought of them. It is evident that the Indians knew the causes of eclipses and could calculate them quite accurately before Europe was able to give anything like a true cause. The Vedic Poems speak of the pole star and give the names of several constellations as well as of many other astronomical terms. These writings are known to be very old indeed. They even had a fairly accurate knowledge of the diameter of the earth. The decimal

system of notation, the greatest system of notation there is in the world, had its origin in India. The Hindus were familiar with trigonometry and acquainted with theorems of which the Greeks in the zenith of their educational career were totally ignorant.

This progress was made during the time of their independence as it could never have been made under Mohammedan or English rule. The former, in its rule of eight hundred years, was so treacherous and so oppressive that the investigative spirit of the Hindus was so completely destroyed that one hundred and sixty years of English rule has scarcely awakened it sufficiently to investigate what others have worked out. It will require centuries of helpful rule to bring the Indian to where he once was.

From what has been said thus far we must not get the thought that the Hindus were without mistakes in their calculations. One of their religious books says that the sun is eight hundred thousand miles away from the earth and that the moon is twice that far. Some of them thought that the earth rested on a cow's horn.

A saying of one of their holy men is, "The body is the field, the soul is the hus-

bandman; virtue and vice are the seeds. The soul must reap what it sows." This was written before Gal. 6:7, 8, but notice how closely they correspond. They have many true sayings with regard to vice and virtue, but the difficulty is with their interpretations of what is vice and what is virtue. Their ablutions from sin are very erroneous to say the least. They think that offering a few coconuts, bathing in one of the sacred rivers, or performing some other trivial religious rite will take away even a great sin. As a result it is not an uncommon thing for people to live in the vilest kind of licentiousness and other sins of various kinds and at the same time repeat prayers daily, take religious baths very frequently and occasionally feed the Brahmins (one of the highest castes) and by these acts think that the gods are quite satisfied. And why should they not be? Their books represent their gods as being guilty of acts that are degrading, sinful, and intensely shameful. The higher castes are the worst in this particular.

They believe anything that they hear or read from their sacred books. Some of the things thus taught are: some of their heroes had ten heads and twenty arms, that in former times men lived to be more than ten thousand years old. If some one would say that their books taught that a man fell down from heaven and that he gave them a new message many of them would believe it without further investigation. What soil for all kinds of superstition!

These things seriously affect mission work and require careful living, deep spiritual teaching and a more carefully worked out philosophy as well as a very deep prayer life on the part of the missionary.

Goshen, Ind.

THE VILLAGE SCHOOL FOR EVANGELISM

M. C. LEHMAN

Under the wide-spreading peep tree stands a small structure with walls of earth and a grass roof with a deep veranda entirely around the main building. A wall five feet high and one foot thick at the base surrounds the entire building at a distance of forty feet from the building. The enclosure is called the "compound." Directly in front is the dusty cart road along which is now coming a village cart drawn by a team of buffaloes. The lazy driver is asleep on the cart and his only means of controlling the animals drawing the cart, a small round stick, is lying in the cart. And no wonder he sleeps. It is the time of day when every native of India who is not a punkah coolie sleeps if it is at all possible. And then the monotonous noise coming from that school house! It would put the most energetic to sleep almost as soon as a dozen strong whiffs of chloroform. The bright sun, the heat, the lazy appearance of every living thing in sight and the doleful sound from those classes droning over

their lessons in the school house all combine to give human nerves the repose they naturally seek. The master of the class, which is now reciting on the veranda, himself wakes with a start as he hears the noise of the cart as the wheels bury deep in the hot, burning sand. He has been napping on his stool and starts work at once more briskly than ever lest the passerby should report him to the schoolwalla sahib and he be fined a rupee for being asleep when on duty, when he draws his salary of nine rupees at the end of next month.

But the European in India can never see all this unless it be when it is not known that he is about. Nevertheless the above scene is a true picture of many village schools when the sahib is not near. Indians and Europeans in India do not do things in the same way or at the same rate. Europeans and among them especially Americans have tried to "hustle the east" in India for a long time and Kipling's pic-

ture of the white tombstone after the fight is not a myth.

Mission and government schools are inspected sometimes at regular intervals and better (for the school and inspector) sometimes when the school and masters are not expecting it. If the inspection is expected then, Presto! the change that comes over the school. This especially if it is a government school. The increment of salaries depend on how well the Inspector is pleased with the work of each master. Moreover Government Inspectors have a bad habit of deducting from the monthly wages of masters if the class is not up to the required mark. Hence the immense and sudden change if the school is a Government one.

A visit from the missionary in charge of



The Village School Teacher

a mission school is different. True there may be some well-deserved reprimands for neglected duties but the missionary and the government official are entirely different. The one has back of him the English Government and the amount of force used in bringing about results is not always for the best. The missionary comes to inspect and instruct and to help. So does the other, but the method of accomplishing this end is not always the same with Government and missionary managers.

When we arrive in the cool of the morning the mission school has been swept clean and every boy and master are in place and as obliging as can be. All boys save the highest class are squatting on the floor with their books and slates in perfect order in front of them ready for work and each is improving the time by croning loudly

over a portion of the book that has been difficult. The kindergarten class in the corner consisting of boys and girls of from three to five years of age have a pile of clean sand for work and various other things, many of their own making ready for examinations. Sitting on the floor and barefooted those little urchins have been making progress.

And why not? They have never had to learn the artificial ways of sitting, that is,

on chairs. Their feet are not distorted by shoes on the feet which are worse than unnecessary in this country. Sitting on chairs and wearing shoes and stockings are not signs of culture anyway. Neither are a lot of other things that are sometimes thought to be so.

The grade of work done is about what would be classed under the sixth standard in our middle west, U. S. schools.

Dhamtari, C. P., India.

HOW THE CALL CAME

J. W. SHANK

How a Sermon Found a Missionary

While Cary was in the midst of his labors in India, a man of promise for God was growing up in New England. Though he was brought up by devoted parents, he was at one time a reckless youth; but he was saved from infidelity to become a devoted Christian. When a senior in college a printed sermon entitled, "Star of the East" came to his hand. For days afterward his mind would often go to the repeated words of Christ's last command. He became restless and often went out for a solitary walk in the forest. One day when thus engaged, the force of those impressive words of Jesus came so heavily upon him that he resolved to "obey at all hazards, for the sake of pleasing the Lord Jesus Christ." Thus it was that Adoniram Judson became a servant for God in far-away Burma. The story of his thirty-seven years of effort and accomplishment, through untold suffering and sacrifice, is one to be admired by every true Christian.

"The Smoke of a Thousand Villages"

Cary's work in India was almost done when the missionary desire came into the life of a young man of Scotland. Though he was only nineteen he became so much stirred by reading the lives of Henry Martin and Charles Gutzlaff that he then decided to prepare himself for a medical missionary. When an appeal was made by Gutzlaff for aid in behalf of China, David Livingstone offered, not his earnings, but his life, saying, "It is my desire to show my attachment to the cause of Him who died for me by devoting my life to His service." He was then thinking of the field of China, but a peculiar incident directed his attention elsewhere. On the one hand, the opium war closed the field for a time, and at the same time Robert Moffat came from Africa to plead for the South African Mission, saying: "I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been." That settled the question for Livingstone. While the door was closed on the one hand, God's hand opened the way for him in the Dark Continent. He went in 1841 and for thirty-two years toiled in the dangerous jungles of that land. His devotion to his task may be measured by

"Behold how great a matter a little fire kindleth." One little stone, being dislodged on a mountain side by a very small animal, may cause an avalanche that will destroy a whole town in the valley. One little word or sentence, starting from the lips of an insignificant person, may pass from mouth to mouth, from city to city, from nation to nation, until it encircles the earth. So also, one little incident in the life of a person may transform his career and cause a fruitage for good that can never be measured.

We know of great ministers and missionaries who took upon themselves the burden of a life of service, but we do not always know what led them to choose such burdens. We may never know all of the influences that brought any person to a life to great usefulness to the world, but it is interesting to notice a few incidents and influences that came into the experiences of some of God's faithful workers.

A Cobbler's Bench and a Map of the World

In one of the obscure parishes of England there was an earnest preacher who cobbled shoes to pay expenses. He was one of those open-hearted souls whose sympathies extended beyond his parish, yes, even beyond his native country. As he sat day after day toiling at his bench his eyes would wander over a simple home-made map of the world that hung on the wall before him. As he thought of his native country, and saw the small space it occupied on the map, his noble heart swelled with sympathy for the rest of the world that seemed so dark and Christless. There was China with her four hundred millions of people living and dying in heathendom; there was India, a province of his own country, with her teeming millions of Christless souls. In his heart, he said, "We must do something—we will do something for them." To be sure his own people, at so early a date as 1790, thought him unsound and laughed at his schemes. But God had not put the vision in his soul for nought. He went on, a missionary society was formed, he went to India, and for forty years toiled in that land of sin. The results of his labors can never be estimated, for God made them greater than he, William Cary, had ever imagined they could be.

his persistence through sickness and untold suffering, and his refusal to come back to civilization during his last years. All admirers of missionary heroism love to remember Livingstone as an example of the sincerest devotion to the cause of his Master. It would pay any one to read at length the details of his life.

Mission Study in College

It would be interesting to know how many of the world's missionaries got their first inspiration while studying missions in college. It was in Bowdoin College that Cyrus Hamlin came in touch with men of missionary spirit and found a subject of lasting interest in the study of missions. When he told his mother of his decision to devote his life to that work, she said: "Cyrus, I have always expected it, and I have not a word to say." He then went through a course of thorough preparation for work in Turkey. His work in that field was of a pioneer sort for so early a date as 1838. It was he who proved—though with much opposition at first—that industrial work is a valuable aid to general mission work. It was the ingenious mind of Hamlin that made him a missionary of work and it was his undying zeal that made him one in spirit and life.

Various Influences

Joseph Hardy Neesima was born in heathendom, but an ardent desire led him to seek for the true God. He found a Chinese translation of the Bible and its strange message led him to cross the ocean in order to find an interpreter. The interpreter was found in the person of a zealous Christian. He caught the message and became

an apostle of Christ to the people of Japan.

Isabel Thoburn, while engaged in teaching in Ohio, received a letter from her brother in India in which he made an appeal for the women of that benighted country. Being of a sympathetic nature, the conditions weighed upon her mind and she decided to join her brother in his work in northern India. The story of her life should appeal to any woman who is interested in the cause of humanity.

James Chalmers, "The great heart of New Guinea," as his friends called him, was a Scotch highlander. When he was about fifteen years old he heard of the Gospel work among the Fijis, and, kneeling in a lonely place, he prayed God to make him a missionary. After a thorough training, he went to New Guinea and for thirty-five years labored there, bringing tribe after tribe to the knowledge of Jesus Christ.

"The heart of Allen Gardiner was won to God by the touching record of his mother's last days, written by his father and given him by a friend. After seeing the results of missionary work on Tahiti, he became a missionary enthusiast, and a visit in his ship to South America inspired him with an undying desire to benefit the neglected Indians of that continent. Beside the coffin of his wife he solemnly dedicated himself to God's service.

Thus the list may be continued indefinitely, showing that God has various methods of leading men and women to his work. May He thus lead many others to the place where their lives will be of greatest usefulness to God.

La Junta, Colo.

And Now

Such was the situation in 1859. Fifty years later, in 1909, the 4,500,000 negro Americans have increased 126 per cent, to 10,000,000. Legal slavery has been abolished, leaving but vestiges in debt peonage and the convict lease system. The freedmen and their sons have

1. Earned a living as free laborers.
2. Shared in the responsibilities of government.
3. Developed a vast internal organization of their race.
4. Aspired to spiritual self-expression.

The negro was freed and turned loose as a penniless, landless, naked, ignorant laborer. Ninety-nine per cent of the race were field hands and servants of the lowest class. Today fifty per cent. are farm laborers and servants; more than half of these are working as efficient modern workmen under a wage contract.

Above these have risen 750,000 farmers, 70,000 teamsters, 55,000 railway hands, 36,000 miners, 33,000 sawmill employees, 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dressmakers and seamstresses, 10,000 engineers and firemen, 10,000 blacksmiths, 2,500 physicians, and, above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school.

Fifty years ago these people were not only practically penniless, but were themselves assessed as "real estate." In 1909 they owned nearly 500,000 homes, and among these about 250,000 farms, or more than one-fifth of those they cultivate, with 15,000,000 acres of farmland, worth about \$200,000,000. As owners and renters of farms they control 40,000,000 acres, worth more than \$500,000,000, with a gross income of \$250,000,000.

Negroes today conduct every seventh farm in the land, and raise every sixteenth dollar's worth of crops. They have accumulated at least \$600,000,000 worth of property in a half-century, starting with almost nothing.

Today the negro is a recognized part of the American Government; he holds 8,352 offices in the executive civil service of the nation, besides furnishing four regiments in the army, and a large number of sailors. In the State and municipal civil service he holds at least 10,000 other offices, and he furnishes 70,000 of the 900,000 votes that rule the great States of the North and West.

In these same years the negro has relearned the lost art of organization. Slavery was the absolute denial of initiative and responsibility. Today negroes have 35,000 church edifices worth \$56,000,000, and with nearly 4,000,000 members. They themselves raise \$7,500,000 a year for these churches.

There are 200 private schools and colleges managed and almost entirely supported by negroes, and other public and private negro schools have received in forty years \$45,000,000 of negroes' money in taxes and donations. Five millions a year is raised by negro secret and beneficial so-

FORTY YEARS OF FREEDOM

The Progress of American Negroes Since the Civil War

In 1859 there were 4,500,000 persons of negro descent in the United States, and of these 4,000,000 were slaves. These slaves could be bought and sold, could move from place to place only by permission, were forbidden to learn to read and write, and legally could neither hold property nor marry. Ninety-five per cent. of them were totally illiterate, and only one adult in six was a nominal Christian.

The proportion of slaves among negroes fifty years ago was steadily increasing, and the South was passing laws to enslave free negroes. The half-million free blacks were about equally divided between North and South. Those in the South were a wretched, broken-spirited lot, slaves in all but name.

The 225,000 negroes in the North were the leaven of the whole black lump, and were making a desperate struggle for survival. They aided in the anti-slavery movement, had a few newspapers, and produced leaders like Frederick Douglass and Harriet Tubman. They planned and carried through a systematic migration to Canada, where several prosperous settlements

sprang up. They supported schools in many cities, founded the catering business in Philadelphia, and repeatedly held conventions appealing for justice.

For the most part their appeals fell on deaf ears, although Garrison, Sumner, Phillips, Harriet Beecher Stowe, and John Brown came to their aid. The battle in 1859 was, despite all effort, going sorely against the black man. He was harried by mob in Boston, New York, Philadelphia and Cincinnati. He was forced to live in the worst slums and alleys. He was either excluded entirely from the public schools, or was furnished with cheap and poor substitutes. In 300 years only twenty negroes had received college training.

Everywhere, save in parts of New England and partially in New York, he was entirely disenfranchised and largely without civil rights. The Fugitive Slave Act of 1850 was proving a bonanza for kidnappers, and in 1857 the Supreme Court had declared that the negroes were not citizens, and that they had always been considered as having "no rights which a white man was bound to respect."

cieties, which hold at least \$6,000,000 in real estate. Negroes support wholly or in part more than 60 old folks' homes and orphanages, 30 hospitals, and 500 cemeteries. Their organized commercial life is extending rapidly, and includes all branches of the smaller kinds of retail business and forty banks.

Above and beyond this material growth has gone the spiritual uplift of a great human race. From contempt and amusement they have passed to the pity and perplexity of their neighbors, while within their own souls they have arisen from apathy and timid complaint to open protest and more and more manly self-assertion. Where nine-tenths of them could not read or write in 1859, today two-thirds can; they have 200 papers and periodicals, and their voice and expression are compelling attention.

Already the poems of Dunbar and Braithwaite, the essays of Miller and Grimké, the music of Rosamond Johnson, and the painting of Tanner are the property of the nation and the world. Instead of being led and defended by others, as in the past, they are gaining their own leaders, their own voices, their own ideals.

This, then, is the transformation of the negro in America in fifty years; from slavery to freedom, from 4,000,000 to 10,000,000, from denial of citizenship to enfranchisement, from being owned chattels to ownership of \$600,000,000 in property, from unorganized irresponsibility to organized group life, from being spoken for to speaking, from contemptuous forgetfulness on the part of their neighbors to uneasy fear and dawning respect, and from inarticulate complaint to self-expression and dawning consciousness of manhood.—Sel.

HOME AGAIN

Fifteen months' absence from home, during which time we have had twenty-eight places not homes to stay in, has made us appreciate home as we never have before.

After the time allotted to our trip expired, it was necessary for some of our workers to locate in charge of work, and others to return to the United States; among the latter were Mrs. Taylor and our little boy. We had kept him out of school for the trip, and it seemed necessary that we let him enter without further delay. I put my wife and baby on a big ocean steamship for home, while I remained behind with my native servant boy to push into the interior, where I felt duty calling.

The loneliness of these seven months, with a hammock to sleep in, and the cooking of my black boy, who never had cooked a meal in his life before, would have been severe in the extreme but for the constant presence of Him "who is a stranger on earth," and the constant reminder we had of the loneliness of others. While writing, I remember several poor sick Indians, in a shed covered with brush, no floor, lying in hammocks with a few chunks smoking under them, no physician, human or divine, no friend, food, or help. After being left

alone, I saw about two thousand of them seek the Lord. Among them were Buck Indians, East Indians, West Indians, Danish, Dutch, Spanish, English and Americans.

I traveled by private conveyance, foot, horseback, etc., nearly five hundred miles; on steam launches about fifteen hundred miles, and about twelve or fifteen days in rowboats or canoes. The needs are so great, but I believe the possibilities are even greater if some hardness is endured and some money sacrificed.

There is a semi-civilized country just back from the coast in Dutch Guiana, and Venezuela, inhabited by aboriginal Indians and gold diggers, where one who could endure hardness could make a record for Jesus. The congregation will run from six to twenty-five, but will consist of people who never hear the Gospel. An old man speaking English found me upon the river, and he wanted me to visit the tribe of Indians with whom he had lived for twenty-five years. After tramping through the bush, mud and rain, we finally reached the camp. My father always had a better place for his cows and hogs than where they lived.

In Venezuela the men told me they were tired of Roman Catholicism. In Porto Rico I met a man who calls himself the "Umbra Deos, or the God-man. He says he is an inspired prophet. He is a most ignorant colored man, but he has a following of thousands. He is a Roman Catholic and is loved and petted by the Priest, so that he will put his influence on the side of the priest. I preached to him one Sunday as he stood on the street smoking, holding on his arm a pair of shoes he had just bought. I saw the little image or idol he told his followers to buy. He said he had received a revelation from God that all should buy it. While it costs only ten cents, he had them pay one dollar. He and the one who dealt in them divided the money.

These conditions exist for the lack of the Gospel. Pray with me for the support of workers to be sent to these fields. I want to praise God for the victories of the past fifteen months, and thank the readers for every prayer in our behalf. Will you pray with us now for the field we have visited, and which rests so heavily on our hearts? —James M. Taylor.

WANORO—A STORY OF EAST AFRICA

A native girl, with a pretty face clouded with sullen looks, came for medical treatment. Her little finger on the right hand had been severed at the third joint, and you can imagine our horror when we learned that she had been hung up by her finger until it had been severed by her weight. Her hand was attended to and her trials were told.

Why was she treated so? Her birthplace is not many miles from here. Her father had four wives, but he died while Wanoro was still too young to remember him; and his wives and their children were left to care for themselves. Wanoro and

her sister Wambui were the only little children, but they had older brothers, who gave them a sort of protection and to whom the money would go when they were sold.

When Wanoro was about ten years old the famine came on, with its ravages of hunger and disease, and her mother, as well as the other wives of her father, died. Two of her brothers went to live with the Masai, and two went to another Akikuyu chief. Wanoro and her sister were left alone—two little girls—with no one to care for them or to protect them. You can imagine the kind of life they were compelled to live.

Some time after the famine her older brother came back from the Masai and took the two girls into his home, for they were nearing the age when they might be sold.

Their environment during those unprotected years had shown its effect upon their lives. The brother had much trouble, and he was far from kind and patient with them. These people have a sense of honor and respectability. This these sisters had lost during the period when they most needed protection; and the loss was, in a degree, as great as if they had been white girls similarly situated.

One day, in a fit of hunger, Wanoro stole some meat and meal from her brother, which she cooked and ate. When he accused her of the theft she denied it; but, knowing the truth, he cruelly beat her, and then, not deeming that sufficient punishment, he suspended her by the finger, where she hung until her frantic effort wrenched it from her hand.

In her endeavors to escape, her clothing was torn from her body, and a skin was given to her by one of her friends so that she might decently come to the mission.

What would have become of her if there had been no mission station near to offer an asylum? She came to us and arrangements were made to transfer her to another brother who had manifested some interest in the things of God. He lived on mission property with a woman who had been left ownerless at the time of the famine. She was a regular termagant, and, since she hated Wanoro fiercely, the poor child found that she had stepped out of the frying pan into the fire. Wambui had been bought by a man, so Wanoro was left alone.

This woman tortured her unbearably with her tongue, and told lies about her among the people in the hope that, because of her unenviable reputation, no one would want to buy her. This treatment rendered Wanoro sullen and defiant, and she refused to do any work.

Finally, she said she wanted to come to Kijabe and live with us. Her brother demurred at first; but, as he could do nothing with her, he finally gave his consent. She came to talk things over, but the thought of adopting civilized clothing made her withhold her consent. As she was only partially clothed, and that in dirty, greasy skins, it was impossible to permit her to come to live in the home without the change. She went back to the village, fol-

lowed by our prayers, and after remaining there a few more days, one afternoon she came to us to stay. She was given a bath and clothes. She rolled up her native skins never to use them again, and from that time she has changed both in looks and in life. She discarded all her heathen ornaments and seemed to turn from everything of her old life. A few weeks later she gave her heart to God. Could you see her now—merry, light-hearted, neat, clean, learning to read, to write, to sew, and to work about the house—you could scarcely believe that a few months ago she was in heathendom. Is it worth while to rescue such girls?—Missionary Review.

A JEWISH PREACHER CONVERTED

(An incident from the Williamsburg Mission to the Jews of Brooklyn, N. Y.—Ed.)

Among the many converts who have been saved during the summer through the work of the Holy Spirit is one who used to preach in a synagogue in the neighborhood of our headquarters. This gifted man has a brother who is the president, or in the New Testament language, a ruler of the Synagogue. This ruler being desirous of showing the people what a learned brother he had, occasionally put him in the pulpit on Saturdays to address the congregation. Thus, he became well known as a preacher. He is a painter by trade, but the rabbinical education he received in Russia, gave him a good standing among the Jews and made him quite popular in the circle of those who heard him preach. Some time ago he heard some Jews talking about the Mission and of the kind of preaching there. Curiosity caused him to attend one of our meetings where he heard one of his own race proving from the Scriptures, that Jesus the Crucified One is the promised Messiah and the Savior of all men. He became much interested and took tracts and a New Testament from the Mission with him and studied them carefully. He also continued to attend our services, until finally he accepted the Lord Jesus as his Savior.

Straightway, he began to talk to other Jews about the salvation he had found in Christ, and asked to be permitted to testify of the Lord Jesus in our meetings. Again and again, he gave very interesting talks to our large audiences proclaiming boldly his belief in Christ, warning and at the same time persuading his hearers to follow his example and accept the Lord Jesus Christ. In one of his testimonies he said in Yiddish: "Soon the new year (Rosh Hashanah) comes, when you will be praying, 'Remember us unto life O Thou King who delights in life, and write us in the book of life for Thy sake who art the God of life.' Do you know that this short prayer which every Jew will repeat so earnestly on that day, refers to the Lord Jesus Christ who is the Life and Light of the world? If you accept Him as your Savior you will have life, and if not, you will not have life, notwithstanding your prayer. You are all dead without your Messiah Jesus."

It is very remarkable that this converted

brother is so fearless. His work is among the Jews and so his living and the support for his family depends entirely upon them, yet he does not seem to care the least. Not only do those Jews to whom he used to preach hate him now because he used faith in Christ, but also his own brother, who hitherto used to be proud of him, now wishes never to see him again.

Please remember this converted preacher in your prayers.—The Chosen People.

NOTES

Perils in the Far North

Some time since the Dawson Daily News told how Bishop Stringer, of the English diocese of the Mackenzie River, and his traveling companion, the Rev. Charles F. Johnson, fought their way through a desolate waste and over the mountains of the Great Divide, in the attempt to pass from the basin of the Mackenzie River to the headwaters of the Porcupine, which empties into the Yukon. The gaunt wolf, hunger, which dogs the steps of every Arctic traveler, came into the open and showed his teeth. When they turned back on what proved to be a twenty-seven days' tramp they had food sufficient for three days. A few ptarmigan and squirrels, killed on the journey, helped to eke this out. The last few days they kept alive by eating their moccasins and muckluks (boots made of raw sealskin). These were soaked until they became soft, then cut in strips and toasted over the fire. It was fifty-one days from the time of their departure when they stumbled upon a trapper's trail which led them to an Indian camp, where they found food and shelter. Each man had lost fifty pounds in weight.—Sel.

The Deadly Curse of Rum

Rev. David A. Day writes home: "I wonder that the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum, and they are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in that tropical climate is depopulating the country more rapidly than famine, pestilence and war; and I am only waiting for a man to fill my place at Muhlenburg Mission to come home and take the platform against the rum traffic; for I can do Africa more good warring against the liquor traffic here than I can preaching and teaching the Gospel there. Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is being poured into the country.—Sel.

Mohammedans are following the Buddhists in imitating the Christian practice of uniting its people in congregational organizations. These associations are to have control of religious, educational and philanthropic matters.

Japanese Mission in Chicago

There was an impressive scene at the Japanese Mission on the South Side of Chicago on a recent Sunday evening. Seven Japanese young men came forward and knelt upon a cushion while they were baptized into the Christian faith. They were converted in a series of meetings conducted by Rev. Mr. Kimura, who had returned to Chicago to attend the Moody Institute celebration. Mr. Kimura was a student of the institute twelve years ago. He then went to Japan, where he has since labored. He has remarkable gifts and force as a preacher, and his efforts are blessed with success. The mission is independent of any denomination, and is conducted by Rev. Mr. Shimadzu, whose devotion to the work has accomplished much. At a recent service the young men present pledged \$600 toward the purchase of a building for the mission, yet none of them is earning more than a small wage. The collection-basket on that Sunday evening came back with one-dollar bills instead of nickels and dimes.

Islam's Grip Upon Its Adherents

A recent visitor to the Orient has written: "One is tremendously impressed by the grip this faith has upon its followers. It seems to be religion in its most tenacious form. It is entrenched strong and deep in the life of the people. I visited Brousa, the ancient capital, where the first six sultans are entombed, a stronghold today of conservative reactionary Mohammedanism. We could count 60 mosques from the windows of the girls' school. One hundred thousand Mohammedans in a city of 120,000, and 95 per cent. of them go regularly to the mosque for prayer. That is the sort of thing that makes you stop and think. Converting the world doesn't look so easy over here as it does in a Laymen's Convention. Think of the faithfulness of the faithful, when they can not attend public worship, of their plumping down anywhere—on the decks of ships, in railroad cars, in market-places, and going their 'holy gymnastics!' There is a strange power in this religion."—Congregationalist and Christian World.

Sects in the Papacy

The Roman Church reproaches Protestantism for its sectarian divisions, but Rome is far from united. In the Roman Church there are the orthodox and the old Catholics, the modernists, and liberal Catholics, the Gallicans. Monastic orders also regard each other with sectarian bitterness. For centuries there has been a feud between the regular clergy and the monastic orders. The Papacy is by no means a model of unity.

Japanese superstitions are far from being dead, according to the reports of immense gatherings at the temples in Tokio and other cities where paper charms were sold which were believed to protect the possessor from all disaster by water.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

VII. Leviticus

The consecration of Aaron and his sons to the priesthood is one of the most interesting of the ordinances of the law. In the book of the law the ordinances concerning the sacrifices and the use and association of them by the priesthood is given, after which the priests are installed in the sacred office of ministering the sacrifices. In Lev. 8, the ceremony of the consecration of the priests is given.

The Consecration of the Aaronic Priesthood

I. Who Were Consecrated.—8:2, 6, 14, 18, 22. Aaron and his sons.

1. Presented for consecration by Moses. 8:2.
2. Their offerings.—8:2. There was no consecration service ever required in order to initiate Moses into his office of the leadership of the people of Israel. On this occasion he acted in the capacity of High Priest, but had never been consecrated to this office. He seems in one sense to belong to that Melchisedec priesthood whose priests are called of God and ordained by Him to the priestly service. Moses was required to be circumcised before he went into Egypt as the deliverer of his brethren.

II. The Occasion.—

1. In the presence of all the people.—8:1. The Priests who were to be the people's representatives were consecrated to this work in the presence of the people. So also Christ was consecrated to His ministry of mediation in the presence of men, by His making Himself an offering through His suffering and death.
2. Before the actual introduction of the tabernacle service for the people. (Cf. Lev. 9:1-4; it was necessary that the priests ordained of men should first offer for themselves before they could offer for the people.)

III. The Office of Moses.—8:1, 35.—

1. Giving the Commandments of God.—8:35. He was the representative of the law, and of the Word.
2. Ministering.
 - a. Washing the priests.—v. 6.
 - b. Clothing the priests.—vs. 6-9, 13.
 - c. Anointing the tabernacle.—vs. 10, 11.
 - d. Anointing Aaron.—v. 12.

It is significant that the High Priest received his anointing before he had received his full consecration. Yet in this there is clearly a reference to that Priest who was the eternal choice of God and who needed no offerings of blood to be consecrated to His service for men. His blood was shed for men and

not for His own sins. The same anointing which was applied to the tabernacle was applied also to the High Priest thus uniting them in one great plan of redemption. Christ is both the house and the minister of that house of God.

- e. Presenting the offerings.—vs. 14, 18, 22.
- f. Offering the sacrifices.—vs. 15-29.
- g. Partaking of the offering of consecration.—v. 29.
- h. Anointing all of the priests with blood and oil.—v. 30.

IV. The High Priest—Aaron.—

1. His cleansing.—v. 6. In the washing which the priests received at the hand of Moses all of the priests participated. It was their common separation from the people to the same divine service.
2. The garments.—vs. 7-9.
 - a. The coat—white linen, the same as worn by all of the priests.
 - b. The robe—of blue, with the pomegranates and golden bells.
 - c. The ephod—colors embroidered.
 - d. The breastplate.
 - e. The Urim and Thummim.
 - f. The mitre.
 - g. The golden crown.
3. His anointing.—v. 12.
4. His consecration—the four steps to—see offerings.
5. The separation.—vs. 31-36.

V. The Priests—Sons of Aaron.—

1. Their cleansing.—v. 6.
2. The garments.—v. 13.
 - a. Coats—white linen, bound about with them with embroidered girdles.
 - b. Bonnets—see margin. These were in the form of turbans bound around the head.
 - c. Their consecration—in the offerings.
 - d. Their separation.—vs. 31-36.

VI. The offerings of Consecration.—8:1, 2.

1. The sin offering.—vs. 14-17. Offered in the regular manner.
2. The burnt offering.—vs. 18-21. The regular burnt offering.
3. The ram of consecration.—vs. 22-29, 31, 32.
 - a. In the manner of a peace offering.—Lev. 3:7:28-34.
 - b. Blood put upon the right ear, thumb and great toe of Aaron.
 - c. Blood put upon the right ear, thumb and great toe of Aaron's sons.
 - d. Blood sprinkled upon the altar.
 - e. The fat, the right shoulder, a cake of unleavened bread, a cake of oiled bread and a wafer made a wave offering on the hands of Aaron and his sons and then burned upon the altar.
 - f. The breast a wave offering, given to Moses.

- g. The balance of the offering boiled and consumed by Aaron and his sons.—31, 32.

4. Meal offering.—A portion burned on the altar and the balance consumed with the offering of consecration.

VII. The Sprinkling of Consecration.—v. 30.—

1. The oil.—See vs. 2, 10. It was the same oil as was used in the anointing of the tabernacle and also the High Priest.
2. The blood.—Cf. vs. 15, 19, 24. The blood of the sin offering was sprinkled only on the horns of the altar. The balance of the blood of the sin offering was poured out under the side of the altar. There was consequently none of the blood of that offering on the altar to be mingled with the oil which was sprinkled on the High Priest and his sons. The blood of the sin offering made that person upon whom it fell wash his garments in the holy place. It was not to be sprinkled on men. It was to be poured out before God to make atonement for sin. The blood of the burnt offering—a sweet savor, and the blood of the ram of consecration—a sweet savor, (v. 28), were both sprinkled on the altar and were combined with the oil which was sprinkled on the priests.

VIII. The Period of Consecration.—vs. 33-36.—

1. The place.—In the tabernacle, at the door.—vs. 33, 35.
2. The time.—A full period of seven days and nights.—v. 35.
3. The service.—Keeping the charge of the Lord. It seems that during that time they continually served in the tabernacle as the law commanded, offering the daily sacrifices and ministering with the holy things as the law required.

IX. The Significance.—

It will be possible to mention only briefly the most important facts pointed out by this consecration of the priests. By a close study of the types and the interpretations and application of them as revealed in the Word it will be possible to gather many truths from this wonderful illustration of our salvation and consecration to God.

Moses was the chief figure in this service of consecration. As the representative of the eternally chosen Priest of God, he represents Christ as the Master of His own house leading His people into the fellowship of service and adoption into His house. It is Christ who presents the offerings and Christ who presents the people to God for His acceptance.

There were five different parts to the consecration of the priests. The washing, clothing, offerings, sprinkling, and seven days' consecration. While these five events may have differed, they were all required in order to complete their consecration or initiation into the priestly office. The washing represented their separation from their brethren and from the defilement of their common life among their brethren. Their apparel represented those virtues which were to adorn them in their various offices. The garments of the High Priest represented His holiness, heavenliness, mediatorship, knowledge and judgment, authority and power. The priests could not be initiated into their various offices without the virtues which would qualify them for the service. We should recognize that the virtues of the Christian life are just as much a gift of God as is the grace by which we are adopted into His family. The garments are as much His grace as the sacrifices which follow. The mitre and crown of the High Priest represented his headship in the house of God. The bonnets of the priests, always worn when in service, represented the submission of the priests to their head.

In looking for the significance of the offerings, we should remember the primary meaning of the sacrifices. In this case the sin offering came first and represented the purifying of the priesthood from the guilt of sin. The burnt offering represented their acceptance to God as a sweet savour. The consecration ram, while really a peace offering was used in a somewhat different manner than usual. The priests were by the touching of the blood, associated with

the altar. As mediators for the people, they were to hear the confessions of sin for the altar, offer the sacrifices for the altar and to walk in holiness before the altar which takes away sin. That altar is Christ. The blood was then placed on the altar and was accepted of God. Closely associated with this blood of consecration is the anointing of the priests with blood and oil. They had by the blood offered themselves to the altar and in the sprinkling of them and their garments again with the same blood, it was the mark of God's acceptance of them as a part of the service of the altar. They were the acceptable sin bearers of the people. By the sprinkling of the oil, which had previously been used to consecrate the tabernacle, they were also joined to the service of the whole sanctuary, as Christ, the Mediator, is the great means of access to God. The sprinkling of oil is also the symbol of God's acceptance of the offering made to Him, by the sending of the Holy Spirit. Let us not separate the different stages in the work of God. Let us rather study to combine them in one great work of the Omnipotent One.

The seven days of the consecration of Aaron and his sons ended in an eighth day of offering of the people when the Lord appeared to them in the fire from the sanctuary and in glory about the tabernacle. The period of their consecration would then represent a period of mediatorship which would end in an appearance of the Lord to redeem His people. It would correspond either with the Jewish age until Christ came, or, with the world age until the eternal age shall come with the fulness of the glory of God present in final redemption.

at the Father's right hand. He gave up all the glory that He had with the Father in order to be made an offering for sin. He gave up being the sole heir of God, in fact, He gave up all and was disowned—forsaken of the Father—in His mission of redemption. As a result of His redeeming work those who partake of the blessing of it by faith are made to share with Christ in His inheritance. For our sakes He is willing to give up all of His inheritance, and His love for the redeemed ones is so great that He is willing to give them an equal share with Him of all the glory that might have been His own alone. Thus, the promise was made to Abraham and Christ. Abraham was made to be an heir with the "Seed." He became a partner in the eternal plan of God. By **faith** his fellowship in these wonders of grace was sealed.

It was impossible that anything between the days of Abraham, when the promise was made, and the days of Christ, the "Seed," should intervene to claim the promise or to make it void. Yet it is probable that many of the children of Abraham would have claimed the promise. The Pharisees in the days of Christ would have excluded the Son and have taken the promise to themselves on the grounds that they were Abraham's "seed." But Jesus said, "Abraham saw **my** day and was glad." Far down the ages the ancient Patriarch saw the Son who would bring the blessings of the promise to the whole world. The blessings of the Spirit and of grace and eternal life were all bound up in that Son. When He should come the Father in heaven who made the promise would acknowledge Him as the heir and give the kingdom and the power and the glory to Him.

All of the great honors of the kingdom of Christ are in some manner bestowed upon the children of Abraham. David's son is made the eternal King of heaven. The twelve apostles shall sit upon twelve thrones. The city of the Jews shall be the throne of the Great King. The Savior of the world came to us from the children of Abraham. We cannot rob Abraham of his share, and a large one it is, of the glory of the promise which God gave to him.

We see, then, that the law which was given to Moses on Mt. Sinai four hundred and thirty years after Abraham's time could in no wise affect the promise of faith, because the conditions of the will were not yet fulfilled. Another condition of the Covenant made it impossible that it should not come into effect at the time of the law. The promise was not to be secured by the keeping of a law. The conditions of the law were entirely different from those of the promise. The promise was without law and unto one Son only, while the law was given to a nation and ended in a promise. The conditions of the latter could not fulfill the former and thus could not claim the blessings of the promise to Abraham. The blessings of the promise were secured and could be secured only by faith, and the blessings of the law only by works (Vs. 17, 18). The law could not interfere with the blessings of the promise by faith.

DEVOTIONAL STUDY

VII. Galatians

After pointing out the facts in connection with the promise of God to Abraham—the promise of the Spirit, and justification by faith—the Apostle goes on to show the Galatian church that the Law cannot alienate that promise. The next section of Galatians 3, vs. 15-29, bears on the relation of the Law to the promises of Abraham and is full of interest.

The first argument is, that the promise cannot be disannulled by the Law. There are two reasons given for this. The covenant was like that of all covenants between men, or like the will of any man. When the will has been attested to by the signature of the one who made it, it cannot be changed in any way. There can be nothing added to it, and it cannot be made void by any other individual. The will as it is attested to must be carried out in every detail. This seems to be the law of wills in all times, and since this is the nature of the will which God made it must also be the eternal law. The covenant which God made with Abraham was sealed with the blood of the offerings which were sacrificed when the covenant was made. (Gen. 15.) His own

circumcision was also a seal to the covenant, since by it he showed his faith in the one who had promised. (Rom. 4:11.) It is evident that there were certain special persons connected with this covenant. It was made to Abraham and to his "seed." The covenant would continue in force until the "seed" came to whom the promise was made. (Vs. 16, 19.)

It is interesting to note the fellowship of the covenant of Abraham. It was made between God, the party of the first part; and Abraham and his seed, Christ, the parties of the second part. Abraham and Christ were made partners in the covenant of God. In God's eternal covenant He has made Christ the heir of all things. He is virtually the one whom God has in mind in every promise that He has made. He is the eternal Son and there will be nothing alienated from His eternal possessions—the fulness of all the glory of God, in Heaven and on earth. Although He was chosen to be a sacrifice for sin and was given up by the Father for that purpose, the fulness of glory was reserved for Him and will be turned over to Him when He shall finally sit down

Since the contention of the Jewish teachers was that the believers must keep the law in order to secure the blessings of the children of Abraham, the argument of the Apostle to the Gentiles in these passages is most powerful. He has definitely proven that the very nature of the promise is against the keeping of the works of the law. If Abraham was justified by faith without the law the same could still be done without the law.

There are two facts concerning the giving of the law which are of especial importance. First, it was given or added to the children of Abraham because their transgressions were depriving them of the blessings of the promise (Cf. vs. 23, 24). The law could not bring them to the promise, but was intended to keep them from departing from the right way of securing the blessings, that is, by faith. Second, the law differed from the promise in that it was dependent on a mediator, Moses or the priesthood, and was given direct from God to those whom He desired to bless. But though there were these differences the law was not opposed to the promise (V. 21). It could not give righteousness, but could reveal sin and show the necessity of a righteousness and point to the means of securing life. It kept the Jewish family and those who came un-

der its sway from going astray from the promises in which they so fully trusted. They were constantly reminded by the law of Him who should come, and in whom all the promises would be fulfilled.

The last point which the Apostle presents in this chapter is that of the fulfillment of the promises in Christ and the consequent justification of believers by faith, since the law is no longer necessary, its office having ceased by reason of work having been done. When Christ came He came to bless the whole world, not the Jews alone. There was no law attached to the coming of the Seed. The believer who accepted Him came into the fulness of His blessing, that is, he became an heir with Him—he put on Christ. In the mission of Christ to the world He recognized no difference in men, and when men are in Christ there is no difference in them for they all put on Christ. The law for the Jew ceases because the Jew has found the Christ and has accepted Him by faith. The Gentile, the bond, the free, the male and the female, have the same access to Him and the same privileges in Him. All have entered fully into the blessings of the promise of Abraham by means of Abraham's faith and all are therefore the "Children of Abraham"—children of Faith.

THE BIBLE AND HINDUISM

GEO. J. LAPP

The Bible is more or less an open book in the Orient. In India the people, when they hear any of its precious contents read, at once show by their countenances that they understand. To them its moral precepts are as much guiding principles of life and daily conduct as to us; for sin, its evil effects and awful consequences are also feared in this land.

Let a Christian sit with a Hindu in a public place and hear the moral precepts read from the Bible and both will nod assent. Then let them hear the moral teachings from such Hindu sacred books as the Gita, the Vedas or the Ramayana and both will again nod assent. These moral teachings regarding the relations of man to man, deceiving, lying, stealing, immorality and crime are quite similar and on the surface seem to be equally ennobling. Let the reader kindly note that we only refer to moral teachings relating to spiritual life. But let the careful student patiently look into the underlying principles which form the basis of the teachings of either God's Word or the Hindu Shastras and he will observe that the teachings are arrived at from opposite poles. Those of the one have a living ideal which, according to God's divine purpose, exemplified and established them for leading the worshipers to a higher plane; those of the other had their ideal already established by the tradition of the people and needed to be embellished by fictitious characters and mythical deities whose supposed wonders even though saturated by the

vilest immorality and sin, excited the admiration or produced greater fear and superstition in the minds of the ignorant believers.

In both Christianity and Hinduism the words used to denote the Divinity are derived from the same root, which shows a common origin. They are **Deity** as used by Christians and **Deo** as used by Hindus. The adherents of both religions were once the inhabitants of that land which was the early camping ground of Abraham. They separated, the one division pushing its way westward, the other south and east. The worship of the God of Abraham through the writings of His prophets and the teachings of the Messiah became the ethical and religious foundation of the former, while the praises of the elements, the famous rivers and the firmament comprised the devotions of the latter. The permanent form developed by the one now leads to cleansing of the heart and daily walk and loyalty to Him who is worthy; that of the other has developed theistic philosophy, merit by works and transmigration of souls among the higher classes, and idolatry, superstition, traditional rites and ceremonies among the poor and illiterate.

The reader will perhaps get a better comparative idea of Hinduism and Christianity if we take up a few fundamental doctrinal truths which are treated in both.

The Conception of God

According to Hindu philosophy the Deity is what is called Nirguna Brahma or one who is without attributes or one who en-

joys dreamless sleep, pure existence, is the essence (not the exercise) of intelligence and enjoys that bliss in which there is nothing. At the beginning of each age Brahma (the deity) remains slumbering on the great unlimited ocean in his natural qualitless state, and when creation is necessary he assumes the three qualities, Satoa (reality), rajas (passion), and tamar (darkness), which unite in forming the elements essential to the formation of animate and inanimate objects.

Compare with this the existence and power of Jehovah as taught in the Holy Bible; for instance, "God is a spirit; and they that worship Him must worship Him in spirit and in truth" (Jno. 4:24). "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God" (Psa. 90:2). Also note in God's Word how many more passages treat of His immortality, His omniscience, omnipresence, holiness, justice, faithfulness, mercy, etc.

The Soul

In the Bhavat Gita it is written, "As a man having cast off his old garments taketh others that are new, so the embodied (soul) casting off old bodies entereth others that are new." We also find in the Upanishads this quotation, "Therefore he whose conduct is good quickly attains to some good existence such as that of a Brahmin, Kshatriya or Vaishya, but he who is viciously disposed assumes the form of some inferior animal, such as a dog, a hog, or a chandal" (low out-caste person). We quote another from the Upanishads. "As kindred sparks fly out in thousands from a blazing fire, so the various living souls proceed out of that imperishable principle and return to it again."

The above plainly show that Hinduism regards the soul the same in essence as the Universal Spirit, in reality the Universal Spirit which pervades all things, therefore innate in man, animals, trees and stones. There are two sentences which are often repeated by Vedantists, "I am He," and "Only one without a second," which clearly prove to them that all things possess a part of the divine essence and that there is nothing in the universe but that essence or the Universal Spirit.

The returning of the soul to "that imperishable principle" necessitates cycles of existences according to merit or demerit of the individuals in which that part (the soul) of the divine essence exists. That cycle is called transmigration. The doctrine leads each adherent to believe he is under the iron hand of fate and to look forward to only relative happiness in the future state. Each person through good works, self-denial and asceticism can in a measure determine what his future state shall be, but must exist in the present life according to the deeds committed in his previous birth. Compare the above with the following Scriptures: "And the Lord God formed man of the dust of the ground, and breathed into

his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "For it is the blood that maketh an atonement for the soul" (Lev. 17:11). "What will a man give in exchange for his soul" (Matt. 16:26). "The soul that sinneth it shall die" (Ezek. 18:4). "Because I live ye shall live also" (Jno. 14:19).

"That each who seems a separate whole
Should move his round and fusing all
The skirts of self again should fall
Remerging in the general soul—
Is faith as vague as all unsweet;—
Eternal form shall still divide
The eternal soul from all beside."

—Tennyson in "In Memoriam."

Sin

Maya is a term used by Hindu philosophers to denote that the existence of all matter is merely illusion. To come under the power of Maya (delusion) is the greatest sin. But the common people regard sin as the breaking of any rule or custom which has been observed for generations.

Mr. Slater in his *Studies in the Upanishads* has said, "God is real, sin is real, self is real, and judgment is real enough to make men tremble. There is no Maya but what man cheats himself to imagine."

"To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). "All unrighteousness is sin" (I Jno. 5:17). "Whatsoever is not of faith is sin" (Rom. 14:23). "If thou doest not well, sin lieth at the door" (Gen. 4:7).

Incarnation

Hinduism acknowledges a triad. Brahma or Creator, Vishnu or Preserver, and Shiva or Destroyer. Of these three there are many supposed incarnations. Vishnu claims the most from among whom there are nine great ones, as Matsya or fish, Kurma or tortoise, Varaha or boar, Nrisingha or man-lion, Vamana or dwarf, Parasurama or warrior, Ram Chandra, Krishna and Buddha. A tenth known as Kalka is yet to come. It is hoped he will inaugurate a reign of universal peace, goodness and prosperity.

The description of these incarnations and other minor ones present the most ridiculous monstrosities and indeed show the need of the **Great Incarnation**, Jesus Christ, the true Light of the World. It is very difficult for the Hindu to understand the immaculate conception and birth of Christ. They admire His teachings and doubtless would gladly accept Him as that incarnation of Vishnu who is worthy to usher in the era of universal peace. But to accept Him as a personal Savior who shall deliver from sin is too much for them. Thanks be to God that many however are turning their eyes toward Him and are in reality crowning Him Lord of all in their lives.

It might also be of interest to place in parallel columns passages from the Bible and those from Hindu Shastras for the reader's benefit as follows:

Bible

1. A wise man is strong; yea a man of knowledge increaseth strength.

Understanding is a wellspring of life to him that hath it.

2. To everything there is a season, and a time to every purpose under heaven.

3. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travaileth and thy want as an armed man.

4. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

5. A friend loveth at all times.

6. Consider the lilies of the field how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

7. The evil bow before the good: and the wicked at the gates of the righteous.

8. Thou shalt not covet.

9. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.

11. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

There can be no question but that the Bible which has proven such a great blessing to men and nations is that which only can supply India's aching void. It is essential that each missionary who at the call of God and the Church becomes a messenger of the Gospel in India, endeavor to become as well-informed as possible on Hinduism. He should know its philosophy, the deeply rooted principles which have bound the people of all castes in such strong fetters and the substance of the writings which are held dear by these people.

We need the best possible trained minds coupled with patience, sound judgment and thoroughly consecrated to the work of the Lord. We need men and women in whose minds there is not the least shadow of a doubt regarding the authenticity of the Bible, the divinity of Christ, the existence and terror of hell and the great need of salvation from sin.

The Bible in India will ere long convince the Indian that Christ is firmly and surely putting His feet of power and rightful claim on land and sea.

Remember India in your petitions to Him.
Dhamtari, C. P., India.

Shastras

1. Among all possessions knowledge appears eminent; the wise call it supreme riches; because it can never be lost, has no price, and can at no time be destroyed.

2. What is not to be, that will not be; if an event be foredoomed it cannot happen otherwise. This doctrine is a medicine, which heals the venom of sorrow; why is it not universally drunk?

3. Six faults must be abandoned by a man seeking prosperity: sleep, drowsiness, fear, anger, laziness, loitering.

4. To a person of an unknown tribe, or temper, no one should give his house.

5. In perils we prove a friend; in battle a hero; in wealth a religious person, a wise man in contracted fortunes; and in calamity kinsmen.

6. He, by whom white flamans, green parrots, and rich colored peacocks were made, will surely find provision for thee.

7. Like an earthen pot, a bad man is easily broken, and cannot be easily restored to his former situation: but a virtuous man like a vase of gold is broken with difficulty and easily repaired.

8. He is truly wise, who considers another's wife as his mother, another's gold as mere clay, and all other creatures as himself.

9. Let not a man perform an act hastily; want of circumspection is a great cause of danger.

10. Give a hundred pieces, rather than go to war. This is a rule in the sacred code. To war without necessity, is the part of a fool.

11. Contract no friendship, or even acquaintance, with a guileful man; he resembles a coal, which, when hot, burneth the hands, and when cold, blacketh them.

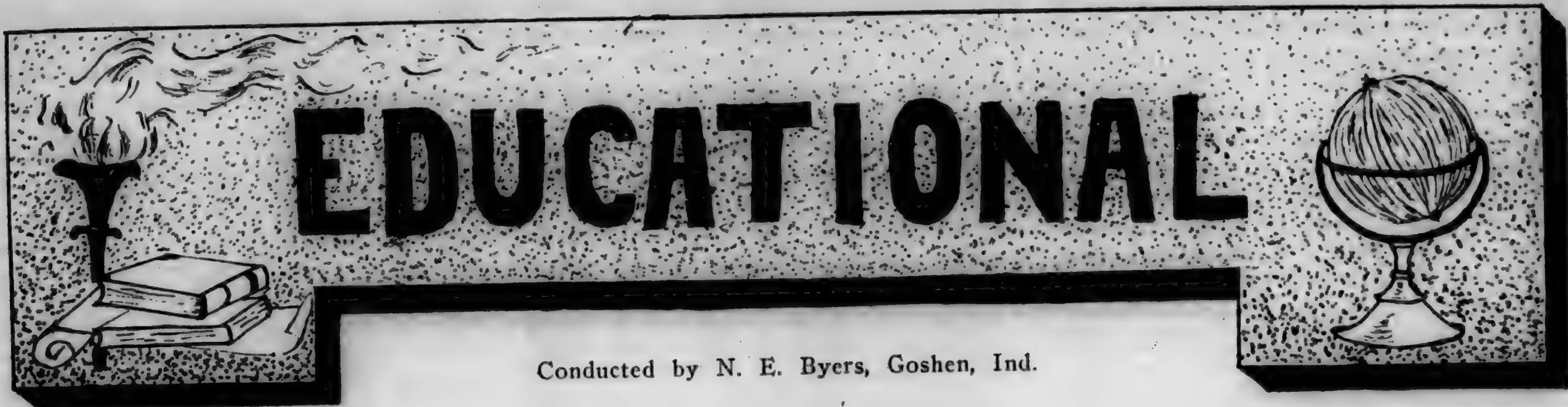
The Bible and Modern Criticism

The above is the title of a little booklet which is a reprint of one of the chapters of **The Fundamentals**, by F. Bettex, translated from the German by David Heagle.

The booklet is put up in a very neat and attractive form for those who are interested and thinking about the problems suggested by the title. The author has the gift of getting to the heart of these problems in a clear and simple style so that the man of average intelligence can readily understand and see the fallacy of many of the claims made by destructive higher criticism. The argument is from the orthodox side. This presentation should be read by ministers and Christian workers in general. The booklet contains 36 pages, bound in paper. Per copy, 20 cents prepaid.

Mennonite Publishing House,
Scottsdale, Pa.

Trifles make perfection, but perfection is no trifle.—J. Michael Angelo.



Conducted by N. E. Byers, Goshen, Ind.

VACATION

Most callings have their vacations—the farmer in the winter and most of the others during the summer. But perhaps none turn so wholly from their usual tasks for so long a time as teachers and pupils. Can they better than others afford to lose so much time and still accomplish what should be expected of them?

It is no doubt right that in most communities schools should not be in session more than nine months. For the sake of the pupil this is true because he has so much to learn outside of school. But we should remember that the whole business of youth is to grow, to learn and develop. His vacation should be used to this end.

Nature study and industrial education have a hard time getting into the schools, but children that live in the country or can go there for the summer should use this opportunity to learn how to work and get familiar with this wonderful handiwork of God.

Teachers also need these vacation months in order to do the best work—not to loaf and they ought not to need to make money, but to grow in knowledge and experience for the sake of doing better teaching. To work day after day with children teaching the elements of knowledge, gives too little opportunity for self improvement. These few months should be wisely used for recreating vital interests and stimulating those powers needed for real instruction and inspiration during the year.

WANTED—A TEACHER

H. G. GOOD

Whether teaching is to be a profession or a trade depends upon the teacher himself and it is always the character of the workman that must determine the quality of the work. Said the late President Harper of Chicago: "Teaching is the highest career man or woman is permitted to follow. The greatest of all men was a teacher and was recognized as such by all who met Him. In view of the achievements of the past, and the possibilities and opportunities of the future, let us 'gird our loins,' put on new strength, and take up the burden of life for another year with new courage and with a never-failing faith in the dignity and value of the work which God has given us to do." But Harper was a teacher. Quite different are the nervous, plaintive, nagging school-masters and school-mistresses, continually trying to find an easier berth or using their vocation as a stepping stone. That which is needed in order that teaching may be or become a profession is not larger salaries but higher professional ideals, not better organizations but worthy individuals, not means but men.

Arnold rightly emphasized the importance of the teacher. He had definite ideas of the qualifications needed by a man who would teach. When he himself sought assistant masters his first requirement was that the men chosen be Christians and gentlemen. One of his great objects with regard to the school was the getting together of a society of excellent masters.

He realized that there are just two all-important factors in a school—the faculty and the students, the teacher and the learner—and that of these the teacher is the more important from the standpoint of the school's interests by reason of the relative permanence of the situation which he holds. And in any case, where the good teacher is, there the students will gather together, for it is hard to prevent the satisfaction of those two fundamental instincts of humanity—teaching and learning. When Johns Hopkins was founded in this country, although there was a large foundation, yet little money available at first. There were no buildings, no equipment, few students. But President Gilman at once set to work to collect the best possible corps of teachers. He himself says, "It is enough to remember that Sylvester, Gildersleeve, Remsen, Rowland, Morris and Martin were the first professors." And the result was that for two decades Johns Hopkins was the leading graduate school and training school in the country. The teachers give the school its tone. Arnold himself was first of all a Christian and a gentleman. The selection of people whom Rugby served were Anglican Christians, and English gentlemen. What their parents and the nation most wished for the Rugby boys was that they should turn out to be Christians and gentlemen, and Arnold took the best means to that end when he demanded that his teachers be what his boys were to become.

Not only must a teacher to satisfy Arnold, be a Christian and a gentleman, but he must be active and alert; he must be intelligent; and he must understand boys. Now activity and alertness and intelligence are prime essentials in understanding boys. No one who has so far forgotten his own boyhood that he can no longer recall at will his boyish point-of-view is so qualified. It will be recalled Arnold himself said that when he could no longer run up the library steps he would think it time to get out of school work. Henry Sidgwick, the genial English writer on ethics, in speaking of Edward Bowen a famous master of Harrow says, boyishness "is the first, second and third requisite for a school-master."

Furthermore the Rugby masters were to be devoted to their calling. They were to be men who had taken up teaching as a serious and life work. Here again Arnold was right. He who enters the teaching profession merely for a time and as a makeshift until it is convenient to undertake the practice of law or medicine will scarcely be a good teacher. In New England especially, a great many men who afterward became famous made their way through college by "keeping school." But it is to be remembered that it is the teachers who became famous and not their pupils. There may be some excuse for a man who makes his way through college by selling soap, but there is little excuse for the man who bungles the education of children in order that he may prepare to follow some other career.

Scholarship in his teachers, Arnold also demands, but not with the same force and assurance that we think necessary today. However, he thinks "that even the elements are best taught by a man who has a thorough knowledge of the matter." A great change has come over the teaching profession in the last half-century and we no longer think that a man can teach what he does not know or even that he can effectively teach more than a fraction of what he does know. Teachers of all grades are much more thoroughly informed than they were. But here we have to face not only the question of attainment but of attitude. Better the teacher of comparatively meagre attainments who is learning and eager to learn than the human encyclopedia; the running stream than the stagnant pool. We learn little from one another unless there is an interplay of sym-

pathy and the most fertile common interest is that which results from the simultaneous attack upon some subject of learning by teachers and pupils alike. To be sure teacher and pupil will not be working in the same part of the field but they will both employ similar methods and both will know the pain of defeat and the joy of triumph. Both of these have to be tolerably recent for the teacher if he is to be able to place himself in the attitude of his pupils.

There is of course the danger—sufficiently remote for most of us—that we will penetrate so far into the abstruse and untrodden portions of our field that our discoveries can no longer vitalize the elements. The danger that is not remote, that is cause for a vast amount of poor teaching is that the teacher loves scholar-

ship more than students. "What do you teach?" was asked of the professor of Zoology of one of our middle western universities. "Boys," he answered; and he was right. The wife of another university professor remarked to him, "My husband, tomorrow the university opens." "My dear," said he, "it will interrupt all my studies." He was wrong and should have begun to work exclusively for a research foundation. What the teacher needs is the love of learning for the purpose of teaching. This Arnold saw pretty clearly. Even today, "a man who is a Christian and a gentleman, an active man, and one who understands boys," one of sufficient scholarship and eagerness to learn, even today such a man might get a position teaching. Camden, N. J.

AGRICULTURE IN THE PUBLIC SCHOOLS. HOW?

J. H. PEACHEY

In this subject the "Why," "When" and "How" are very closely allied. They are almost as inseparable as the mule and the negro. But give the negro a better equipment—a good horse instead of the careworn mule and the rope traces and rope lines will be immediately displaced with leather. The driver will invest in a new curry comb and brush. The stable will be fumigated and may be painted also. Nothing remarkable in the change. It is the natural result. The evidence of appreciation. A higher ideal.

In like manner when we more fully appreciate the value of Agriculture in the public schools, there will be no trouble about its introduction. Some readjustment will be necessary no doubt, but what is life but readjustment. But the prime factor in the problem will be the teacher. The teacher will meet the requirement whenever the people directly benefited create the demand. Many schools and colleges see the handwriting on the wall and are preparing to teach the teachers how to teach agriculture.

The State College of Pennsylvania affords an opportunity for the teachers during the summer vacation. No charge for tuition. The work is in charge of qualified instructors. The Ohio Normal University of Ada, Ohio, has purchased a fifty acre farm to be used in connection with the University in extending practical and scientific agriculture.

In the Province of Quebec, Canada, is located McDonald College. Sir William Macdonald of Montreal gave \$3,000,000 for buildings, machinery and equipment for the college. It was established only a few years ago. Three distinct purposes are constantly kept in view. Three ideas in teaching are being developed. They are "Farming," "Home-making" and "Teaching." What a beautiful trinity of splendid purposes! Can you beat it? School gardens are being successfully operated. The cultivation of useful plants and beautiful flowers engaged the attention of teacher and pupil. They are brought into closer contact with nature than ever before. Their

observation is being cultivated. They are taught to see how plants feed and grow.

Fellow teacher, do the above principles of education appeal to you? Is there any inspiration in it? Is it worth while to talk thus of rural school education? Is it practical to teach of the little things in nature, that eventually touch the immediate interest of the toiling millions of farmers, representing the most poorly paid class of earth's benefactors, and yet, out-classing other industries in the total production of wealth? If not, remember they are the possibilities of the future, and that The Great Teacher, teaching as man never taught before or since, taught of the vine, the fig tree and a corn of wheat.

Granting that all principles of education come to the child through the teacher, there are many valuable aids in disseminating or imparting knowledge. While the text book is ever present, there is yet a scarcity of reliable text books upon agriculture, adapted to the needs of the schools.

There are, however, some exceptions. Charles Scribner's Sons of New York, publish "A Practical Arithmetic," adapted to the needs of the rural schools and the farm home. It is written by Prof. Tait Butler, and Prof. and Mrs. Stephens of the North Carolina Agricultural College. The prob-

lems represent actual farm operations. The balance ration for the dairy cow, of a ton of commercial fertilizer from the analysis in the sack, the contents of a silo, and numerous other problems of similar character complete the list. It also contains tables giving the different foods and their comparative values. This book introduced even as a supplementary work will assist greatly in teaching farm arithmetic. Principles of arithmetic are the same but the problems are different.

Concerning the subject matter of American history, the invention and development of the plow, is quite as interesting and important, as is the wonderful achievements of the Monitor and the Iowa. The history of the harvesting machinery of our country compares very favorably with that of those destructive agencies of American warfare. Conservation of our natural resources, great irrigation schemes, reclamation of our forests, dry farming in the semi-arid region of the West, are infinitely of more importance than Canadian Reciprocity, sensational white-washing or the inglorious attempt to make the farmer responsible for the high cost of living. The former is scarcely noticed, the latter is the all-absorbing topic. The one is unwritten history, the other might be called profane.

No criticism upon the teaching of history, but teach current events also. They are making history. The farmers are making more history today than ever before. The more they realize to the fullest their importance in the economy of life, the more consideration will they receive. In education, as in all things else, they must meet their conditions and act accordingly.

In conclusion will say, that the introduction of agriculture into the public schools must be through the teacher. This will necessitate some special preparation. Schools and colleges will render valuable assistance. Necessarily this will be attended by some expense. Eventually there will be more remuneration. School boards can supply books, papers, bulletins and periodicals. Some things may be difficult, but all will be interesting. It will put new life, and thought, and action, into the home on the farm.

Belleville, Pa.

OUT-OF-THE-WAY CORNERS OF HOLLAND

D. B. ZOOK

To those who, like the writer, are fond of the picturesque out-of-the-way places and things, no part of a trip through Holland can be of more interest than a few days spent among the quaint little villages along the west coast of the Zuyder Zee and on the island of Marken. Nearly all of Holland, outside of the larger towns and cities, is unique; quaint always; queer sometimes—but uninteresting never. And yet, after having visited and enjoyed most of the interesting places that the average tourist thinks he must see and many of those, even more interesting, which he does not seem to think he needs to see, I felt

that I could never consider my tour of Holland as being much more than begun if it did not include some study of the types and manners and customs of these villagers and islanders of whom travelers had told us so much and the guide books so little.

Our time was so limited that it became a matter of choosing between visiting Edam and Monnikendam and Volendam and the island of Marken on the one hand and, on the other, of spending a satisfactory amount of time in the city of Amsterdam. My taste for the old-fashioned and quaint took me out of the city at a time when my traveling-companion was profiting by a study

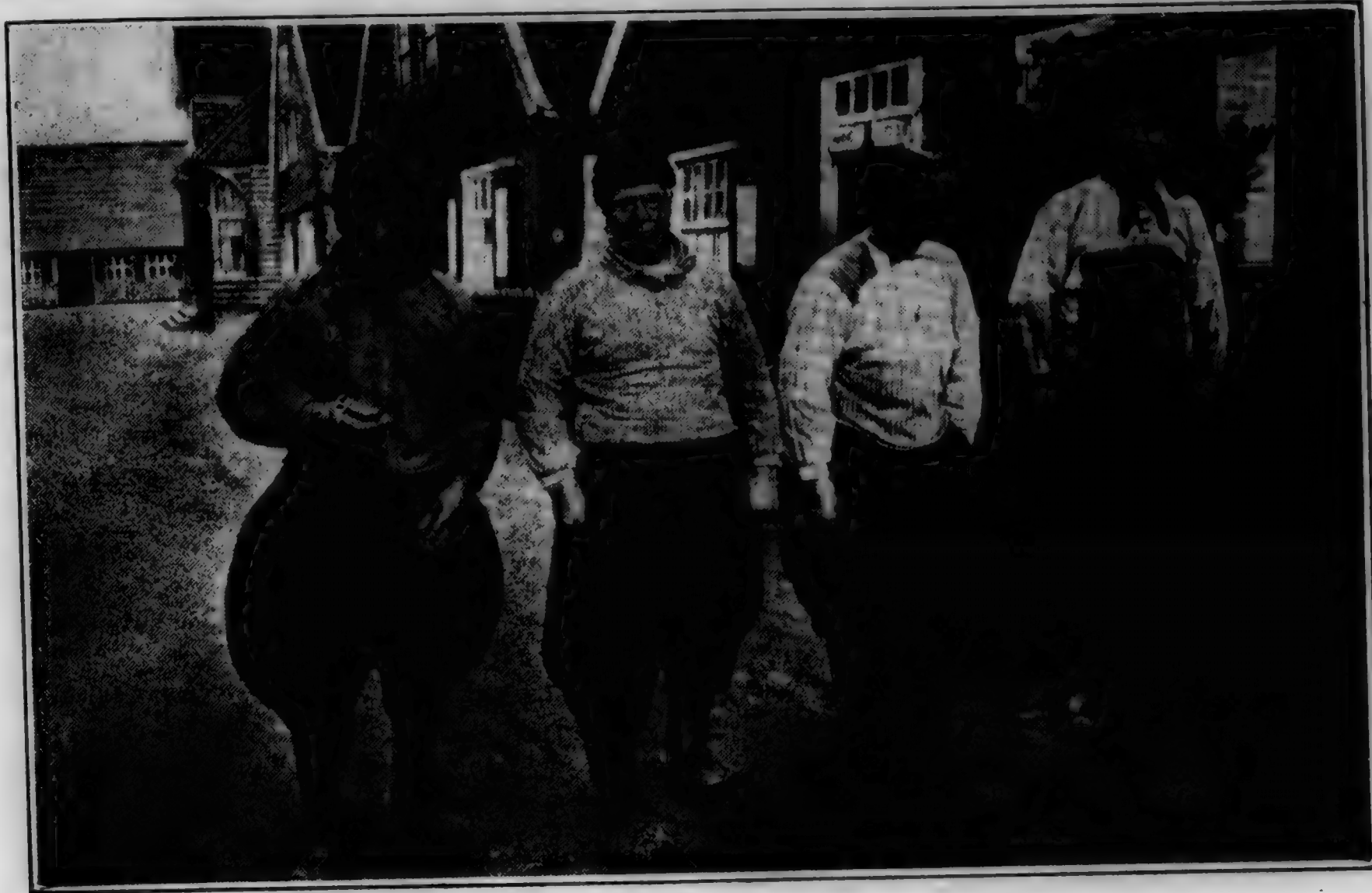
of some of the old things in the city which no tourist ought to miss; among them being the Mennonite Library.

The time required for such a jaunt may

periences, it was probably the hope of a few "kwartjes" in the form of tips. At any rate, with their English and our little Hollan'sch and an occasional statement from

of any wants or desires that their little means can not satisfy, they are unconscious of poverty and are happy and contented. Their simple habits seem to give them an especially strong hold on life and many of them live to a great age. Among the few men to be seen at home were four hale and strong looking old "Visschers" whose ages aggregate three hundred years. One of these on being asked whether he still goes out in the boats replied, "O yes, for twenty years yet."

It is said that the style of dress has not been changed for hundreds of years. The men do not wear the typical broad Dutch trousers but rather a distinct modification. The breeches are very broad about the hips but narrowed so as to become tight about the leg and are fastened with buckles below the knees. The dress of the women (which, by the way, is exactly the same for all ages from the period of first steps to great-grandmother) is also very peculiar and unlike the garb in any other part of Holland. For gaudiness of color it could hardly be surpassed and the effect is far from unpleasant. The great white cap is ornamented with lace and fine needle work and often takes months and even years to make, so that it is very valuable and is handed down from generation to generation. One of the most distinctive features of the garb is the two long curled or braided tresses of hair hanging down from under the cap, one on each side of the face, and the sort of visor of hair or "bangs" which lies on the forehead and is cut straight across just above the eyes. These give the



Marken Visschers 4x75 Jaar

be reduced to a minimum of six or eight hours, but the human interest which makes such a trip most worth while can be best enjoyed if one has that amount of time for each of the four places. One begins his trip with a motor-boat ride across the IJ (pronounced "Wye"), that arm of the Zuyder Zee which gives to Amsterdam the nature of a sea-port city and made it at one time the most important shipping point of Holland. From the IJ one of the funny little Dutch steam tram-ways leads to Edam via Monnikendam from where the passage to Marken is made in a sail-boat. One may have the choice of a steam launch however if the prospect of novelty in a sail-boat ride is not strong enough to overcome the fear of dizziness in rough weather. On the morning of my visit the Zee was rather rough and I should probably choose the alternative of the launch for a second experience. Our party consisted of about forty, of whom nearly all were Frenchmen who knew no English and less Hollan'sch than I. It must be understood that a few of the natives of Marken have, for more or less mercenary reasons, picked up some knowledge of English but none speak French. At least so we were told. But this did not worry our French friends. They were tourists, "doing" Marken because they had been told it was the proper thing for tourists to do, and, incidentally, having a good time among themselves but seeing as little of the real Marken as if they had remained at home—just as many of us pass through the best experiences of life. We were fortunate enough to meet a few natives on the boat, a man and his two daughters who had learned a little English. I like to think that it was real kindness of heart that made them so eager to inform us, although, judging from other ex-

the guidebook we managed to gain a considerable fund of valuable preliminary knowledge of the island and its people. The hour and a half occupied by the passage were so pleasantly spent in this way that they seemed much shorter.

Although Marken is one of the most interesting places in Holland, it is said that until comparatively recently but few travelers and fewer natives visited it. Thus for centuries the people have retained and preserved, with little if any change, the dress, the manners, the dialect and the simplicity and innocence together with the ignorance of the outside world which have always been theirs. This isolation is due largely to the natural formation of the island. It was detached from the mainland in the 13th century and has remained for six hundred years the same in the garb and manners and customs of its people as when they first left their fellows on the continent and set up their homes on the little fleck of earth which has until recently presented the peculiar situation of 13th century people living in 19th century time. They are poor but their wants are few and poverty, in consequence, does not weigh heavily upon them. The tillable part of the island is cultivated by the women as the only occupation of the men is fishing. On the day of our visit, as indeed on all week days, scarcely any men were to be seen. They go out in their boats each Sunday night and remain with their nets all week, returning with the week's catch on the Saturday and having but one day in seven with their families. By this arduous labor, aided by the women in the little garden patches of fields at home, they are able to live. But they know no other life and know no wants or desires beyond the very simplest ones of daily existence and, being unconscious



Marken Girls

Marken girl or woman a peculiar appearance which can not be mistaken for that of any other.

The extreme simplicity and ignorance of the outside world in which these people live is shown by the fact that many of the

replied, "From tourists. I get much money if I tell English people about Marken." The truth of her remark is evident for no sooner had we landed than she had picked out the few who could speak English and was offering herself as guide and making

the necessity of moving on and leaving perhaps forever this most interesting survival of the Holland of long ago.

From Marken the little boat took us again to Monnikendam whence the tram leads through one of the richest dairying regions of all Holland to Edam, the center of the famous cheese-manufacturing industry of that name. Edam was, in medieval times, a flourishing city and center of the ship-building industry but is now little more than a village, having lost its former prosperity through the diversion of commerce into other channels. The hundreds of thousands of little round red cheeses that one sees all over Europe are the source of most of the income of this entire region. The methods of production are almost the same as were in use many, many years ago, and the dress and customs of the people are little less quaint and primitive than those of Marken, but, unlike the Markenites, the Edamers have gained a world-wide renown through fame of their chief product. One is always welcome to visit the farms and observe the primitive, simple methods. The cheeses vary in size from that of an orange to that of a man's head and all alike are perfectly round and painted red with a preparation calculated to aid in curing and preserving them. Here as elsewhere the housewives are glad to show the picturesque interior of their homes and take great pride in their shining brass utensils and ancient massive pieces of furniture.

The only public conveyance between Edam and the fishing village of Volendam is by canal boat. Whether the striking oddity of it has a money value or whether there is another reason for its use, the Edam-Volendam boat is certainly the most curious survival of primitive modes of conveyance we saw anywhere. It is a low, flat bottomed houseboat about twenty-five feet long and eight feet wide. The motive power is furnished by a man walking along



Volendam Costumes

ten or twelve hundred population have never seen any land other than their own little island, perhaps 9000 feet long and 3000 feet wide. Of course in the last decade or so this has greatly changed but even though some of the islanders now frequently go to the mainland, there are still many of whom it can be said that they have lived all their lives and will probably die on a spot of earth on which it is impossible to get much more than two miles away from the farthest point. In a conversation with a certain woman we discovered that she felt proud and was considered worthy of some special respect and dignity because she had once gone to Amsterdam, a journey of a few hours by sail boat and slow train.

But the mercenary spirit with which the world is filled is reaching even Marken and it is to be feared that soon much of the simplicity and old quaintness of the people will be lost. Even now they have learned to know the monetary value of those characteristics and like to exhibit them for pay. A gulden taken in exchange for postcards and souvenirs or as a bribe for posing for a photograph is certainly as valuable and far more easily gotten than another which the "vrouw" laboriously digs out of the soil. We found by costly experience that it is next to impossible to get a photograph of places and much less of people without paying for the privilege. In one case we persuaded a group of girls to pose for us and they purposely moved their heads while the camera was exposed, but later, by giving each a "dubbeltje" and the baby a cent we got them to stand still. Unfortunately, however, the picture was otherwise spoiled. We asked one enterprising little girl how and why she had learned English and she

herself so generally useful that one could not leave without rewarding her, which, of course, was her object from the first. We expressed a desire to visit the interior of one of the houses and she very graciously invited us into her home to meet her mother and here her business eye was shown by the fact that her sister had a table in one of the rooms filled with all kinds of trinkets and souvenirs to tempt the coins from the pockets of her visitors.

But the few of the inhabitants who oddly mix the modern "eye to business" with the



"Edam—Volendam Express"

old-fashioned, quaint simplicity of five centuries ago serve only to intensify the impression of the primitive character of the place and its people and the quaintness of their garments and customs, and it was with real regret that we finally yielded to

the tow path drawing on a rope, perhaps seventy-five feet long, looped over his shoulders like a collar. Another man walks beside the boat with a long pole with which he holds the boat out from the bank and affords a "purchase" for the man pull-

ing on the tow-line. Progress is rather slow but the passage through the rich fields dotted with sleek cattle or enlivened by picturesque Boeren making hay is never monotonous. The canal is several feet higher than the bordering fields and as one sits on the house-boat his head is nearly level with the tops of the loads of hay. Volendam itself is one of the most charming of all the Dutch villages. The people, at first glance, seem dull and morose, but, as is the case with most Dutch villages, a little

intelligent interest in their affairs soon warms them up and they made our visit so pleasant that we missed the last returning man-towed boat and had to walk back to Edam.

These out-of-the-way places and odd, primitive people are among our most pleasant recollections of the country and surely no one who contemplates a visit to Holland can afford to omit Marken and Edam and Volendam from his itinerary.

Akron, Ohio.

PRINCIPLES OF MECHANICS

VII. Hardening Tool Steel

M. B. STAUFFER.

In this article we wish to discuss the hardening of steel containing from .6 to 1.5 per cent carbon, the hardening element of steel. Steels of lower carbon content can not be hardened unless by the introduction of a carbonizing agent, therefore the hardening of such steels will be treated later under the caption, "Case Hardening." The general term "hardening" will be used in this article notwithstanding the fact that in most cases the work must be tempered after hardening.

The purposes of hardening steel are varied almost as much as the steels. The following are a few of the reasons for hardening steel: To give a lasting cutting edge; to prevent crushing; to resist wear; to give life, as to springs; to give strength, like to punches; but the most important to give a cutting edge, therefore this class of work will be discussed first.

One principle which stands first and above all in the hardening of tool steel is that all tool steel must be heated to that temperature at which it will just harden fully when quenched, or in other words, to the "refining heat." This the hardener must bear in mind first, last and all the time even if he neglects everything else.

Now the statement that the steel must be heated to the "refining heat" does not mean, as some unthoughtful person may imagine, to heat above the "refining heat" then remove from the fire and wait until it cools to the right point. Such treatment is ruinous to the steel and may cause complete failure. To have a complete understanding of the term would say that to heat to the refining point means to that point only, and **never** above, when it is desired to harden the steel. To heat above that temperature would open the grain and weaken the steel.

To find the refining heat for a certain steel take a test piece and heat to what is judged to be the right heat and quench in water then break the piece and examine the grain. If the grain is very fine, smooth-like and the piece very hard, the heat is all right. If the piece did not harden, then the "refining heat" had not been reached, but if the piece is hard yet open and silvery-like in the grain the heat has been too high and must be reduced. It is far better

to fail below the refining heat than to over heat the first trial. If a test piece is not available be sure that the work is not over heated, rather not hot enough, for next time it can be heated higher.

Having fixed in mind the importance of proper temperature the next step is to see that the steel is of uniform heat, absolutely the same color all over, not dull red at one point and bright red at another, this also may cause failure. The hardener must remember that this applies to a knife as well as to an ax or any piece, only is more ruinous to complicated work.

Also the work must be carefully and slowly heated as some steel, especially the finer grades, is so dense that the heat does not pass to the center of a piece suddenly. It is quite possible to heat the corners of a piece while the center and heavier parts are comparatively cool. Heat slowly, turn often in the fire to heat all parts **alike** and give plenty of time for the heat to penetrate. Don't burn the light parts then wonder why you meet with failure. The incompetent hardener will try to harden a piece of work and if he ruins it will blame the fire or the water, or the blower, etc., etc., whereas the fact is more likely to be that he neglected to observe the principles hereinbefore stated.

Most work after hardening must be made softer which process is called tempering. This tempering should be done as soon as convenient or possible after hardening. Inasmuch as steel when hardened is very hard and rather brittle it will stand very little strain and all strains set up in hardening should be relieved before they crack the piece. The temper is very easily told by color. If a piece of steel is brightened and then heated it will first show a very light straw color, i. e., the same color as wheat straw. After that will appear a darker straw color, then a brown-like color, then red, later purple, deep blue and light blue. The purpose of tempering is not only to relieve strains but also to soften and consequently toughen the steel. If a knife blade were not tempered it would indeed break very quickly because of the severe work for which it is used, but a razor blade which has no severe work to do but must hold its edge indefinitely needs very little temper-

ing. Let him that reads understand that these principles apply to a knife as well as to a rock drill, crow bar or any other tool. The very light straw color is suitable for razors; the straw color for tools used in metal working; dark straw for taps, drills; brown for small taps, jewelers' tools; red with purple for cold chisels, rock drills, meat saws, light wood chisels and other wood working tools; blue for punches and springs which have very light duty; light blue for all sorts of springs and wood saws.

For an example we will take a knife blade that is to be hardened. Heat slowly and evenly over the fire or in a piece of wrought iron pipe buried in the midst of the fire to low red then quench in water, back down. Now the blade can be polished or brightened, and a rag soaked with a little lard oil (or a little lard on the rag will do) prepared. The blade is now rolled and moved through the fire which is not very hot until it warms up, the smoke is now removed from the blade and the color observed. This process is continued until the right color appears, when the heat must be checked by cooling the work. Or another way of tempering the blade after hardening is to coat the blade with tallow and then roll it through the fire (but not heat it suddenly) until the tallow disappears without burning in a flame, apply tallow again and heat until the tallow burns with a snapping flame. This tallow must not be allowed to burn off entirely else the blade is too soft. Another way of tempering is to take linseed oil boiled down until it has a very high flashing point say 700 degrees Fahrenheit. Put this oil in a riveted sheet iron kettle and heat to the proper point using a brightened rod for a test-piece to get the desired color.

To temper a spring the simplest way is to harden like other articles then roll through the fire until the smoke disappears (smoke collecting from the fire) then rub the sharp edges over a pine stick; when sparks are given off at all parts of the spring it is soft enough. Let cool in the air or in oil.

Scottdale, Pa.

RECIPE FOR A HAPPY LIFE

Three ounces are necessary first of patience,
Three of repose and peace; of conscience
A pound entire is needful;
Of pastimes of all sorts, too,
Should be gathered as much as the hand
can hold;
Of pleasant memory and of hope three
good drachms
There must be at least. But they should
moistened be
With a liquor made from true pleasures
which rejoice the heart.
Then of love's magic drops a few—
But use them sparingly, for they may bring
a flame
Which naught but tears can drown.
Grind the whole and mix therewith of mer-
riment an ounce
To even. Yet all this may not bring happi-
ness
Except in your orisons you lift your voice
To Him who holds the gift of health.

—Margaret of Navarre.

Written early in the Sixteenth Century.

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

TO THE WORK

Dear Fellow Workers:—The topics for July are full of rich thought if we but dig them out. The study outlines have been designed again this month as a means of leading out into the field of thought and not as a program nor an exhaustive treatment of the subject.

You have noticed no doubt the suggestions made in the June number as to the plan of making programs. We hope these have been of some service. If at any time you have an outline or suggested program that you think would help along in this work, send them in a month in advance and we will try to find a place for them.

In all our work let us keep in mind that those who make the most study and preparation will be rewarded with the greater blessing and the deepest interest in the topics. Let us be prayerful and active in making our meetings a means of filling the lives of all with more spiritual grace and wisdom. Let the leaders have every topic and Scripture text to be used thoroughly in hand before the meeting and clinch all the practical lessons so they will not leak out.

CONSTRAINING LOVE—II Cor. 5:14, 15

Topic for July 2

MOTTO

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

OUTLINE OF TOPIC

- I. Definition of Constraining Love Illustrated.—Jno. 3:16; I Jno. 3:16; Acts 21:13.
- II. The Source of Constraining Love.—
 1. From God.—I Jno. 4:7.
 - a. By the Savior.—I Jno. 4:9; Eph. 5:1, 2.
 - b. By the gift of the Holy Spirit.—I Jno. 4:13; Rom. 5:5.
 - c. Through the ministration of every blessing which we enjoy.—Jas. 1:17; Rom. 2:4; Acts 14:17.
- III. The Service of Love.—
 1. Obeys from the heart the ways of righteousness.—Rom. 6:17; I Jno. 2:16.
 2. Serves without complaint.—I Thes. 5:18; Matt. 20:11-15.

3. Is free from the constraint of law.—Gal. 5:18; I Jno. 4:18.
4. Serves hoping for no selfish return.—Luke 14:12-14; 6:33-36.
5. Serves cheerfully.—II Cor. 9:7.
6. Is faithful unto death.—Phil. 2:30.

STUDY OF THE TEXT II Cor. 5:14, 15

"Constraineth."—Causes us to act by entreaty or force. The force of love is stronger than any other.

"Because we thus judge."—The love in our hearts has not come through blind force. Our intelligence has been awakened to an understanding of what has been done for us and all mankind.

"If one died for all, then were all dead."—That is the death penalty has been inflicted on all in Christ on the cross.

"They which live."—Those still in this earthly existence should be living unto Christ, since He died to redeem them.

PERSONAL THOUGHT

Do we find the all absorbing interest that pushes us into our various activities that which centers in Christ as the supreme object of our love, or are there many by-paths of self-interest which we desire to promote as side issues, seeking to make our service for Him after self-made and self-chosen plans? "Seek ye first (supremely) the kingdom of God."

SUGGESTIVE ASSIGNMENTS

Since this is near the time when the worldly minded are planning ways to indulge in worldly celebrations in the interests(?) of liberty in the nation, politically, it behooves Christian people to stand aloof from all and loyally stand by the things of Christ. Let the leaders be awake and prayerful and apply the topic in practical ways that will throw safeguards around the lambs of the fold.

For Children.—

1. Text word, "Love."
2. Why Should We Love Jesus?

For Young People.—

1. Seeking to "Persuade Men" for Jesus' sake.
2. How Have I Died in Christ on Calvary?
3. Distinguish Between "Living unto self" and "Living unto Him."
4. Serving in Love or Serving Under Law—Which?

For Older People.—

1. Love to Christ or the World—Which?
2. Love, the Strongest Force of the Christian Equipment.
3. Loyal in Love and Its Applications to Daily Life.

THE CONSTRAINING LOVE

Sadie C. Brubaker.

There has been a time in the life of us all when it took an effort against our will to do the least righteous deed, and more often we left it undone. The natural inclination was to live for our own lusts and the general tendency was for the wrong.

Then came the time when this became different. We could now realize the experience spoken of in II Cor. 5:17. Now self did not hold such a prominent place and sin became exceedingly sinful. We are under Church discipline but it is invisible. Before we are near its border a constraining power causes us to reflect upon our solemn vow of loyalty to God and the Church. The desires for worldly lusts are dissolved in more noble desires. The downward bound throng presents a sadder picture, and our hearts are almost rent when we think of Christ's love for the sinner and how He loved us. Time brings with it a responsibility that heretofore had not been felt, and all selfish desires are lost in the one desire that God's will be wrought in us.

I now stop and ask, What has wrought this change in me? Then I think of the text: "We love him because he first loved us." That love begat love and that love developed has become a constraining love. May God grant that all we do in the line of Christian duty may be done in the spirit that Paul manifested when he said, "The love of Christ constraineth us."

La Junta, Colo.

THE MOTIVE OF MISSION WORK

The remark was incidentally made to a fellow worker,—"You are in the field you are laboring in because you would be afraid to disobey God's call of course." The remark did not seem to be given as a test, only as a likely motive, but it brought to the brother a test. After a moment's conscious searching the answer came, "No, I am here because of a desire to please God, because of an indescribable motor within that makes me want to do it." Whether the remarks were remembered by the questioner or not, his fellow worker

never forgot this apparently undesigned test. Often afterward did he find occasion to sift activities that clamored for attention with the sieve of the all-absorbing passion, "The love of Christ constraineth us."

We are human, living in bodies of flesh, having like passions with others about us. Things of life can be brought to us in ways that appeal to human and earthly desires. But in approaching these things time after time, since we have learned to know our Lord and Master Jesus Christ and His redeeming love, and our calling to henceforth live for Him, we should ever bring forth this treasure of our affection that in the light of love and loyalty to Him we may "eat and drink," work and rest, speak and keep silent as unto Him.

It is possible for us to engage in work recognized by our fellowmen as noble and good when at the same time the analysis of our zeal might partake largely of self-interests. We might defend the doctrines of the Bible with enthusiasm, rebuke sin in plain and unmistakable language, deny ourselves of rest and comforts, and be very well pleased with ourselves because of the name and fame that we could win thereby. But are we ready to say, "search me Oh God, . . . Try me, . . . Lead me?" If so, then we will enter with Him in the humble path that leads to the unpopular and unnoticed service. The lowly one who is half-witted seeks your help, and if Christ's life fills your soul **you have a word for Him.** A homely task that seems foreign to the popular "mission zeal" ought to be done. You can do it. It will not be anything very remarkable, not even very thankfully received by those you serve, but needed, and in the voice of love—necessary, and **you will not shun to do it.** You serve long and unselfishly, a home, a community; spend wakeful nights; prayer and yearning fills the heart; broken and pleading messages escape your lips; weary days of labor are spent for their sake, and yet they are such babes in Christ or so non-Christian in understanding as to not appreciate your efforts. Ringing in your spiritual ears is the conviction that you should love on and labor on. Your work will not be valued or approved of men but love calls to patient continuance in this path—**you will go on.** For is not your heart knit with Him who died that ungrateful and hard, strong hearts might be broken and changed to hearts of gratitude and "flesh?" Can you not "watch" with Him one short hour in the Gethsemane of anguish, till the blessed will of God is done. And when by patience you have proved your love, and due affection is bestowed at last, and men would laud you to the sky, what then? Oh weak and trembling heart, be calm! Go hide thyself in some secluded spot on mountain top or secret nook and seek grace of Him whose servant thou art. Then, oh then, be faithful to thy trust—Christ's love constraineth. Hold out spiritual bread to those who labor for but earthly meat. Multitudes may be offended—**be faithful unto death.**

What then, Dear Heart that loved? What, when this earthly form shall go back to dust? Shall that be all? God's will is done. Your course is finished. A crown awaits you. And methinks as the memories of compassionate pleadings and prayers roll in upon you, the bounding heart thinks of others who have loved and who too shall share this everlasting joy. Then with all the redeemed around the throne you'll join in praises of Him who was your chiefest joy on earth.

But do we not fear to disobey God's call? Oh yes, because in such rebellion that priceless joy of love would cease, that sweet harmony would be lost, and priceless human souls would have no value in our sight. But we serve because we love. "There is no fear in love, . . . but perfect love casteth out fear."

HUMILITY.—PHIL. 2:3-11; COL. 3:12

Topic for July 9

MOTTO

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

OUTLINE OF TOPIC

I. Definition.—

A modest estimate of oneself. A lowly unassuming spirit.—Rom. 12:3, 16; Phil. 2:5-8.

II. Expressions of Humility.—

1. Inner.—

- a. Thoughts.—Rom. 12:16; Phil. 2:3; Gal. 6:2.
- b. Feelings.—Col. 3:12; Psal. 131.
- c. Desires.—Matt. 23:8-11.
- d. Purposes.—Jer. 45:5.

2. Outward.—

- a. Attitude of body.—I Cor. 14:25; Psal. 95:6.
- b. Tone of voice and manner of speech.—Hos. 14:2, 3; Heb. 5:7.
- c. Manner of apparel.—I Tim. 2:9; I Pet. 3:3, 4.
- d. Treatment of others.—Mark 10:43-45; Luke 14:8-11; Rom. 12:10, 16.
- e. Rejoices in the praise of God.—Psal. 34:2.
- f. Attitude toward riches.—I Tim. 6:17, 18.

III. God's Respect toward Humility.—

1. Looks toward the humble.—Isa. 66:2; Psal. 34:18.
2. Dwells with the humble.—Isa. 57:15.
3. Blesses them with the joy of the kingdom.—Matt. 5:3; 11:25-30.
4. Gives grace to them.—I Pet. 5:5, 6.
5. Values the spirit of humility highly.—I Pet. 3:4.

STUDY OF THE TEXT

Phil. 2:3-11

"**Strife.**"—The disposition of working up a party sentiment against others. True humility lays down all partiality and does all in truth without respect of persons.

"**Vainglory.**"—A cherishing of position and leadership rather than profitable service.

"**Lowliness of mind.**"—Humble, considering self unworthy.

"**Made himself of no reputation.**"—Literally (Gr.) emptied Himself. Laid aside His glory in heaven for the humiliating things of a fleshly life.

"**Humbled himself.**"—As a man, He was willing to do with less honor than ordinary men have.

"**Death, even the death of the cross.**"—In each position which Christ occupied He was willing to take the lowest seat. As God He took the lowly place of man. As man He took the lowly place of death. In death He accepted the place of the criminal on the cross.

PERSONAL THOUGHT

"Sin down in the lowest room." True humility is not only willing to go to the "lowest room," but actually goes. Why need I seek the vain glory of men? After all my strutting and primping and boasting, it is still only this poor helpless worm of the dust—a sinner saved by grace. The highest privilege in glory shall be to cast our golden crowns of royalty at the feet of Christ in humble acknowledgement of our nothingness (Rev. 4:10).

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "**Humble.**"
2. Song, "Little Ones Like Me."

For Young People.—

1. Unworthiness, and How to Realize It.
2. Christ's Ordinance of Humility.—Jno. 13:1-17.
3. Humble in Conduct.
4. Humble in Adornment.

For Older People.—

1. Counterfeit Humility.
2. How to Obtain and Keep this Priceless Jewel.

HUMILITY AND ITS FRUITS

Amos Gingerich.

Humility, perhaps the most essential and beautiful quality of the fruit of the Spirit, is that grace which puts a modest estimate upon our own worth and understanding, and gives us a proper sense of our unworthiness through imperfection and sinfulness.

Matt. 18:3 teaches us that unless we become humble—recognize our lack of understanding, strength, and perfection, as well as helplessness in ourselves and dependence upon a higher power, even as a little child upon his parents, we shall not enter the kingdom of heaven.

It is when we see how frail we are that we begin to seriously consider the things of God as revealed to us in His Word and through His people.

Humility prepares us for faith, but pride and arrogance for doubt and infidelity.

How helpful reverses often are to us by driving away vanity and helping us to see our condition and our need of divine help and protection, because we often can not know our weakness until after we have tried and failed. But when we are humbled by our failures and know our imperfection and weakness, then it is that **faith** has an opportunity to link us to infinite power and wisdom and perfection through Him who humbled Himself that we might be exalted.

Obedience naturally follows in a life that has a modest estimate of its own understanding and worth in relation to that of one who has done so much for us.

Submissiveness shows itself in an humble life by a willingness to give up our

rights, and claim less than our due for the good of our fellow man (Phil. 2:7, 8).

Fearlessness, contentment, and peace of mind and soul also are the natural fruits of an humble heart which realizes that we are not worthy of the least of the many blessings bestowed upon us.

Versailles, Mo.

SEED THOUGHTS

Humility is the first lesson we learn from reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves.—Zimmerman.

There is nothing so clear-sighted and sensible as a noble mind in a low estate.—Jane Porter.

Much misconstruction and bitterness are spared to him who thinks naturally upon what he owes others, rather than on what he ought to expect from them.—Mad. Ginzot.

True humility is not an abject, groveling, self-despising spirit, it is but a right estimate of ourselves as God sees us.—Tyron Edwards.

They that know God will be humble; they that know themselves cannot be proud.—Flavel.

True humility makes way for Christ and throws the soul at His feet.—J. Mason.

The fullest and best ears of corn bend lowest toward the ground.—Bp. Reynolds.

HOLY SPIRIT—THE TRANSFORMER

II Cor. 3:18

Topic for July 16

MOTTO

"Be not conformed to this world, but be ye transformed by the renewing of your mind."

OUTLINE OF TOPIC

I. The Transformer at Work.—

1. Convicting.—Jno. 16:8-11.
2. Converting.—Tit. 3:5, 6; Jno. 3:5; I Cor. 6:11.
3. Renewing daily.—II Cor. 4:16; Col. 3:10.
 - a. By a clear vision of Christ.—II Cor. 3:18.
 - b. By imparting spiritual understanding.—Eph. 3:16-19; Heb. 8:10, 11.
 - c. By giving strength.—Col. 1:11.
4. The full fruit.—Gal. 5:19-23; I Cor. 13:4-7.

II. Samples of Character Transformed.—

1. Paul.—I Tim. 1:12-16.
2. Peter.—Acts 4:13.
3. Onesimus.—Philemon 1:10-16.
4. Those we know of.—Heb. 12:1.

STUDY OF THE TEXT

II Cor. 3:18

"Open face."—Unveiled face. Having all barriers removed that hinder a clear view. Spiritually, having the heart renewed and opened to the teaching of the Holy Spirit.

"Behold as in a glass."—A mirror reflects upon its surface a perfect image of that which is before it. The heart opened to the Spirit of God becomes thereby a perfect reflector of the glory of Christ Jesus. We become like Christ as we receive into our mind and affections the

truth of the Gospel. We "are changed into the same image."

"From glory to glory."—As the enlightened mind beholds, the glory becomes more clear, and hence its image becomes more perfectly reflected in the heart, and from thence is reflected in the outer life (II Cor. 4:6-11).

PERSONAL THOUGHT

Have we so turned to the Lord that the light of His glory is reflected there? Does our life continue to "behold" His glory and thus become more like Him? How much of our meditation is concerned directly or indirectly with the things of the Lord?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text words, "Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance."

For Young People.—

1. Transformed in Love.
2. The Need of a Teachable Heart.
3. Christ's Gospel Shining in and Reflecting Its Rays from Our Life.

For Older People.—

1. What Can the Spirit of Christ Do for Our Tempers and Besetting Sins?
2. Summary of Teachings About the Holy Spirit.

THE HOLY SPIRIT—THE TRANSFORMER

I. W. Royer.

The ministry of the Holy Spirit is large and varied. His work is prominent in creation, conviction, regeneration, sanctification, inspiration and equipment for service.

Our study of the Spirit as Transformer throws us into His sanctification ministry. Our text is in bold contrast with the cold, formal religionist who lost himself in the letter of the Law and closed his life to the transforming power of the Spirit.

As we are born anew through the Spirit we have reproduced in our lives the image of Christ. This new creation, the glorious Christ image in our lives, is possible through growth and development. Here the Holy Spirit manifests His transforming power and acts upon our lives in the capacity of a teacher, guide, helper, comforter and revealer. Our minds are transformed, our knowledge is renewed, our bodies are quickened as they are presented a living sacrifice to God and we are changed from glory to glory by the Spirit of the Lord.

May our changes in life be characterized by a greater devotion to God in the study of His Word and prayer, by larger service to our fellowmen and the development of a stronger and more beautiful character. "More like the Master let me be."

Chicago, Ill.

SEED THOUGHTS

The most significant and fundamental of the names applied by Jesus to the Holy

Spirit is "Comforter," or "Helper." He is a great "Helper." His purpose is not to make life hard for the disciple, but to help him up into larger life, deeper peace, greater power. This was the aim of Jesus, and it is because the Spirit carries out this great purpose of Jesus that Jesus spoke of Him as another Helper (Jno. 14:16).—"Studies in Teachings of Jesus and His Apostles."

Thousands of pulpit orators have swayed their audiences as a wind sways standing corn; but in result, those who were most affected differed nothing from their former selves. An effort of eloquence is sufficient to account for a vast amount of feeling at the moment; but to trace to this a moral power by which man, for his life long, overcomes his besetting sins, and adorns his name with Christian virtues, is to make sport of human nature.—Wm. Arthur.

PEACE ON EARTH.—Jas. 3:14-18; Isa. 2:2-4.

Topic for July 23

MOTTO

"Blessed are the peace makers: for they shall be called the children of God."

OUTLINE OF TOPIC

I. Definition.—

A condition in which the inhabitants of the earth are in harmony, love and quietness, fulfilling the design of the Creator.

II. The Ideal Age of Peace.—

1. Foretold by the prophets.—Isa. 9:6, 7; 11:1-10; 65:17-25.
2. Expected and prayed for.—Matt. 6:10; II Pet. 3:12, 13.
3. Shall be realized.—Rev. 21:1-7, 25-27; 22:1-5.

III. The Peacemakers.—

1. Proclaim the gospel of peace.—Isa. 52:7.
2. Sow in a peaceful way.—Jas. 3:17, 18.
3. Return good for evil.—Rom. 12:18-21; Matt. 5:38-45.
4. Are devoted to truth.—I Pet. 3:10-16.
5. Are self-denying and lovable in disposition.—Col. 3:12-15; Rom. 14:19-22.
6. Meekly seek to restore the erring.—Gal. 6:1, 2; Matt. 18:15-18.

IV. The Objects of Our Ideal Peace Campaign.—

1. The individual.—I Jno. 3:1-3; Matt. 28:19, 20.
2. The home.—Eph. 5:21-6:9.
3. The Church.—Eph. 4:13-16; 5:26, 27.
4. The nations as they touch the cause of men's salvation.—I Tim. 2:1-3.

STUDY OF THE TEXT

Jas. 3:14-18

"Bitter envying and strife in your hearts."—That state in the individual life that is the barrier against peace.

"Earthly, sensual, devilish."—Partakes of a nature that considers only temporal things and is moved by the spirit of Satan.

"Wisdom from above."—Wisdom which views all from heavenly relations, and is moved by the Holy Spirit.

"Pure."—Godly and therefore clean and true.

"Peaceable."—Of a nature that lives in peace and induces others to live so with it.

"Gentle and easy to be entreated."—Having a winning disposition, that is not stubborn and proud.

"Fruit of righteousness."—That which produces righteousness among men.

"Sown in peace."—Those who promote the true doctrine always do so in a peaceful way, else they also would plant the weeds of sin that destroy.

Isa. 2:2-4

"In the last days."—The time yet future to the prophet. The time of Christ's reign **"He will teach us of his ways, and we will walk in his paths."**—Not until men are ready to be taught and led by the Lord Jesus will they realize a time of peace.

"Swords . . . spears."—Instruments of war and destruction.

"Plowshares, . . . pruninghooks."—Instruments of farming, a business that nourishes and cherishes life.

"Neither shall they learn war."—War as a trade must be studied to be a success. When the art of warfare is no longer taught then will a reign of peace be realized.

PERSONAL THOUGHT

Am I in harmony with the Prince of Peace? Do I live the principles of a reign of peace in my daily life? Does my zeal for peace float simply in vision or is a reign of peace actually begun in my heart?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Peace."
2. Object lesson on the use of the tongue for war or peace.—A match.

For Young People.—

1. Peace Within Produces Peace Without.
2. Instruments of Strife Converted.
3. Our Prince.
4. How Promote Peace?

For Older People.—

1. Prophecies of Peace on Earth.
2. False Peace Against True Peace.

WEAPONS OF WAR TRANSFORMED

D. H. Bender.

War is a world institution. It originated with antagonism to God. It is a perpetual institution, as far as the world is concerned. There never will be a time on the earth that war will not exist. Neither the time of which the prophet says that nations shall not "learn war any more" (Isa. 2:4), nor even the angelic declaration in announcing the birth of Christ, "Peace on earth" (Luke 2:14), are to be considered in the absolute. So long as there is an imperfect earth inhabited by un-Christ-like people, so long will there be war on the earth. There is a righteous war and there is an unrighteous war. War against the evil is always sanctioned. Every true follower of the Prince of Peace is a warrior. The weapons of his warfare are catalogued in Eph. 6:11-17, together with the purpose for which they are used.

But war, as it is understood by nations today, the shedding of human blood in deadly, mortal conflict, is only legalized murder on a large scale. Such an application of the term finds no sanction in the New Testament and should have no place on the earth among any class of people.

God does not intend that differences—individual, national, or international—shall be settled by resorting to brute force

worked out and applied on a demonic scale. That carnal warfare is undesirable and inexpedient, to say nothing of its iniquity, is being generally conceded by the nations of the world today. But how to bring about a world peace is the question that nations have not solved. It is the question with which the world is grappling, and to a large extent, blindly.

As long as the slogan of the nations is, "In time of peace prepare for war," "Preserve peace by a formidable armament;" so long as our standing armies are increased and the navies strengthened by adding powerful dread-naughts, so long may we deplore of this world peace becoming a reality.

Whenever the munitions of war are transformed into useful instruments for the use of man in legitimate and peaceful avocation; whenever the vast sums now spent on armies and navies are turned into channels that tend to the fostering of morals, temperance, virtue, benevolence and religion, then may we begin to hope that the nations have found one of the avenues that lead to universal peace.

The Prince of Peace is not only the author of the rules that govern the Peace policy, but He is the embodiment of peace, and the only source from which its life can come. He must breathe into the nostrils of the body peace before it can become a living soul. An animation short of this is spurious. The body is lifeless. It is but a "dummy," a booby, utterly incapable to perform the activities of a living body of peace.

Let the nations learn Christ. Let men come under the transforming power of the Spirit of the Master. Let Jesus become their Prophet, Priest and King. Then, and then only, will be ushered into the world universal peace.

Hesston, Kans.

SEED THOUGHTS

Five great enemies to peace inhabit with us: viz., avarice, ambition, envy, anger and pride.—Petrarch.

Peace is the happy natural state of man; war, his corruption, his disgrace.—Thomson.

Peace hath her victories, no less renowned than war.—Milton.

MISSIONS AND LIFE.—Matt. 5:13-16

Topic for July 30

MOTTO

"We are ambassadors for Christ."

OUTLINE OF TOPIC

I. What Does Christ Provide for Our Daily Life?—

1. A complete salvation.—Tit. 2: 11-14.
2. A supply of grace.—II Cor. 12:9, 10; Jas. 4:6.
3. An escape in every temptation.—II Cor. 10:13.
4. Wisdom and guidance.—Jas. 1:5; Jno. 16:13.
5. Refuge from care.—I Pet. 5:7; Phil. 4:6, 7.

II. What Does the Daily Exercise of Our

Christian Privilege have to do with Missions?

1. It proves our testimony real.—II Cor. 6:3-10.
2. It fits us as vessels of service.—II Tim. 2:21; Phil. 2:14, 15.
3. It opens our heart to the leading of the Holy Spirit.—Acts 13:2.
4. It makes us able to understand the needs and remedies for others.—I Tim. 1:15, 16; II Cor. 1:4-7.
5. It makes our work a success.—I Tim. 4:12-16; Acts 11:24.

STUDY OF THE TEXT

Matt. 5:13-15

"If the salt have lost his savour."—Lost that quality or taste that makes it serviceable. So the Christian that has no virtues or Christ-like qualities is without "savour."

"A city set on an hill."—Set on a spot where nothing can obstruct its light. The Christian life should be unmistakably plain and unhidden.

"Your good works."—These are the beams that come forth from the light. They are the essential evidences of the nature of the light or the quality of the salt. The world is not evangelized or brought to the Savior by lives that themselves are unfruitful.

PERSONAL THOUGHT

"Thou shalt call his name Jesus; for he shall save his people from their sins." Have we "so learned Christ" (Eph. 4:20-23)? Am I reveling in a vision of winning the world for a Christ that I have not "learned" to be a Savior of my daily life? "If the blind lead the blind, both shall fall into the ditch."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Salvation."
2. What does Jesus Bring to Make Children Happy?

For Young People.—

1. Daily Self-denial.
2. Daily Piety.
3. What Light Does a Daily Life Reflect Upon the Mission Problem?
4. Missions in My Mouth and in My Heart.

For Older People.—

1. Show the Solution of the "Giving Problem" Through a Deepening Spirituality.
2. How Realize Our Privileges in Christ?

CHRIST SUFFICIENT FOR OUR DAILY NEED

Bertha Detweiler.

There is a natural yearning of every human heart to know a personal God, a Being who supplies real need. Jesus says, "I am the way, the truth, and the life: no one cometh unto the Father but by me" (Jno. 14:6). Entirely different from the gods whom the heathen worship because of desiring to appease their wrath, our Christ saves and keeps saved from sin those who yield to Him.

To some, Christian living may mean an uncertainty. Am I really saved here and now? I believe it, but how may I know it? Can I really live a sinless life? I come so far short of my aims and ideals. Bible study opens this promise to such. "We

(Continued on page 222.)

Our Boys and Girls

HOW MUCH DO YOU LOVE JESUS?

Thomas was a bright little boy who lived in a little country not far from Persia. His mother was a poor widow who supported herself and little son by washing. She did not have a nice washing machine like your mamma has at home, but this is the way she did her washing. She would go down to the Tigris River (see how many of you can find this river in your Geography), and there she would wade knee deep in the water and wash the clothes, right in the river. She did not get very much money either for her hard work, but by working every day, she was able to earn a living for herself and little Thomas. Even in winter, she would go down to the river and brush away the big cakes of ice and wash just the same as in summer.

These hardships did not make this poor widow cranky and crabbed as many people in our own enlightened land become when things do not go smooth and easy. No, her face became real beautiful, not like what the world calls beautiful, but it was a beauty from within which neither time nor people could take away. You know there's a little poem that says,

"Patience is a virtue,
A virtue is a grace;
And they who do possess it
Shall have a pretty face."

And I believe this is true. Patience will make you more beautiful than paint or powder.

One day a missionary came to the little town where Thomas and his mother lived. While he was preaching in the little chapel, he spied this poor widow with her thin worn face, shining with the beauty of patience and longsuffering. Then he caught sight of little Thomas, who was sitting by her side. He noticed what a bright little boy he was, and thought to himself, "What a splendid missionary that little boy would make! With such a dear, sweet, patient mother to train him, what a lot of good he will be trained to do for the Master!"

After service, the missionary said to a native worker, "Bring that mother and her little boy to me." At first the mother was afraid to go up to him; but she didn't know what he wanted with her. At last she took courage and went but as she came nearer she began to tremble all over. But the missionary was very kind, and spoke gently. He said,

"Mother, do you love Jesus?"

"Yes," answered Thomas' mother. "I do love Jesus."

"How much do you love Jesus?"

"Oh!" cried the little woman. "I have nothing! All I earn I give away, except

what I must have to feed my little boy and myself."

"Would you be willing to give your little Thomas to Jesus?"

"Oh!" She cried again. "He is my life, my all. I can't spare him!"

"You go home and pray about it," said the missionary. "Tomorrow I am going away, so you let me know then what you think about it."

The poor little widow went home sobbing and crying as if her heart would break. Thomas was the desire of her heart, and I am afraid, sometimes she thought almost more about him than about Jesus. That night she prayed and prayed and prayed. At last she prayed through to victory.

The next day she came with the other friends to bid the missionary farewell. The missionary had almost forgotten about little Thomas. Just as he was about ready to leave, up came a little woman with her boy by her side. Last night she had gone away sobbing and crying, but today her face was shining with a beautiful light, which told that she had won the victory. She never said a word to the missionary about the struggle she had had the night before. All she did was place her hand on Thomas' head and say, "Thomas Christos!" That was his full name. Then she hurried home.

The missionary smiled. He knew what it all meant. So he took Thomas along with him and sent him to a missionary school. The missionary was not at all disappointed with Thomas. At the close of his school life in the mission school, he was given the highest honors in the class for making the best marks on his report.

Then he went to a Bible School, and got along fine with his work there, and when he was finished with the Bible School, they sent him back to where his mother lived, to preach the Gospel. Oh, how proud she was of her Thomas, who had now grown up to be a man! How happy she was she had not kept him back when the Lord wanted him to work in His vineyard!

Many years rolled by, and Thomas kept on preaching the Gospel of Jesus Christ in his native town and other places nearby. One day some wicked men, who hated Jesus and hated every one who taught about our blessed Savior, came to the country in which Thomas lived and preached. They killed as many of the Christians as they could find, but Thomas escaped out of their hands. They thought he had been killed, but he was only badly wounded, and at last he got well and strong again.

As soon as he was well, he went back to the town where so many Christians had been killed, and gathered the poor frightened widows and orphans together and

cheered their hearts and was so good and kind to them that they forgot all about the past and kept on serving Jesus as their Master. It seemed as if he was helping them to live a new life, a life of perfect joy and happiness. He did so much good to these people and was so nearly like Jesus that they called him the "savior" of the country he lived in.

I wonder whether there are some boys and girls who read this who are not something like this little woman. They say, "Oh, I do love Jesus," but when they are asked to give up something for Him, they seem to forget that Jesus left His beautiful home in Heaven for them that they might be saved, and only think how hard it will be to give up the dearest treasure of their heart. Is there something in your life you love more than Jesus? Is there something in this world that you think more about than you do of your precious Savior? Oh, I pray that God will show you in your young days how much better it is to serve Jesus and live for Him, than to cling to the things of this world. How much do you love Jesus?—God's Revivalist.

THREE MANLY BOYS

Let me tell you about three splendid boys I knew once upon a time. Their father died, and their dear mother was left to bring them up and earn the money with which to do it. So the boys set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough collegiate education. But if they hadn't worked like beavers to help her, she never could have done it. Her oldest boy, only fourteen, treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron and went to work with a will; washed the potatoes, pounded the clothes, waited on table—did anything and everything that he could coax her to let him do, and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer, or cards. They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. They all married true and noble women, and today one of those boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evans-ton, and is my own "beloved physician," while a third is a well-to-do wholesale grocer in Puebla, Colo., and a member of the council.—Frances Millard.

Current Events

Governor Stubbs of Kansas is determined to make Kansas "drier" than it has ever been. The new prohibition law which is in effect now provides for a term in the penitentiary for those who keep speakeasies and in other ways violate the prohibition laws. The governor declares that this law will be strictly enforced if it is necessary to call out the state militia. Special agents of the state have been gathering evidence of violations of the prohibition law for two or three months and the courts will soon take up these cases. The governor says: "Kansas has tolerated the speakeasy, basement, attic and every other kind of liquor violator too long. It must be stopped. These fellows are going to be driven out of the business and they are going to stay out."

Political conditions in Nicaragua are very unstable. On the last day of May an explosion destroyed a fort in Managua, the capital of Nicaragua, killed 170 soldiers and wrecked one end of the President's Palace. It was officially announced that it was the work of conspirators plotting against the government, which is controlled by President Alfonso Diaz. It is alleged that conspirators are working to restore to power Zelaya, who was forced out of office by Estrada, who in turn was forced to resign the Presidency. Both these men seem to be ready to seize the reins of power at the first opportunity.

The Baldwin Locomotive Works of Philadelphia, which was recently absorbed by the Morgan interests are closed, due to a strike. About 12,000 employes are out of work. The strike is connected with the discharge of 1200 union men. After the majority of the men went on strike the management issued an order to discontinue all work for the time being.

The Postmaster General is still designating additional postal savings repositories. There are to be three hundred of them in operation before July 1. Thus far only second class post offices have been designated in the belief that the smaller communities will thereby receive the banking facilities. The banks opened early in the year are proving very successful.

Carrie Nation, who gained an international reputation because of her militant methods of fighting the saloon, succumbed to a paralytic stroke on June 9. For a time she vigorously applied her method of smashing the saloon fixtures with her hatchet. Both in this country and in England she was imprisoned because of her work of destruction.

On May 25 President Diaz, who ruled Mexico with an iron hand for 30 years, resigned, and Senor de la Barra was elected Provisional President. Vice President Corral also resigned at the same time. Diaz left the capital the same day for Vera Cruz, from which port he sailed for Spain a few days later. The peace agreement was signed on the 21st. Peace in the northern states immediately followed. On the 23rd the new Cabinet was officially announced which will be controlled by Madero's, (the leader of the revolution) relatives and intimate friends. Because Diaz did not resign on the 24th there were riotous mobs in the streets of the capital that evening menacing the Palace and President's house. They set fire to a newspaper plant owned by the Diaz government. In dispersing this mob at least ten persons were killed. The day following the resignation of the President, Provisional President Madero resigned and issued an address in which he insured equal justice to all and calling on the people to support him in establishing representative government. The elections will likely take place next October. Madero is a candidate for the presidency. Since the resignation several plots to overthrow the provisional government have been frustrated.

Almost constantly new uses are found for electricity. Recently in England a wooden bridge was cut down by means of electrically heated wires. The bridge had been condemned and was to be replaced by a steel structure supported on the old masonry piers. Three weeks were allowed to dismantle the woodwork, but it could not be done in so short a time without using dynamite or fire, which undoubtedly would have injured the masonry. It was then proposed that each span be wired and cut simultaneously so as to drop into the water clear of the piers. After a span was wired sufficient current was applied to bring the wires to a cherry red. An hour and forty minutes after the current was turned on, the first span was cut and fell into the water. The operation was begun at five o'clock in the morning, and at 2 o'clock at night the structure had been demolished without injuring the masonry.

Mrs. Harriman, widow of the railroad magnate, has decided to found a university with the money left by her husband. This university is to take rank with such schools as Harvard and Yale. No expense is to be spared to make this one of the strongest institutions of the country. There is danger that institutions founded upon great individual fortunes being controlled by wealth rather than by character. This however need not be so. Some men of wealth seek to perpetuate their name by the erection of some institution with their wealth, thinking thereby to place their names on imperishable record. Monuments erected of material things will soon perish, only the monuments erected in the hearts of men through the exercise of love and kindness will endure.

"Suttee, or the immolation of the widow on her husband's funeral pyre, has been pretty much suppressed by the British Government, and, indeed, it never was at all common. In these days of heretic rule a widow who wishes to die with her husband has to use craft and something more inflammable than sandalwood. A few weeks ago Babu Surendra Nath Ghosh, aged thirty-two was sick. His wife, Saibalini, aged twenty-two, was told that her husband would not survive more than half an hour. She did her last duty for him, fetched some Ganges water, and put it in his mouth, then retired to her room, fastened the door, painted her forehead with vermilion and her feet with lac dye, dressed herself in her best ornaments, poured kerosene over her garments and set them on fire. The smell of fire called a relative who burst open the door and found her standing with hands folded and lifted in the attitude of prayer. He dashed a bucket of water on her, but she motioned him to desist and fell in death ten minutes before her husband. The two bodies were burned on one funeral pyre. She had done her full duty—as she saw it."

For the first time in the history of the Post Office Department the deficit has been entirely wiped out and a surplus of \$1,000,000 for the current fiscal year ending with June 30, is in the treasury to the Department's credit. The Postmaster General has returned \$3,000,000, the last of the amount set apart from the public funds to assist in defraying the expense of the postal service of this year. Reforms in the financial system, it is stated, have made the refund possible. It is alleged that much of this saving is due to a reduction in the number of railway clerks, requiring a smaller force to do a work that is constantly growing. There is considerable dissatisfaction among the railway clerks because of the additional work they are required to do.

On June 5 the engineer who has in charge the raising of the battleship Maine in Havana harbor began to pump the water out of the cofferdam constructed around the battleship. The water is to be pumped out gradually. At first only five feet were pumped out, which took about eighteen hours. The pumping will be gradual so that any weaknesses in the cofferdam may be remedied as soon as developing. It will be six weeks or more before the wreck can be bared so as to permit an examination to determine the nature of the explosion.

According to statistics furnished by the United States consul at Amoy, only about one-fifth of one per cent of the population of China attend schools. He reports a total of 35,000 public schools in the empire, with 64,000 instructors and 875,000 pupils. The estimated population of China being 406,000,000 there is only one primary school for every 11,873 people.

On June 7, Mexico City experienced a severe earthquake in which, according to first reports about sixty-three were killed and seventy-five wounded and property worth \$100,000 was destroyed. Mexico City is accustomed to earthquakes, but this is the severest one they have had for a number of years. This earthquake occurred on the same day that Madero, the nation's hero, was welcomed by the citizens. He was greeted by a crowd estimated at 150,000 and acclaimed as a great hero. Later reports concerning the earthquake state that the shock was felt throughout the entire republic of Mexico, costing in the aggregate no fewer than 1,300 lives and destroying property to the extent of several million dollars. Colima, the only active volcano in North America, was the focal point of the earthquake. A few days previous to the earthquake the volcano broke forth in violent eruptions, throwing the lava to a great height and the molten mass, which since the eruption of 1869 has not reached a point farther than 1000 feet below the crater, began to bore its way through the rank tropical vegetation that covers the west side of the mountain.

A decision handed down by the Supreme Court pronounces the American Tobacco Company and all the elements composing it, both corporate and individual, to be a corporation in restraint of trade within the prohibition of the Sherman anti-trust law, and orders its disintegration. A period of six months is allowed to accomplish this disintegration, during which time the trust is enjoined from doing anything to extend or strengthen the combination. If the trust is not disintegrated within the allotted time the movement of their goods in interstate and foreign commerce will be prohibited or the combination will be put into the hands of a receiver.

Mrs. Ella Flagg Young, superintendent of the schools of Chicago, has directed the pupils of the technical schools to make sample ice boxes for the use of the poor in the hope of reducing the excessive infant mortality of the tenement districts during the summer. These boxes are intended primarily for milk, which, with the necessary ice, is being distributed free by the county. This action is commendable as it will evidently result in the saving of the lives of many infants and at the same time implanting within the lives of the pupils making these boxes the spirit of charity and sympathy. She intends to have three thousand of these boxes made.

The suicide of Leopold Dreyfuss, a clothing merchant of Chicago, after he had confessed to the police that he had hired a gang of men to set fire to his establishment has convinced the authorities of that city that they have to deal with a powerful combination of professional criminals engaged in the business of burning property to get the insurance. Already twenty serious fires have been traced to the same group.

China is inaugurating new reforms and pushing some of them with vigor. Not only are they fighting the opium curse, but war has also been declared upon the queue. Hongkong in South China leads in this crusade. This is due to the fact that many foreigners pass through the city whose influence creates a desire to adopt Western methods and forms. In a certain city the gentry called a public meeting and advocated that all should part with their queues. At the close of the meeting an invitation was extended that the queues would be cut free of charge if they would come forward. While the crowd hesitated an old beggar who was too poor and unclean to have it done by a barber came forward. The crowd ting off the queue of a beggar whom no seeing the high officials of the town cut one else would touch had the effect of reacting upon the reform and checking the movement for the time.

On Sunday, May 28, the first election under the new regime in Portugal was held. The election was orderly and the predicted uprising of the Monarchists did not materialize. The Monarchists did not even venture to nominate any candidates, and with the exception of a few Socialists and Independent Republicans, the 231 deputies elected are supporters of the Provisional Government. This election puts the infant Republic upon a stronger basis and is less likely now to be overthrown. The government will now be definitely organized on republican principles, a constitution will be adopted and laws affecting the organizing of the government will be passed.

The seventeen-year locusts have appeared in different sections of the country. They will do great damage before their sojourn with us is ended. However, if we compare their ravages in this country with those in South America, we have abundant reasons to become reconciled and be thankful for being let off so easily. In certain sections of South America they make their appearance annually in such quantities that sometimes they hold up railroad traffic. One writer says that when they are in motion they cast a thick shadow. Thousands of dollars are spent annually to fight the pest.

Eighty-four former Confederate soldiers, who at the outbreak of the Civil War were students of the University of North Carolina and left their books to take up arms, recently received their degrees as bachelors of arts. This is rather a long delayed conferring of honor and recognition of their services.

On Decoration Day one man was killed and half a dozen more or less were seriously injured in a five-hundred-mile automobile race at Indianapolis, Ind. Thousands of people saw the race on the two and one-half mile paved track. This is a big price to pay for the sport of automobile racing.

Germany has expressed a willingness to enter into negotiations with the United States for a general arbitration treaty along the lines laid down by Secretary Knox in the tentative draft of this government's proposal now in the hands of Great Britain and France. The entrance of Germany brings four great powers into the negotiations for international peace. It is believed by diplomats that an agreement will be reached in the near future. If these four nations can come to an agreement to arbitrate all their disputes and abide by the agreement it will be a long step toward getting the other nations in line and preventing war between them. It would also probably result in checking the mad scramble for naval supremacy going on at the present time.

It is estimated that the winner of the Paris to Madrid aeroplane race attained the prodigious speed of 155 miles an hour. He covered the distance of 77½ miles separating Dijon and St. Laurentles-Macon in thirty minutes. —A German aviator, Schendel, in an attempt to establish a new world attitude record with one passenger, fell from an altitude of 6,650 feet, the aeroplane with the occupants dashed to the earth with terrific speed, killing both occupants instantly.

Kansas farmers will need about 15,000 to 18,000 men to gather in the harvest this year. Two or three weeks before the wheat was ready to cut the farmers called for 12,000 men.

In this number appear the first articles of two series on India. One series is written by J. S. Hartzler who has just returned from a tour around the world during which time he spent about six months in India studying that field. The other series is written by M. C. Lehman, a missionary in India. It will be profitable for us to carefully read and study these articles as they give us much valuable and interesting information concerning the great mission field. These articles as well as those in the other departments should be widely read. They should find their way into the hands of many more readers. Can you help us to extend their field of usefulness by enlarging the circulation of the Christian Monitor? A little personal effort among your friends will greatly help. Speak of the many good things appearing in this periodical when among your friends and acquaintances, and have sample copies sent to them. We cheerfully mail sample copies upon request.

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Miscellaneous

A SKYSCRAPER'S FOUNDATION

The world is used to hearing of large enterprises being launched and of great things being done, but how many ever consider what has been necessary before that thing could come to the public notice?

There must be much preparation and often many years of hard, careful, patient toil before success comes. No great tree grows in one night; neither are any of the great inventions worked out and modeled in one day.

To merely say that Chicago is to have another skyscraper a height of a few stories above the twenty mark might arouse no special interest, but as other great things are preceded by a large preparation so must the building of such a structure be preceded by the making of a firm foundation.

A large steam shovel scooped up the soil and clay, with the debris from the former building, and dumped it into wagons in which it was hauled away. After the basement depth of two stories was reached a donkey engine was stationed upon a platform at one corner of the excavation to run the machinery needed in making the foundation.

Pairs of men were stationed about ten feet apart one way by about fifteen feet the other direction, with their picks and shovels, and the dirt began to fly. Each pair started digging a hole in search, not of the precious metal, but of solid rock which, in ages past, we were told, was the only sure thing upon which to put a foundation. When down five feet, curbing boards of proper length and of a good thickness were placed around the hole which is six feet across, and large iron hoops of that size were placed inside of the boards to hold them in place. The hoops are in two parts with the ends of each piece turned in toward the center and drilled for bolting together, which then makes a very strong hoop.

The digging is continued on down and new courses of curbing are put in until, to one looking down the holes, the men that do the digging look quite small. When a depth is reached that is dark, wires are placed down the side and an electric light is attached to give light for the men.

In the meantime the machinery is arranged, and when the buckets of dirt or gravel are ready to be hauled out the spool tender tightens his line on the spool, which is run by the donkey engine, and at once the bucket begins to rise.

A massive structure like this one must be "founded upon a rock." Hence, these holes six feet in diameter must reach the solid rock. It is that end towards which they are working. At 100 to 200 feet be-

low the earth's surface that much-sought material is found. But just think of it! Holes six feet in diameter over 100 feet in depth, and only about ten feet by fifteen feet apart, all over the block to be covered by the building!

When down to solid rock a pipe is attached to the concrete mixer which is upon another elevated platform, and through it the well-mixed mass of sand, crushed rock, cement and water is poured into the hole. The pipe reaches nearly to the bottom, for the safety of the men that must now carefully tamp the concrete. This is done that no crevices or cracks are left to weaken the piers.

Think of those piers built in the solid earth, and so many of them! Surely, it will be a solid foundation, and one to stand for ages. All of this work so much needed will be covered by the other, so that it will seldom be thought of in after years when the majestic steel structure rests upon it. But without it the building would not stand to deserve admiration. The greater the structure the greater must be the foundation.—Inglenook.

CURIOUS GEYSER IN FLORIDA

About four or five years ago, in the vicinity of Orlando, Florida, a natural sink, which is some one hundred feet deep and forms a small lake about two hundred yards across, became obstructed, thereby causing about one thousand acres to be flooded.

The numerous lakes which abound in the vicinity of Orlando overflowed into it. Many ways were tried to remove the cause of the obstruction. A diver with dynamite was sent down, and several charges were exploded, but proved of no avail. It was suggested that pipes be driven several hundred feet, to try for an underground passage. This was done, and proved a success.

So the lakes, which number thirteen within the corporate limits of Orlando, are brought to their normal water line. It was soon discovered that for several miles around Orlando these passages existed some four hundred and fifty to five hundred feet below the surface of the ground. The water level at Lake Fairview, some three miles out, became too high for truck gardens, so a ten-inch pipe was driven about four hundred feet deep. The water in the lake at the present time is about five inches above the pipe, which is driven in the border of the lake. Every six minutes a thirty-five foot gusher is formed and delivered. It is probably caused by air rushing down the pipe with the water and collecting in a natural chamber to a greater pressure than would be produced by the head of water because of the momentum of the flowing water. When the pressure reaches a critical point, it stops the flow of water, reverses it, and rushes out with it up the tube.—Sel.

The Lord thy God in the midst of thee is mighty.—Zeph. 3:17.

HARNESSING THE ELEPHANT

For some time past the society in Paris known as "The Friends of the Elephant" has been convinced that that animal is of great economic value to mankind; and that the big game hunters are exterminating a species whose value has been but little appreciated. Statistics published by this society put the number of wild elephants in Africa, whose labor might be available for economic purposes, at 350,000. If put to work, these elephants would, it is estimated, be worth something like \$200,000,000 to their employers. One domesticated and well-trained elephant, they claim, can do the work of thirty men. In other words, the labor of one good elephant might serve to run a fair-sized farm. The society is, therefore, actively engaged in an endeavor to put a stop to the slaughter of the elephants by the hunters, especially those hunters whose sole object is sport.

It has been pointed out time and again that one of the chief obstacles to agricultural development in the equatorial districts of Africa is the difficulty of procuring beasts of burden. Accordingly, the experiment now being made at Api in the Congo State, is being watched with much interest. There has been established an elephant farm embracing some fifty elephants. These were captured when quite young, and so, far from being intractable, as many persons imagine elephants to be, they prove willing and competent workers.

The method pursued in "breaking" them is pretty much like that followed elsewhere in the case of horses. After his preliminary efforts to get upon good terms with the animal, the driver first mounts it in the stable. The next step is to adjust a simple harness, whereby two baskets may be carried on each side, and these are loaded with such produce as may be necessary. In a little while a breast-band is applied, when the elephant is taught to draw a light tree-trunk, then a little cart, and finally a heavy wagon. When carts or wagons are drawn, the animals are generally paired, but when the elephant is used for plowing, it is driven singly.

In Eastern countries elephants do really wonderful work in dragging and sorting lumber and in breaking up obstructions caused by logs in streams. One observing an elephant at work in a lumber yard is at once struck by the intelligence shown by the animal. He will test the weight of a log in a way that is almost human. First the tusker will lift up one end with his trunk, and, if he deems it within his power to lift the whole, he will shift his trunk gradually until he reaches the exact center. Then, by kneeling down, he will roll the log on to his tusks and carry it either to be stacked or to the sawmill.

On tea plantations elephants are employed to aid in building construction by keeping the masons supplied with blocks of stone. If the wall be not too high, these clever workers will not take up the block, but will lay it in place quite correctly. There is on record the case of one Cingalese ele-

phant who was regularly employed in this way under the orders of an overseer. The man was accustomed to signal the elephant as to its work, and when one block had been "passed," he would silently accord the elephant permission to proceed with the next one to be laid.

Once this elephant placed himself against a portion of the wall in such a way that the overseer was prevented from examining that part of the job. The man insisted upon the animal moving aside. The animal, seeing that his ruse had failed, immediately began to pull down the wall he had just built, which, he evidently was aware, was badly done, at the very point where he had tried to conceal it from the eye of the overseer.—Sel.

BEDS AND BEDDING

A prominent physician who has made a study of sleep and its relations to good health, says:

"One would think that in the country where the people work hard and where they become physically tired, that the greatest thought would be given to the best beds, from the standpoint of comfort, cleanliness and health."

This is true in some communities but in the vast majority it is not. Many farmers are slower in taking up modern improvements in the "sleep business" than they are in farm implements. They do not realize that so great changes have taken place. In former days when nothing better was to be had, the straw tick, shuck mattress, and the then-much-desired feather bed were used. They might still do for the straight-laced Puritan who did not believe in having things too comfortable. When these ticks are placed on slats or yielding cords, no power on earth can keep them from forming into hills and hollows, sinking down in the center and forming a rainbow of the body. No wonder so many people suffer from lumbago and back-ache.

Feathers are particularly bad because of the great heat they bring to the body. The softness and comfort of feathers is a delusion and a snare. They are an animal product and unless frequently renovated and aired become foul and unsanitary. After being used by a patient having a contagious disease, nothing short of burning is safe.

What is the ideal bed? One that is simple and plain, neat in appearance, no places where vermin can breed, sanitary and built to fit the body. It need not be so high in price as to be above the family of moderate circumstances. Brass or iron is preferable for the bedstead, a good set of springs, and the most important of all—a good mattress. Mattresses are usually made of hair or cotton. The former is an animal product and will require frequent cleaning. Cotton is a vegetable product and will keep sweet and clean indefinitely without remaking. Such a mattress made in a clean, sanitary factory by skilled workmen, covered with dust-proof ticking, and shipped direct from the factory to the purchaser will prove a

comfort to the user. In this way of buying, the mattress is fresh and clean, direct from the workmen's table and it has not been tossed about in unsanitary ware-rooms where it may become dirty and exposed to vermin.

What is termed the cotton-felt mattress is especially recommended. The cotton sheets are laid one upon another to the proper height, and then compressed to the point where they are firm, yet wonderfully soft and springy. Farmers often hesitate to buy from the factory, but when an offer is made to send goods on trial, money refunded if not satisfactory, the buyer need not hesitate, if ordering from a reliable concern. The publishers of nearly all papers guarantee their advertisers, and if the concern gives you bank reference, you are safe in making the purchase. These manufacturers depend upon pleasing patrons and they must be honest in shipping.—Home and Family.

CONGRESS EXPENSIVE

A low estimate of the cost of the Sixtieth Congress places it at \$15,000,000. The salaries, mileage, clerk hire and stationery allowances of the ninety-two senators and 391 representatives alone aggregate about \$10,000,000. To this must be added the pay for the army of door-keepers, janitors, messengers, elevator men, stenographers, pages and other employes. The cost of maintaining the Capitol—fuel, janitor service, watchmen, policemen and a thousand other expenses—must be added. The enormous printing bill also goes into the calculation.

For this the American people got 350 public bills through the Congress. The most important, the emergency currency bill, will be about the only one remembered. The penal code was the work of two Congresses. During both sessions Congress considered about 38,000 bills—9541 introduced in the Senate and 28,441 in the House. Twenty-pensions and other claims to the number of six omnibus claim bills carried private pensions and other claims to the number of 3339.—New York World.

TALLEST OF TREES

In New South Wales, Victoria and Tasmania grows a species of gum tree, *Eucalyptus amygdalina*, which probably represents the tallest of all trees of the globe.

The loftiest specimen of this tree yet measured towers to the height of four hundred and seventy-one feet. A prostrate tree, measured in Victoria, was four hundred and twenty feet long, and the distance from the roots to the lowest branch was two hundred and ninety-five feet. At that point the trunk was four feet in diameter, and three hundred and sixty feet from the butt the diameter was still three feet. The wood of this tree is hard and of good quality, it grows quickly, and yields a great quantity of volatile oil from its leaves, which are very abundant.—Sel.

Y. P. B. MEETING

(Continued from page 217.)

know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not" (I Jno. 5:18).

One just born into the kingdom is usually teachable, and even desirous of doing only right. But, after this first zeal, the devil tells him it is unnecessary to be so conscientious, that this or that one who has long been a Christian thinks certain little things allowable; and even though one does something just a little wrong, he can again obtain pardon. If, when this test is given he keeps right on in the way he really believes to be best, instead of having a back-set, he continues to develop spiritually, though he may be considered peculiar. It is such who have real conviction and are used of God.

The real happiness and satisfaction of a Christian life consists largely in taking God into the details of our daily tasks, of doing our common duties with the consciousness of God's presence and approval. If every Christian thus lived, there would be more of us doing direct Christian work, and more of Divine power brought to earth, thus hastening the evangelization of the world, and the glorious coming of Christ.

Every one who professes Christ and fails to let Him control his motives and decisions is depriving some heathen of knowing God's pardon and power to satisfy each need. To never do a known wrong, be it ever so small, is to keep the way open between us and God; it is to be channels of blessings; it is to be truly happy and at liberty. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (A. R. V. Phil. 4:9). "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

Goshen, Ind.

SEED THOUGHTS

Indifference is the deadly symptom of spiritual paralysis.—Johnston.

The world smiles at empty professions. But wherever men do reveal the Christ-spirit of unselfishness, instantly their worth is recognized and their power felt. God uses them with blessed results.—Johnston.

It is when the Christian lives Christ among those who know Him best that he will find it easy and natural to enter into heart-to-heart talks that will enable the Spirit of God to use him to win loved ones to his Lord. How do your "loved ones" measure your character?—Johnston.

You may be quite sure that if little light comes from a Christian character, little light comes into it. We must have glory sink into us before it can be reflected from us.—Unknown.

BURNT EARTH FOR CARRIAGE DRIVES

Visitors to Georgetown, British Guiana, South America, are impressed most of all by the beautiful and well kept carriage drives that are to be seen in the Botanic Gardens. The material from which the drives are constructed and maintained is manufactured from alluvial mud or clay, the process of preparation is simple and inexpensive.

A large pit is dug about twenty feet square by fifteen feet deep; this is partly filled with logs arranged one upon each other crosswise and covered over with the soil excavated until it forms quite a heap; the pit is then fired through an opening left for ventilation.

In about two weeks the mass is thoroughly baked and resembles a heap of red bricks, with the exception that the particles are smaller than ordinary bricks; this material is called "Burnt Earth." Of this the roads are made, the earth being spread upon them and crushed down with a heavy steam roller. The result is an excellent driveway, hard and durable.—Sel.

A PREHISTORIC NEEDLE FACTORY

Not so long ago much interest was awakened in England by the discovery of a prehistoric lake village near Glastonbury. The dwellers were placed on mounds of clay raised above the level of the water. The framework of a primitive loom was found under one mound, and the number of broken bone needles and bone splinters discovered in another mound led the explorers to think that it may have been the site of an ancient needle factory. Very few human bones have been discovered, but among the interesting finds is a blue glass bead, with a waving dark line running around it. One of the mounds contains three hundred tons of clay, all of which must have been dug from the surrounding hills, and carried to the spot in boats.—Sel.

LARGEST OF FLOWERS

The largest of all the flowers of the world is said to be the *Rafflesia*, a native of Sumatra, so called after Sir Stamford Raffles. This immense plant is composed of five round petals of a brickish color, each measuring a foot across. These are covered with numerous irregular yellowish swellings. The petals surround a cup nearly a foot wide, the margin of which bears the stamens. The cup of the *Rafflesia* is filled with a fleshy disk, the upper surface of which is covered with projections like miniature cows' horns. The cup, when free from its contents, will hold about twelve pints. The flower weighs about fifteen pounds, and is very thick, the petals being three-quarters of an inch.

DUMB MARTYRS OF SCIENCE

That 88,634 experiments upon living animals took place in England during 1908,

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was the startling statement of Dr. Helen Bouchier, of Paris, at the International Anti-Vivisection and Animal Protection Congress, held in London last month. Dr. Herbert Shaw said that in 1907 there were 44,789 experiments on living animals in supposed reference to cancer. The publication of these facts throughout the civilized world may do as much to create an effective public sentiment against vivisection as the many speeches that were made upon the floor of the Congress denouncing the practice.

It is said that mahogany was first known to Europeans through the fact that Sir Walter Raleigh, when at Trinidad, in 1595, used planks of it to repair one of his vessels. The samples thus carried to England were much admired; but for over one hundred years the wood was put to no practical use. In 1720, however, a Dr. Gibbons, of London, received a few mahogany planks from a friend in the West Indies, and employed a cabinet-maker to work them up. From that time to the present the wood has been a staple article of commerce.

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INTRODUCTION

by

Jesse Lyman Hurlbut

THE INDEX, OR KEY directs the reader to the first verse in the Bible on a subject, and, at the close of the first verse on that subject, there is a reference to the next verse on the same subject; so, that (though it may be fifty or one hundred pages away), the reader turns forward rapidly verse to verse, in regular order, until he reads everything in the whole Bible on that subject. Then he turns back, to the index or key, at the beginning, and takes up the next subject in the general plan of Salvation, with the first verse in the Bible on that subject, and reads straight through as before. And, so, one continues until the seventeen subjects, which complete the whole scheme of Salvation, shall have been read through. This arrangement will enable anyone to conduct a Bible Reading on any of the following at a moment's notice.

SALVATION

Key Letter	Subject	First References
A	All unsaved people are sinners.	Gen. 6:5.
B	The Bible God's message of life and salvation	Exod. 24:4-7. Gen. 2:16, 11.
C	Condition of sinners described	Gen. 3:15.
D	Christ died to save sinners	Gen. 3:9.
E	Every secret thing is known of the Lord	Gen. 6:13-14. Gen. 4:3-5.
F	We are saved through Faith	Gen. 2:17.
G	Good Works, etc., alone will not save	Gen. 18:20, 21.
H	Punishment and hell awaits sinners	Gen. 8:1.
J	The Lord is the Judge of all men	Gen. 12:3.
K	The Lord saves and keeps those who put their trust in Him	Gen. 6:3. Gen. 4:7.
L	The Lord loves and is willing to save sinners	Lev. 26:40-42.
N	Danger of neglecting or rejecting salvation	Lev. 26:40-42.
O	The Lord the only way of salvation	Gen. 28:16-22.
P	The Lord is willing to pardon backsliders	Gen. 12:1-3.
R	Repentance, confession, restitution, reformation	
T	Testifying, or confessing the Lord	
W	"Whosoever Will" may be saved	

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CHRISTIAN MONITOR

AUGUST, 1911



I*F we are but fixed and resolute-- bent on high and holy ends, we shall find means to them on every side, and at every moment; and even obstacles and opposition will but make us "like the fabled spectre-ships, which sail the fastest in the very teeth of the wind."*—T. Edwards.

SELECT READING

POINTERS FOR SOME YOUNG MEN

Charles W. McClintic.

At Home

At leisure or when busy,
Be kind to "John" and "Lizzie,"
And never think you are
So far 'bove "bub and sissy"
That it must make them dizzy
To look so high and far.

At Work

Don't act as though you're crazy;
Be calm, and yet not lazy;
Or, as said an Irishman,
"Be aisy, Pat, be aisy;
And if ye can't be aisy,
Be aisy as ye can."

In Society

'Tis well in knowledge to abound;
But though your learning be profound
Don't manifest it so
That folks will say, for miles around,
"He's sharp enough to stick in the ground,
And green enough to grow."

Elkhart, Ind.

WASTED ENERGY

It is painful to notice the many ways in which people—especially women—manage to fritter away their energy. A lady goes to make a short call. Being unfortunately seated in a rocking-chair, she rocks while she talks, oftener keeping time to the movement with her finger-tips which drum continually upon the arm of the chair. It is possible she may supplement these by tapping her feet on the floor. If one can so far forget the pitiful side as to see the ridiculous, she may be reminded of the children's game, "My Father Went to Boston."

A housekeeper should surely have a pedometer fastened to her shoes, so that at the end of the day she might sit down and count up the steps she has taken. She would, no doubt, be greatly astonished at the number, and still more so were it possible to make an honest estimate of the number of unnecessary steps.

Probably she has walked back and forth from pantry to kitchen dozens of times when once would have sufficed, and surely she has gone with one plate, one cup, one saucer, to the dining-room, while wiping the dishes, when if she had thought she could quite as easily have taken a half dozen. In a house where an open space between kitchen and dining-room was made on purpose to save steps I have actually seen the dishwasher go around through the door over and over again with perhaps a knife and fork or a plate, when by placing them on the shelf designed for them close beside the sink she need not to have gone

around but once to place them on the table.

If woman would take the trouble to estimate her own worth, how many valuable lives might be spared to many years of useful labor. She often fritters away her strength in trivial motions, gets unnecessarily tired in every day's work, has little to show at night for a day's wear of nerves, wonders what is the matter and goes to bed utterly discouraged, when she might have been fresh and comfortable after a day of great accomplishment had she remembered to save steps and to keep her hands and feet still while resting.—Mrs. S. E. Kennedy in Christian Work.

THE BEAUTY-HUNGER OF THE POOR

A young girl who came from a country town said that nothing had so hurt her with a sense of impoverished lives as her first encounter with the children of the slums. It was a little scene familiar enough to any one who passes often through the tenement districts. She had just purchased a five-cent bunch of flabby sweet peas because in a half-hearted way they reminded her of the flowers growing sweet and strong toward the light under her mother's window. She had hardly left the florist's stall and turned into a crowded side street, when she found herself the center of a small mob of children pushing and jostling one another, the bolder of them pulling at her skirts.

"Gimme a flower, lady; say, lady, gimme a flower, please," came the chorus from the urchins, most of whom looked as though they needed soap and water and bread and clothes far more than posies. She had distributed all but two or three flowers which she had stuck in the lace of her waist, and was about to pull them out, when a boy's voice piped in the outskirts of the crowd: "Aw, git out; can't ye see the lady wants some for herself?" The love of beauty, being unselfish, was the soil in which the flower of chivalry sprouted for the first time in his murky little soul.

Settlement-workers, librarians and teachers in the slums see constant evidence of this craving for beauty which is at once the tragedy and the hope of the slums, since the unsatisfied longing must be the dynamic force to break the crust of filth and ignorance. They find, on the whole, in the children a bent toward the finer things, the simpler lines and more delicate tints. Whether it is due to quickness of intuition and a desire to please "the lady," or whether it springs from something inherently right in the instincts of these undeveloped mites of humanity, it would be hard to say; yet it makes a foundation to work on.—Harper's Weekly.

ONE NEGLECTED CHILD

"He that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

How great this multitude of sins may be no mortal can tell, but the amount of evil which we may neglect to prevent would appal us if we could but know it.

You may think it is a little thing to shelter; to feed, to protect and teach and love a little child. You may plead your ambitions, your engagements, and your cares, and say with Cain "Am I my brother's keeper?" but when eternity unfolds its record you may see that you missed the opportunity of your life-time when you failed to win and save a little child. Read the story of one neglected child, poor Margaret, whose history and progeny have been traced, as is summarized in the New York Times.

Margaret, when a little girl, perhaps an orphan, perhaps abandoned by her parents, was left adrift in one of the villages of the Upper Hudson. There was no almshouse in the place; but she was a subject of outdoor relief, probably receiving occasionally food and clothing from the officials, but never educated, and never kindly sheltered in a home.

She became the mother of a long race of criminals and paupers, and her progeny has cursed the country ever since. The county records show two hundred of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State-prisons for high crimes an aggregate term of fifty years; while the others were frequent inmates of jails and penitentiaries and almshouses.

Of the 623 descendants from this unhappy girl, who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and prostitutes, but 200 of the more vigorous are on record as criminals. It is estimated that this neglected little child has thus cost the county authorities, in the effects she has transmitted, at least \$100,000 in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals.

When we think of the multitude of wretched beings she has left upon the earth; of the suffering, degradation, ignorance, and crime that one child has thus transmitted; of the evil that she has caused to thousands of innocent families, and the loss to the community, we can all feebly appreciate the importance to the public of the care and education of a single pauper child.—H. L. Hastings.

Less talk and more walk; less wishing and more doing; less preaching and more practicing; less organization and more life; less wheels and more spirit in the machinery; less pretense and more genuineness, are great requisities in the world of today.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. III

SCOTTDALE, PA., AUGUST, 1911

No. 8

KEEPING 'EM AT HOME

How to keep Ned and Fannie and Frank and Nellie at home on the farm is a problem that has worried rural fathers and mothers ever since the birth of the first city.

Some of them, only a few, more's the pity, have solved the problem. They gave it consideration in a sensible way, and made a common-sense application of the means they felt would best accomplish the desired result.

One of the very first things that those who have been successful have done to make the farm and the home on the farm more attractive than the allurements of the city has been to make the boy and the girl feel that they are and always will be "one of the family."

The parents who have succeeded in keeping the boys and girls on the farm have made it a point from the beginning to have the children feel that they, the whole family, were comrades in life, partners in the earning of the farm, associates in the broadest sense, working together for the mutual betterment of each individual and of the family as a whole.

These fortunate boys and girls have been taught in practical ways that they are real and not just "say-so" partners; that their services are not only necessary, but that what they do in the way of labor has a certain money value. Neither are they paid for their work in promises, nor yet in "chips and whetstones," but at the end of the day or the week they are given actual possession of the dimes and nickels and quarters that they have earned; and with this as a foundation some bank accounts have been started that today are represented by farms and ranches and gardens, and homes on the land.

The Parents' Responsibility

The parents of the farms owe their children something more than a place to sleep and enough to eat and their castoff, made-over clothes to cover their bodies. These boys and girls have not come into the world of their own account; they have had nothing soever to do with the selection of their environment. With the parents who brought them into existence rests a greater responsibility than that of merely providing the actual necessities of life; they owe them that as the smallest part of their birthright. They owe them, too, the elements and the material upon which they may build the foundation for the future;

proper home care and teaching, education in the schools and an industrial training that will fit them to earn more than a bare livelihood; whether, or not, they may at maturity elect to remain on the farm or enter the commercial industries or other business.

Until maturity, however, it is better for them to remain on the farm or at least under the influence and direction of the home tree. It is there that manhood and womanhood in the making receives, or should receive, the best formative guidance and inclination. It is there that habits and character are formed, and once these are established and fixed, if of the desirable kind, they will stand the test against untoward surroundings, associates and influences later on in life when the boy and girl, grown man and woman, will have most earnest need of them.

Starting Them Right

And it is right here that the parents undertake the greatest responsibility; the influence that they exert in the formation of habits and character. And this requires a lively sense of loving responsibility in both the father and the mother. It is a sad commentary on the conceptions that some parents have of this responsibility that many boys and girls have gone a long way further astray than just off the farm. It is one thing to keep them on the farm and another to keep them right.

The main thing, however, is to keep them on the farm—that is, keeping them by making them want to stay. The parents who do this can generally be depended upon to keep them right; chiefly because they are right in principle themselves, and because of the example they set for their children.

It is not necessary, in some instances it would not be wise, to fix in the boy's mind the idea that he should stay on the farm after he becomes a man. To do so would rob many of successful careers, in the marts of business, in the professions. The cities are constantly in need of the fresh, virile blood and brains that have been injected into the arteries of commerce from the farms for ages past. The intelligent, educated and suitably trained young men of the farms need the opportunities offered in the cities. But the requirements of the city specify certain qualifications of those who would come to battle for place within its gates. And nowhere else can the boy, or girl, so well prepare to meet these requirements as at home on the farm and at school under home influence.

The parent who exercises a loving regard for the children, who treats them as companions, who makes them realize their responsibility and a desire to meet it, who makes them feel that they are an integral and important part, not only of the family in the home, but of every detail in the farm-life, will instill an unflagging interest in the farm home-life that will bind the boy and girl to the realm of farm-life until they are fitted and prepared to leave it, should they desire to later on.—Sel.

THE SHAME OF EATING

In some primitive tribes, eating is regarded as something to be ashamed of. Karl von der Steiner, the celebrated explorer, was looked upon as a very ill-bred person by the natives of South American forests because he ate in the presence of others. The original ground of the shame associated with eating is a fear of evil spirits. The feeling of shame is not in-born in mankind and it assumes very different forms in different regions. A remnant of the superstitious fear connected with the act of taking food appears in the ejaculation, "Prosit!" which in Germany, is always religiously uttered by the companions of a man who is about to take a drink. This Latin verbal form, the general meaning of which is "may it be beneficial," is now understood simply as the expression of a wish that the drink will agree with the drinker's constitution, but it originally connoted the hope that the drink had not been bewitched.

These statements are made by a writer in *Hygieia*, who adds that the division of labor between men and women was originally, and still is among primitive peoples, much more sharply defined than it is at present in civilized countries. This sharp division of labor brought about a separation at meals. The Eskimos have separate dishes for the two sexes and a man would be deeply ashamed to eat with women. It is possible that the decoration of plates and cups was designed to serve as a counter-charm, as well as an ornament. When the fear of demons had passed, the custom of eating in private which that fear inspired was sometimes maintained by force of habit so that eating in public came to be regarded as a shameful breach of good manners.—Sel.

In righteousness shalt thou be established.—Isa. 54:14.

EDITORIAL PAGE

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THE CORONATION:—On June 22nd England crowned another king. The coronation was attended by the most lavish display and gross extravagance. It is said to have surpassed all former coronations in magnificence, pomp, and dazzling splendor. The beacon fires that were lighted on the hills the night following the crowning are said to have cost \$250,000. Many people are asking why this wood should not have been saved to prevent many poor from suffering during the cold winter months. London presents a most striking contrast between riches and poverty. Such extravagance and vain display cannot help but embitter the feeling of hatred toward the rich harbored in the hearts of many poor. The gap already existing between these two classes will undoubtedly be widened.

There is perhaps no more powerful factor promoting the spread of rank socialism than the extravagance and vain display of the rich. The rich fear socialism and shudder when they note its progress. They are seeking for a means of checking it, yet they persist in pursuing their course of reckless and unjustifiable extravagance, ignoring the needs of the poverty stricken, thus pouring the most inflammable fuel upon the fire of socialism. The coronation is excellent capital for the socialist, and he is not slow in making use of it.

The fact that a man is the possessor of a large fortune does not justify him in spending it selfishly with an entire disregard of the rights and needs of his fellowman. A correct appreciation of wealth will make a man keenly conscious that there are others less fortunate whose rights and needs must be taken into consideration, and that he is but a steward of that which he has, and that he has an account to render to One greater than he. If all Christian professors had a true conception of the relation of wealth to the Kingdom and strive to live up to it, much of the present day extravagance would be eliminated and provision made for many of the needy poor.

Not only are those of great wealth often guilty of extravagance, but many of moderate wealth, and some of no wealth, in our towns and rural districts are violating the same principle and giving just cause for those less fortunate in their respective communities to be dissatisfied with their lot and thus engender the feeling of bitterness in their heart. This ought not so to be. Those guilty of this conduct destroy their influence for the Cause they profess to represent, and consequently cause many to disparage the claims of the Gospel.

We cannot do wrong without others suffering for it.

Whenever we do wrong we rob others of something they ought to have. My selfishness, for example, means that I appropriate for my own use that which some one else ought to have. We do not like to think of our indulgence in luxury as robbery and cruelty, but such it is. This fact should cause us to carefully consider the expenditure of every cent. We are our neighbors' keepers. It is our privilege to share our life with others, to share it with Christ who was rich but became poor in order that we may become rich.

OLD-TIME EVANGELISM:—Perhaps never before in the history of the world were there so many organized movements for the social and moral uplift of man as at the present. Many of these movements are world wide, and we are led to anticipate great things from them, especially from those that have their origin within the Church. The leaders of these movements would have us believe that they have the solution for the ills of the human race and that soon the masses will be lifted up to a higher plane. Without doubt many of these movements are accomplishing a good work insofar as the social and moral progress of man is concerned. However it seems to us that they are not getting to the seat of the trouble, that they are working from the wrong end of the problem. They are trying to eliminate the effect without removing the cause. Insofar as they seek to do this failure may ultimately be written across the movement. Failure is inevitable, because the only guaranteed permanent solution for all the ills of mankind—Jesus Christ—is ignored. All movements for the self-improvement of man, are failures as concerns the Kingdom.

That Christian workers of prominence, leaders in religious effort, are coming to a fuller realization of this fact is becoming more evident. Recently at a large convention of religious workers a prominent speaker made a plea for a return to the aggressive, soul-capturing methods of the past. He argued that social and industrial evils cannot be cured until the individual has learned to make good a reality, and that, therefore, the vital issue of organized Christianity is to rouse men and women to such religious fervor that reform and uplift movements will be easy. His plea was that only a personal knowledge of Christ as a Savior will bring about the uplift of man, anything short of this is doomed to failure. The only hope is found in Christ. This is the goal for which to work in all our efforts to alleviate the sufferings of mankind. We need the old-time evangelism, an evangelism that goes deeper than the modern cultural religion and strikes at the sin in the heart and holds up the Christ, the only hope of man.

ENGLAND'S OPPORTUNITY:—The forces engaged in the civic and moral uplift of China are engaged in a desperate struggle with the opium traffic. The dogged persistence with which these forces are striving to overcome tremendous odds is to be admired. They evidently know no such term as defeat.

In the June issue of the **Christian Monitor** appeared a brief narrative of this conflict and the progress made. Since then England has made some concessions, agreeing to diminish the importation of Indian opium in the same proportion that China suppresses the home production and consumption. But China is not satisfied with this concession. She wants the traffic crushed more speedily. Consequently another petition was prepared for presentation before the Hague Conference held in July. The petitioners are asking that the traffic shall cease this year.

The attitude of England will have a vital bearing upon this issue. China has shown conclusively that she will be abundantly able to suppress the traffic at home if the importation of foreign opium ceases, but as long as she is utterly helpless to prevent this, she cannot hope to completely suppress the traffic at home. England has a grand opportunity to make at least partial amends for the industrial, intellectual, moral and spiritual wrong inflicted upon China by forcing the opium traffic upon her at the point of the bayonet. England must be given credit for the concessions already made. However, she can place herself in a still more favorable attitude before the world and win the perpetual gratitude of China by making still further concessions and heed the pathetic plea of China for deliverance from this bondage. We trust that England will cheerfully yield to the petition of China, allow herself to be guided by the Golden Rule and abolish at once the importation of opium from India.

This fall will witness a bitter conflict between the liquor forces and the forces of civic righteousness. Maine, one of the first states to pass and enforce prohibition laws, will resubmit the constitutional prohibition amendment to the vote of the people. Maine is a sore spot to the liquorists. As a result they will spare no effort to win the contest, believing that if they succeed in defeating the prohibition amendment, which has been in force for a number of years, they will be surer of success in those states where the prohibition sentiment is not so strong. According to their own statements the liquor men will flood the state with money during the election and purchase all the votes possible. The president of one liquor association stated that they would pour \$1,000,000 into the state. Some of the other liquor associations will likely be equally as liberal. It is at once evident that if the liquor forces spend so large a sum of money in this contest there will be a violation of the laws of the state. But those engaged in this traffic do not stop at a violation of law if it is to their own interest to do so. They are very eager to have laws enacted favorable to them and then demand their strict and prompt enforcement, but those laws that are a hindrance to the satisfying of their greed are violated too freely and openly. Thus the saloon stands for and encourages lawlessness. We cannot

expect these men engaged in the propagation of a traffic that is destructive to manhood and womanhood to be moved by high and noble purposes. Bitter and sweet water can not flow from the same fountain. The only legitimate attitude a law-abiding and patriotic citizen can take toward this traffic is that of a relentless foe.

NEGLECTED, BUT NOT FORGOTTEN:—Just as individuals so often fail to see the opportunities right at hand while searching the distant horizon for them; so the Church in America in her enthusiasm for foreign missionary work has cast her eyes upon fields far across the briny deep and has neglected a most needy field right at her doors. While this field has been neglected by the Church, it has not been forgotten. Interest in it is on the increase. This increasing interest is largely due to the fact that we are continually receiving information of the great and urgent needs of this priest-ridden country, South America. Catholicism holds almost absolute sway, and Catholicism there is practically the same as heathenism. Once the Church becomes thoroughly informed of the awful moral and spiritual conditions existing there, her interest will increase to the degree that she will take immediate steps to enlarge her work.

In view of the fact that the question of opening a mission in South America has been under consideration for a number of years by our Church, and that present indications are that we will have a work of our own there in the near future, we are glad to announce to the readers of the **Christian Monitor** that in this issue we begin the publication of a series of articles treating with conditions in this neglected continent. The first article is of a general nature. In the September number will appear the first of a series of about six, illustrated articles on South America, written by one who has made a special study of this field. All of these articles will be full of facts which will aid each one to support the work there intelligently. Brother J. W. Shank, who expects to make a tour of investigation through South America this fall for the purpose of studying the field to find a desirable location for a mission station, has consented to write for the **Christian Monitor** while on his tour. That these articles will be full of interest is certain.

All these articles as well as the excellent series on India should be read by all interested in foreign missionary enterprises. We are very anxious that these articles, as well as those appearing in the other departments, be extensively read. To this end we invite the co-operation of our readers. Mention these series of articles to your friends, have a sample copy of the **Christian Monitor** sent to them and ask them to subscribe for the paper. The subscription price of **75 cents** to new subscribers brings it within the reach of practically every one.

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LIVING DEEDS

F. Rose Shank.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Rom. 12:1).

In this portion of Scripture is found the summary of our theme, living deeds. In it is life as well as works. Life prompts us to do something, and if we have an earnest desire that our work shall stand the test and endure after our natural life has ceased, we must first make a sacrifice. Not a sacrifice for today only, but a **living sacrifice** made in such a way as will be holy and acceptable unto God. This means an unconditional surrender of our life—our all.

In the mind of the worldly this theme would have a different meaning. They would paint in glowing words the wonderful deeds of heroism displayed by some of the world's renowned heroes, or the acts of patriotism, performed by those of bygone ages, or the wonderful deeds of benevolence of the rich. These records are written in volumes that decay or carved upon perishable monuments of wood, brass or stone. These deeds live only in the minds of people, they do not sink into the depths of the heart and soul; they do not spring from that soul which is filled to overflowing with the love of God; they do not call forth a sacrifice on the part of the ones performing them; but because of the honor and applause given by men, there are many who perform seemingly great deeds, which may be remembered for awhile. But all these shall vanish. Therefore there must first be a sacrifice, a **living sacrifice** in our daily actions and deeds. For it is the little things that count, common tasks, which are too often ignored as undignifying and debasing.

In that beautiful picture of Mary anointing the Savior's feet we can find an example of great sacrifice prompted by a heart overflowing with love for her blessed Master. Jesus, therefore, said of her that this deed would be told wherever the Gospel of love should be preached. There are many examples of sacrifice and love recorded in the Bible, deeds that shall live forever. But the one of greatest sacrifice, of deepest love and compassion; the one

that will live throughout eternity, is that deed of love performed by our dear Savior. It is because of what He has done that we have implanted within us that holy desire to live not only in eternity with our Savior, but in the hearts and lives of those whom we have touched. What a blessed thought! What a blessed privilege, to live, to sacrifice, to die and live forever.

Do you friends, who have not yet made the sacrifice, who have not tasted the true joy of the Christian nor touched the lives of those around you by deeds of love and sacrifice; do you have any desire to be remembered for the sake of Christ? Then make at once the needful sacrifice, live for those around you and do not shut up your life and limit its capabilities in living unto self.

What we give to those around us by loving sacrifice will all come back after many days and make our life sweeter, happier and more blessed. It is just as the beautiful verse in Eccl. 11:1 says, "Cast thy bread upon the waters; for thou shalt find it after many days."

Scottdale, Pa.

CONFESSION OF SIN

There is no remission of sins without confession. The following saying is in harmony with the Bible: "An honest confession is good for the soul." We are to make confession (1) to God. All wrongs are sins against God. (2) To those whom we have wronged. In confessing our sins one to another, we must ever remember that all such wrongs are also sins against God. God excels in greatness, power, holiness, love, etc. Hence David could truly say by way of a Hebrew idiom, "Against thee, thee only, have I sinned, and done this evil in thy sight." When we love God more than our earthly father, we are said to love God and hate our father.

Our wrongs to others may be great, but they are so exceedingly great toward God that David truthfully said, "Against thee, thee only, have I sinned." This is a truth that should not be neglected in our teaching and practice. "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." David certainly excelled in confessing his sins to God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper:

but whoso confesseth and forsaketh them shall have mercy." These, and many similar passages, make it ever so plain that without confession of sins there is no remission.

Abel brought a sin offering to God and confessed his sins, hence he obtained mercy. Cain merely brought a thank-offering, which would have been accepted had he also brought a sin offering. God told him why his thank-offering was not accepted, but also told him what to do that he might be accepted. "If thou doest not well, sin lieth at the door." The sense is, a sin offering lieth, or is couched, at the door of thy fold. Go and offer it for a sin offering, and confess your sins, and you too shall have mercy. But he failed to confess, and hence he went from bad to worse. This was a timely lesson in this line of thought. We have this solemn example in the patriarchal line.

The following is in the line of kings. Saul did wrong, but when convicted of his sin he stoutly justified himself. No confession of sin on his part, and hence no mercy. Well could Samuel say, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." True, he sought a place for repentance after Samuel pronounced his doom on him. Not so David. No sooner was he convicted of his sin than he confessed, "I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." When the reader studies Psalm 51, let him note the force of "for" in the following: "For I acknowledge my transgressions." Of similar import is Psalm 32:5.

When Korah, Dathan, and Abiram, and the two hundred and fifty famous and renowned princes had sinned, Moses sent for them. But they justified themselves and twice said, "We will not come up." No confession, and hence ruin. Like Samuel, so Moses might have said, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Daniel, like David, was a noble, pious man. Following is one of his confessions for sins: "I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have

rebelled, even by departing from thy precepts and from thy judgments." Dan. 9: 4, 5. Read the entire chapter. If "Christmas" means much to us, why should not "Shrove Tuesday." Shrove, from shrive, means to confess. A special day set apart for the confession of sins was a characteristic of the Jewish church. If "Shrove Tuesday" had not lost its original design the Christian church might have such a day now. Our "Thanksgiving Day" is fast falling in line with "Shrove Tuesday."

The disciples of John "were baptized of him in Jordan, confessing their sins." "Confess your faults one to another, and pray one for another, that ye may be healed," is God's command. Confession of sins to God, and one to another, has been the secret power of success to God's people. When we have sinned against God, short of a true and honest confession of our sins to Him, His confidence and love cannot be restored, and hence no forgiveness. When we have wronged another, short of an honest, true, and full confession, his confidence, love and forgiveness can not fully be restored. If the Bible were silent in this line, experience and observation would teach us this truth. We repeat Prov. 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." When David kept silence he was in deep horror. But when he truly said, "I will confess my transgression to the Lord," then he could add, "and thou forgavest the iniquity of my sin. Selah."—Gospel Messenger.

THE FEVERISH HAND

It was a Monday morning and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her feel like flying! Bridget would be cross; as it was rainy there would be a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheon, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. Let your work go, and rest yourself—you will find it pays."

"Just like a man!" thought the mother. "Why I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses in her Bible before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And he touched her hands and the fever left her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus Himself stood ready to heal her—to take the fever out of her hands that she might

minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel His touch! She knelt and He whispered: "My strength (not yours, child) is sufficient." . . . "As thy days so shall thy strength be." . . . "My yoke is easy." (This yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition.) "Take my yoke upon you and learn of me . . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, my Lord, and my God."

It is true that, when the friends came to lunch, no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them, as members, with her, of Christ, and they went away hungering for such a realization of Him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers) and would glorify Him. Later on, when the two sat together, she told him who had cured her fever, and said, quietly, "I see that here is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again to Him that He may touch our hands, lest they be feverish and so we cannot minister, in the highest sense, to those about us.—J. E. Jewett.

DAILY FAMILY PRAYERS

What America needs more than railway extension and western irrigation, and a lower tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half hour earlier on Thursday night, so as to get the chores done and go to prayer-meeting; that prayed fervently and earnestly in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that

looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earth-works in Manchuria.—Wall Street Journal.

WHAT DOES IT MEAN?

It does not what it means, poor heart.
The dear Lord knows; to bear it is your part.
Nor think some strange thing happens unto you
Which He would not allow so if He knew;
He does know. In His all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard, you do not think He is
When, in the dark, you find your hand in His.
When it was light you tried to walk alone.
And that the strength He gave you all your own,
You did not ask what that last blessing meant.
Just smiled, and took it—satisfied content.
You did not think it strange, you thought He knew.
And planned the sweet surprise which came to you.
Tired one, then do you take life's sweet and good,
Yet cannot trust that tender Fatherhood.
But think it makes mistakes whenever it sends
Some hindrance which your eager haste offends?
Or when He lets the wicked plot your harm,
And stir a whirlwind when you seek a calm,
You think it strange, this trial swift and keen,
And in your weakness ask, "What doth it mean?"

I think the language of Gods heart would read:
I love my child; I note his slightest need;
I long to prosper him in all his ways;
To give him quiet nights and peaceful days;
But if I do, he'll lose himself from me;
My outstretched hand he will not wait to see.
I'll place a hindering wall before his feet.
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or willful disobedience, but because
I want him nearer and I cannot wait
For him to come; for he might wander late.
My child will wonder, will not understand.
Still, half in doubt, he'll clasp my outstretched hand;
But, when at last, upon my heart he leans.
He will have ceased to ask me what it means.

—Selected by Anna V. Yoder.

MY PURPOSE

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And waits my coming, too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

—Selected.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXIV

J. A. RESSLER.

A story of the beginnings of the work of the Mission in India would not be complete without the wonderful opening of the work at Rudri.

Six hundred orphans, a number of employes, a hospital and dispensary, two schools, and five missionaries all crowded on five and one-half acres of land made a condition of affairs that the missionaries, at least, soon came to regard as intolerable.

Three and one-half acres were early acquired, adjoining the first piece of land, but this could only be used for cultivation, as it was too low to be used for building purposes. A mango grove of some five hundred trees on seventeen acres of land just back of the land with the buildings looked attractive and at one time we thought of getting it for the purpose of erecting buildings on it to house the girls' orphanage. It belonged to Government. The Government of India aims to do things in the right way so it takes time to deliberate. Long before the deliberations were completed our stock of patience was exhausted and we had started to get land in another place.

First we tried Balodgahan and wanted to buy a portion of the village land for our buildings. This plan proved unwise for various reasons, and we began to think of other places.

When the need for the girls' separate station began to impress itself upon us we prayed that the Lord might open the way for the work in that direction. At this time we were getting barely enough from America to supply the regular current expenses of the mission. Sometimes we had to go into debt for a short time to get food for the children. To secure land and put up the necessary buildings would take several thousand dollars and we had not the slightest idea where it was to come from.

One day a letter came from a near relative of one of the missionaries with a contribution of ten dollars to be used for the girls. It was not stated in what way it was to be used for the girls, but it was to be used for the girls in some way. We wondered how we might use those precious ten dollars to the greatest good of the girls and the greatest glory of God. One day as we rose from family prayer we all had one thought and it was that the money for the girls was the beginning of a new station and we felt sure that we were praying on right lines and that God would supply the needed thousands to complete the

work begun. Then we began to pray in earnest.

Not long after this a brother in Illinois wrote to Brother Burkhard saying that he and his wife had decided to give \$500.00 to the India Mission and asked for which particular phase of the work it should be designated. Brother Burkhard wrote back saying that it be given for the Girls' Station. You know it takes two months for a letter to go to America from India and the answer to get back. But we felt now that we knew of some money and began getting very busy finding out about the land. About this time the Malguzar (landlord) of Rudri (or Udri as it is generally called, and I wish we had adopted that name too) sent us word that he would let us have land for our work.

We called on him, examined the land, found out that he wanted 2,000 rupees to pay a debt and then we began to "dicker" for that amount of money. In our arranging with him we let him know that we had no money but that we were only saying what we were willing to do if we had the money to buy the land. When we had at last decided on the location of the land and the terms we frankly told the owner that we still did not have the money. "Never mind," he said, "I am willing to let you have the land on these terms at once or a year from now or any time you may happen to have the money." And we kept on praying.

That last remark was made on Saturday evening down at Rudri very close to where the little village school house now stands. On Monday following came the foreign mail and with it a letter from a brother not a Mennonite with a donation of four

hundred dollars to be used in some permanent way, not for food and clothing, and regarded as a memorial to this brother's parents who were Mennonites.

Then we felt sure that God was sending us the means for the new girls' station. These four hundred dollars would make us over twelve hundred rupees and when the five hundred dollars promised from Illinois should come we would have enough to buy the land and enough left to begin building work. This brother had not heard from man that we were praying for money for this special work. Yet here the money was.

We began at once to comply with the legal forms for the transfer of the land to the mission. Legal forms are slow enough in any land, but in proverbially slow India they take a good while. We still did not have the five hundred dollars promised from Illinois but we thought that it was sure enough so that if it became necessary we might borrow the money for a short time.

But before the transfer could be made another mail from America had time to arrive and this time it brought a letter from a brother whose generous heart and hand has blessed the Lord's work many times and the letter contained a check for four hundred dollars to be used for a new station for the girls. Here we had the money in hand to pay for the land and some left over to begin building and the five hundred dollars still to come. And all this at a time when we were short of funds for current expenses.

Is it any wonder that we regard Rudri as a peculiar gift of God?

Is it any wonder, that, when Government thinks of taking the site of the mission there for irrigation works, we feel very reluctant to give it up?

In due time the answer came from Government that we might have the mango grove near our first station. That was so much better than we had planned. Instead of one station cramped for room we had two stations, one with twenty-six acres of land and the other with fifty acres.

God still leads the work. To Him be all the praise.

Smithville, O.

THE MISSIONARY ON TOUR

M. C. LEHMAN

The tent is pitched under the mango trees and the smoke of a village gives evidence to the fact that several hundred people are living there in small houses and that they are preparing their evening meal. The camp fire near the missionaries' tent is burning brightly and around it are gathered several people talking over the events of the day. Current topics are: the bear that held up two members of the party as the missionaries and their helpers were coming from their last camping place through the jungle during the day; the eagerness with which the people in these districts listen to the Gospel of Love so

wonderful and all-inclusive; the possibility of the conversion of a certain high-caste man who asked many questions about the sahibs' religion after listening to the preaching in the bazaar; the number of books sold in a certain government school and the attitude of the Hindu Head Master in advising his pupils to burn the books and not to read them; finally a gathering for evening prayers near the tent and everything is quiet for the night.

Near this very camp there are to be seen eight villages and as many as a dozen can be easily reached within a radius of three miles. These probably average two hun-

dred and fifty souls each. We stop at this place for four or five days and then move on to another place where there are conditions for evangelistic work quite as favorable as here. Only yesterday we all attended a large bazaar where over fifteen hundred people were gathered and began to talk to the people. The entire bazaar hush-

Missionaries that cannot enjoy a season of this kind have work in their own country that costs mission boards less than this. A true child of God can not help experiencing a supreme joy in noting the interest of non-Christians in the means of their salvation.

The jungle is full of wild animals. Some

might make a nice morsel for breakfast and a heavy gun is a necessity on a tour through the jungle.

A stream through the thickest of the jungle is frequented by birds which would help out the scanty meat supply very nicely and the missionary is there trying to get one. Lo! There are the tracks of a large tiger right where the bird has been just previously. Perhaps he is after the same bird and it is a question of who get it first or—perhaps—of who (sahib or tiger) sees the other first. The missionary returned to camp because—the meat supply may hold out after all. A temporary shelter for the night after a long journey during the day is both pleasant and unpleasant. In the first sweet slumbers of the night one of the missionaries suddenly dreamed he was being eaten by a man-eater and awoke to find a large rough tongue going through his hair in a way all but pleasant. A friendly ox had had a scant supply of rice straw the evening before and was trying to find more.

Touring among the villages is only possible during the cool season and time must then be taken for such work if it is to be done at all, and we are off to the next place so as to get near enough home by Christmas to be within a day's journey of home. After promises to urgent requests to come to these villages again we are off. Tent and all supplies are loaded on four ox-carts and a day's march is before us. Itinerating missionary work is one of the most enjoyable of the various means employed by missionaries to reach the people.

Dhamtari, India.



The Missionaries' Touring Tent

ed as one man and it was necessary to stand on an elevated place to allow more people to hear. Every ear straining to hear what was said. Many of these people are hearing the Gospel for the first time. Opportunity! Can an individual with the love of God in the heart wish for a work at once more blessed and farreaching in permanent results for the good of mankind—than the disseminating of Gospel truth to those who know it not?

We returned to our camping place and after eating dinner in the evening people interested in what had been said by us during the day came to inquire further into what they had heard. The relation of Jesus Christ to Ram and Vishnu are difficult for them to understand. The relation of the plan of salvation to the story of the transmigration of souls they can scarcely grasp. Two things stand out prominently in their minds and which they will probably remember. The universality of the kingdom of God and the love of God in sending His Son. Is it really true that every individual as such can attain unto salvation without a pre- or post-existence? And do you mean to say that we do not merit salvation of the soul by works and devotion but by simple faith in Jesus Christ? Does this Christ really love each individual as you say or only those of high birth or the people of a nation as a whole? Why is it that these things are known only in your country and after so many years are being told here to us? Can I believe on Him and be saved without renouncing my caste and joining the visible church? Questions of this kind are asked by the score.

would be most savory served on the table while on tour and would be a nice change after eating of only one kind for a long time. Wild animals are liable to come near the camp, and think a missionary

Possibly no other thing has more to do in effecting missionary work in India than caste. At the same time the ordinary reader would hardly expect that in a series of articles like this, there should be a clear description of the numberless castes found among the Hindus; first, because they are too numerous; and second, because it is a question whether any one could in a lifetime gather the information to do so. But to show what effect these do have it will be necessary to give them some discussion here.

There was a time when there were but four castes, the Brahmins (priests), the Chhattrees (soldiers), the Vyshes (merchants), the Sooddurs (all others). As the name implies the Brahmins were the highest caste. In infancy and in early childhood little attention is given to caste. There is no pollution even though the child of the Brahmin comes in contact with one of the lower castes. When the young Brahmin arrives at the age of eight or nine years, a certain ceremony is performed, a part of which is to put on the Janco, a thin sacred cord. The two ends are fastened

together, the head and left arm are passed through the circle. This lets the cord rest on the right shoulder and pass down over the breast and back and join under the left arm. The cord is long enough to allow him to catch hold of it and place it over the right ear. Before this he is not supposed to possess any religion, and need not take part in any ceremony. After this he dare not eat without bathing so that he may be clean from any defilement with which he may have come in contact since the last meal. If he wants to be a good Brahmin he must perform pooja (worship) at regular intervals.

The Janco above referred to is supposed to keep him clean from certain defilements with which he might become ceremonially unclean, provided he has that placed over his right ear. When going to a place to drink, especially if the place is at all a public place, he always raises the cord up over the ear.

The young Brahmin has a hard time in getting his education. He gets his grammar wrong. He is taught words which he will never use in his lifetime. He knows

INDIA

II Caste

J. S. HARTZLER

that they will do him no good. He may even know that there is a more pedagogical way of getting an education and that when acquired by another method will do him much more good, but if he would escape the worst kind of ridicule he must adhere to the old trodden path. He knows that he is losing time, but time is no object and he goes over the same pedagogical road that his ancestors trod when the language was quite different and when the vocabulary that he is getting was in general use, and when the methods might have been much more nearly right.

If he has no taste for education, or if his father is poor, he does not pursue his studies far until he takes up the books showing the duties of the priest. In this pursuit they expect a comparatively easy life. In the present age one finds many Brahmins who are quite illiterate and many who follow other occupations. But regardless of their education or occupation they are usually very proud of their caste. That puts him above his fellowman, a very desirable thing for a Hindu. They are often very tyrannical. At present this caste is divided into many sects or sub-castes which have no more connection or relation with each other than with the lower castes.

The Chhattrees (warriors), more frequently called Thakoors or Rajpoots, is the second of the original four. The men all had a title (singh) which means lion. This suggested bravery. They like to be considered the bravest and most daring people in the land. Years ago when these were practically the only people who were soldiers and when every man among them wanted to be considered as such, they used swords, spears and shields. This made warfare very bloody. It took nerve to be a soldier and see another army coming, each advancing on the other, each man hoping to get the advantage, gripping his sword with shining blade and sharp edge, ready to strike at the first opportunity. The Thakoor considered it a duty to fight for his country and believed that he was carrying out the mandates of the Hindu scriptures in doing so.

The young Thakoor is not put to the same disadvantage in getting his education as the Brahmin, but there are some books which he is not allowed to read. He is especially fond of the Ramayan, as that gives glowing accounts of wars.

These people are very proud and look with disgust upon the lower castes. Since the greater part of India is directly under the English government and musket, powder and ball have superseded the sword and spear, many of the other castes are found in the British army and many of these former warriors are now land owners. As such they are very oppressive and usually get into some trouble with their renters or adjoining land-owners. They seldom if ever forgive and sometimes wait ten and even twenty years to get their revenge.

The Vyshes (merchants) is the third general caste. Those who have large capital usually carry on a wholesale or banking

business and those not so favored have smaller shops or possibly only a few articles on a board on the street. The retail store does not have much of the appearance of a retail store in America. Instead of having a large room with counters and shelves containing their wares, they have a small room in front or possibly only a veranda where they sit and show their samples. When they do not have the sample they may order the whole piece brought out (if it is drygoods that is wanted). When the selection is made the genuine article is brought out and the bargaining begins. This is often a longer job than the selection of the goods. If, "There are tricks in all trades but ours," there are many tricks in this trade. The inexperienced purchaser is likely to pay two and possibly three prices. Then too they mark a stranger at first sight, and as they expect but one chance at him they are not timid about getting a good one.

They are profuse in their abuse when quarrelling with each other and one would expect to see missiles flying through the air, but they seldom do. In fact when they take hold of some thing as if to throw it they usually take hold of something that is not loose. Their bark is decidedly worse than their bite. Eating much and working little, these people are inclined to be portly and lazy, but they watch their business very closely and manage it with the greatest caution and care.

The Sooddurs are farmers, teachers, lawyers, cooks, sweepers and what not. Time and space will not permit to discuss each of these. Suffice it to say that these four casts are divided and subdivided until no one knows how many there are. These divisions were brought about largely by different neighborhoods making different rulings. In course of time these rulings became established customs. People moving into other localities where the same caste name was held, soon found that there were

customs in the new place which they could not endorse, also that they had customs which were dear to them but which would not be tolerated. This naturally resulted in a new caste. Then, too, famines in certain sections were responsible for the establishing of customs which never could have existed under other circumstances, and being once established were there to stay. People who were vegetarians ordinarily ate the flesh of animals rather than starve. Today the Chamars eat the flesh of domestic animals that have died a natural death. These and many other things caused division after division so that no one knows how many there are at present.

Since these castes will not work with each other or even eat with each other it is very easy to see how this would affect mission work. They can not be in one caste with others, how could they be brethren in the same church? Many of them acknowledge that caste is a curse to them in many ways and say that they wish that such a thing had never been known. At the same time they would do without food for a week rather than to break their caste. The higher castes are hardest to reach, but when they are genuinely converted they can reach the lower castes easier than people of the same caste can reach each other. Since it is easier to get converts from the caste to which the present members formerly belonged, missionaries are apt to continue to work with that particular caste, and other castes are inclined to absent themselves.

It is a decided advantage to a mission to have converts from as many castes as possible. There is danger of being considered nothing but a caste if there is no diversity among the converts. There may be some good things about caste but there are some gross inconsistencies so far as the Hindus are concerned and a very great barrier to the salvation of India as a nation.

Goshen, Ind.

SOUTH AMERICA—"OUR SAMARIA"

J. W. SHANK

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Since recent steps have been taken to investigate South America as a mission field, it has been suggested that we write something for the **Christian Monitor** regarding that country. Only rarely have such articles appeared in our papers, because the work in India and in the home field has engaged our attention. What we say of South America must be said on the authority of others who have visited the country, and we believe their testimony is quite reliable though not quite as interesting as if given by those who know. The main purpose is to answer the inquiries, in the minds of our people, as to why plans are being made to investigate the field.

Why South America Should Interest the People of North America

When Jesus gave His last commission, His first injunction was that the disciples should witness for him "in Jerusalem and in all Judea;" then, as He looked over into Samaria—the land despised by the Jews, but nevertheless the land of their own kinsmen—He said: "And in Samaria;" and, lastly, He gave the sweeping statement: "Unto the uttermost parts of the earth." We are glad He made His statements so broad that no one might say, "Here are the borders of the land where the Gospel is to be carried; further we need not go." And, since He spoke of Samaria, the land nearest Jerusalem, may we not also give a passing thought to "Our Samaria," the great continent so near our own doors? Just south of us, and connected with our continent by a narrow strip of land, is this country; and, may we not say, clinging to us for protection from the encroachments of sin?

According to the Monroe Doctrine, the United States considers herself the protector of the political interests of all nations on American soil. We will not attempt to discuss the question as to whether that program is always well carried out, but we are interested in the question as to whether the people of our nation are doing their part in protecting the souls of the South American people from the encroachments of sin. South America is our nearest foreign field; why should we not at least make some efforts to find out what we, as a Church, can do toward helping these our brethren?

When we pause to consider how much the Mennonite Church has done toward fulfilling the command to "teach all nations," we are made to feel very insignificant indeed. Only one field has been opened in a foreign land. The question is not, "How do we rank with other churches in our support of missions in foreign lands? but, Are we doing as much as we can and ought to do?" The South American field will undoubtedly be different from the India field; and that fact may make it all the more important to us because workers may be sent to the field that is most nearly adapted to them, and other things may serve to make our foreign work better balanced.

Why Called the Neglected Continent?

Possibly the best way to make conditions on this point clear will be to quote from the writings of those who know the country. All writers say that mission work has developed much later there than in any other field and that, at present, fewer missionaries are on the field than in other heathen countries. (Some person may object to the term "heathen" when applied to the people of South America, but good authorities tell us that their Catholicism has become practically the same as idolatry and that large sections of the country are entirely heathen.)

That the people have been neglected religiously may be shown by several statements by Robert E. Speer. "There is one copper mine in Peru in which a few American men put more money before they took out a dollar than all the Protestant churches of the world, I venture to say, have spent on the evangelization of South America for the last hundred years." "I went to one section in the city of Santiago, one of the best supplied cities in South America, where there were more than ten thousand people, and one priest trying in an inadequate way to reach all those great multitudes of people."

Another missionary says: "If you start away to the north and go right down to the south of the continent, you can travel in heathen lands, among people who do not know who God is. The whole of that southern continent, except the fringes around the edge, should be colored heathen."

The people are also neglected educationally, as is shown by the following statement: "All South America has just the population of Japan. Comparing Japan

with the whole of South America, there are three times as many teachers and three times as many pupils in its schools as in all the republics of South America combined. If we owe our help to Japan, we owe it also to our neighboring continent that is seeking our help in dealing with a great need." It is stated that from half to two thirds of the people in South America can not read and write.

What Missionaries Say of South America as a Mission Field

A sweeping statement regarding the legitimacy of missions in South America is made by Mr. Speer who traveled through the whole continent.

"This last year in South America I met scores of men from the United States and Canada—men of no religion at all, churchmen, Roman, Anglican and Lutheran, merchants, ministers, and ship captains, and in the whole company, numbering men who have traveled over all parts of South America, and lived there for many years, we did not talk with one man who did not believe that we are under a real debt of moral and religious obligation to South America."

Another writer says: "Whatever its Romanism may be called, it has been in South America a terrible failure. It has failed to evangelize the continent, and it has failed to exercise a right influence upon those who come within its reach and feel its blighting influence. The Roman Catholic Church never can and never will do the work. It must be done by Protestant evangelical churches through their missions and missionaries."

Mr. Speer says further: "We asked a priest in Colombia, who made a long journey with us, how many priests he knew who were pure, clean men and he said that out of eighteen priests that he knew intimately, there was only one who was leading a clean moral life. If there is need of carrying the Gospel to Japan, if there is need of carrying the Gospel to China, if there is need in the United States, surely, there is need of carrying it to South America."

Will the Opening of a New Field Decrease Contributions to the Missions Already

Established?

This question has no doubt been prominent in the minds of some of our people when the opening of a new field has been spoken of; and it is very proper that it should be carefully considered. A few suggestions may help us to arrive at a partial answer.

Twelve years ago, when our mission stations were very few in number, before the work in India was started, did those few missions receive better support than they do now? We are certain that an investigation of the records would show that each mission received far less than at present. They would show that as the number of stations increased, the interest in missions also increased, and that as the interest increased, contributions increased accordingly. By these statements we do not infer

that contributions were always sufficient to meet the real needs of all stations, but we do infer that the starting of new missions has never caused a drop or a sandstill in contributions. When more children are added to a family the parents are usually able to supply the home needs as well as when there were no children. When new children are added to the church family, will not the feeling of responsibility increase our efforts and bring greater contributions?

We are glad that the work in India has grown so marvelously and we believe the Church will be loyal in her support; and we further believe that a new obligation in another field will increase our efforts and bring sufficient support for all foreign work. The wealth of our church is sufficient to support ten missions like that in India, but our people do not as yet fully estimate their powers. The time will come, however, when the awakening that has begun will accomplish things which we can not now imagine.

The Present Call

In view of the statements that have been made, can we not feel that this "mysterious continent" deserves some of our interest and effort? All authorities tell us that rapid changes are taking place, new developments are being made, and the country is ripe for active missionary work. The perverted religion that prevails is losing what little power it once had; people are being driven into infidelity and atheism by those who claim to be followers of Jesus; the ignorance that prevails is taking the people farther away from morality and true religion, and leading them into the most shameful vices. Missionaries are so few in number that they can not cope with conditions as they find them.

Permit us once more to quote from the statements of Robert E. Speer. No persons, except those who have seen conditions as they are and have felt sympathy for them, can adequately express the needs of any people. We will therefore quote entire several paragraphs from one of his addresses.

"And, last of all, men are passing, and passing fast, there. The generations of South America do not last longer than the generations of Asia or North America: and year by year, while we wait, men go whither we can not follow. If men need Christ anywhere, they need Him there also, and they need Him before they die. Just about two months ago, our boat tied along the east bank of the Magdalena River. It was an old-fashioned stern-wheel river boat, burning wood, and every three or four hours we had to stop to take on fresh fuel. We were still in the lower reaches of the river and it was possible to run by night. We had fallen asleep in the earlier part of the evening, but were awakened as the boat tied up to the shore, and the men ran out with the gang plank, and began to bring on the wood. Here and there we saw the glare of the torches on the tropical forests

and heard the murmur of the boatmen as they carried on the fuel and piled it up against the stanchions of the lower deck. I fell asleep again, but suddenly was awakened by the sound of a body plunging into the water and a rush of footsteps on the lower deck and excited voices whispering, and then a half-strangled cry, 'Oh, hombre!' literally, 'Oh, man!' but truly also, 'Oh, brother! Oh, friend!' and then a gurgling sound and a swirl of the brown waters rushing by, and all was still. After a little while the work was done, the men came aboard, the ropes were thrown off, and the boat went sobbing on its way up the stream. In the morning we asked the captain what had been the trouble, and he said it was a Colombian private soldier who had been

sleeping on the unfenced lower deck and rolled off in his sleep into the water; that nobody had seen him go; they had heard his cry, but were too late to help him, and the man was gone.

"Often on that river journey and often on the days that have passed since, it has seemed to me that I could hear that only half-conscious, strangled cry sounding in my ears, 'Oh, friend! Oh, friend!' and that was the cry of many millions of South American people making earnest, if silent, appeal for the things that in Christ we have to give. 'Oh, friend!' That voice calls to you, men and women of Canada and the United States. Will it find in you the heart of a friend to reply?"

La Junta, Colo.

MENNONITE MISSION, CANTON, O.

P. R. Lantz,

A Brief Description of the Work

The opening services of this Mission were held November 27, 1904. In 1906 the frame addition to the church was built and the Home was erected in 1910. The Home contains eleven rooms and bath, a large attic where clothing for distribution and other things are stored and a basement under the entire building.

The work is confined chiefly to the laboring class of people, many of whom were at one time church members, but were unable to keep up the obligations or had not ex-

perienced the new birth or perhaps did not sanction all the practices of their church and consequently left the church, many becoming indifferent and even some making no longer any pretensions of serving the Lord and drifted far into the ways of sin. There are many of this class to work with in Canton. Since the opening of this work eighty-six persons have been received into

church fellowship. A number of them died, but many of them are pressing on toward the goal unto the prize of the high calling of God in CHRIST JESUS. While sin always puts a mark on people and blights their lives, yet a number of these dear people by the study of the Word, since they have been redeemed, and applying its teachings in the conflict against sin have become quite helpful in carrying on the work. They take an active part in the Sunday school, the Young People's Bible Meeting and Prayer Meeting. Their warn-

ble study is very interesting to those who attend. They all take part in the study and it is very helpful. The Thursday evening prayer meeting is usually led by one of the brethren and is also very helpful. The sewing school on Saturday afternoon is interesting and helpful to the girls, many of whom have already learned to make garments.

In addition to the work here we conduct Sunday school and sewing school at the Happy Hour Mission every week and also have an occasional preaching service. This work is among the foreign and very poor people. A walk through the district would convince anyone that this is a very needy field. The work is great and large and we are just now in need of workers. We appreciate your prayers and interest in the work.

"India is a land of paradoxes. For example, it is a land of blazing light and yet withal a land of densest darkness; a land of wonderful beauty, with repulsive ugliness; a land of plenty and of penury; a land of ultra-cleanness together with unmentionable filth; kindness to all creatures, with the hardest cruelty; proud of learning and yet sunken in ignorance; unbelief and yet full of credulity; belief in one God co-existent with the worship of 330,000,000 deities."

"It would take 4,000 more missionaries than are now in the field (India) to have an average of one to 50,000 of the people.



Church and Home of the Mennonite Mission, Canton, Ohio

perceived the new birth or perhaps did not sanction all the practices of their church and consequently left the church, many becoming indifferent and even some making no longer any pretensions of serving the Lord and drifted far into the ways of sin. There are many of this class to work with in Canton. Since the opening of this work eighty-six persons have been received into

ings and pleas to the unsaved to accept Christ and avoid the bad effects of procrastination is sure to have, are strong. They tell of the love and power of God to keep them even though the temptations are strong and the enemy fighting hard to lead them into sin.

The attendance in Sunday school averaged 110 last year. The Tuesday evening Bi-

In the United States there is one pastor to every 600 people. Is that proportion God's will for the world?"

If we go as far as we can in the way of our duty, God will direct and enable us to do that which of ourselves we cannot do. —Matthew Henry.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

VIII Leviticus

After the initial ceremonies of the consecration of the priests into the priestly service, a period of seven days was added in which their consecration was to be completed. The nature of this consecration is clearly stated in Ex. 29:31-37. The initial consecration had to do also with the consecration of the vessels of the sanctuary and during this seven-day period the altar was also consecrated and atonement made for it with proper offerings. The priesthood and the altar at which they were to serve were consecrated together. The priest and the altar are one, and by that "One" atonement is made for the transgressor.

Each day of the seven a bullock for a sin offering was to be offered on the altar besides the regular daily burnt offering. Thus was a remembrance of sin made every day, although they had made an offering for sin on the first day of their consecration, and there was no occasion of defilement during the days of their separation unto the Lord for which there was need of sin offerings or of trespass offerings. It is clear that the figure points to the need of a constant sin offering on the part of those who are initiated into the priesthood of Christ at the present time.

Let us also note that the consecration of the priesthood was not completed until an eighth day ceremony. The fact of their being a seven days consecration period, followed by an eighth day, certainly has a meaning which must not be overlooked. It represents the earthly consecration of the priesthood of Christ. We are His priests. We separate ourselves unto His service during the period of our earthly ministrations. During this period we are in constant remembrance of sin and offer for our cleansing the sin-offering of Christ. The period of consecration was not obligatory on the first priests alone. At the consecration of the high priest who was to succeed to the priesthood of Aaron, the same period of separation was required (Ex. 30:29, 30). Another fact which points to the special significance of the seven day period is the fact that on the eighth day there is a special series of offerings, somewhat similar to the offerings of the first day but not related to them owing to their being no command on the first day to repeat or continue them. The eighth day is a special day with a special significance.

The Eighth-day Offerings of the Priesthood Lev. 9:1-24

A. THE OCCASION.—The assembly of the Priests and Elders.—9:1.

B. THE OFFERINGS.

I. For the Priests.—

1. The sin offering, a calf.—v. 2.
 - a. Slain by Aaron.—v. 8.
 - b. Blood sprinkled on the horns of the altar and then poured out under the altar by Aaron.—v. 9.
 - c. Fat burned on the altar.—v. 10.
 - d. Flesh burned outside the camp.—v. 11. There is nothing to designate that the blood of this offering was taken into the holy place. Since this offering was especially for the priests they could not eat the flesh thus taking their own sins upon themselves. In order to put their sin and guilt away, they must burn the offering outside the camp. (Cf. 6:30).
2. The burnt offering, a ram.—vs. 13, 14. This was offered in the usual manner of all burnt offerings.—Lev. 1.

II. The People's Offering.—

1. The sin offering, a kid of the goats. v. 3, 15, Ch. 10:16. This sin offering was made in the usual manner of the sin offering with respect to the offering of the blood and the eating of the flesh by the priests. It was with respect to the eating of the flesh Aaron and his sons erred, having burned it instead during the confusion caused by the death of his two sons.
2. The burnt offering, a calf and a lamb.—v. 3. This was offered in the usual manner and was accompanied with the offering of the meal offerings.—vs. 16, 17.
3. The peace offerings, a bullock and a ram.—v. 4. According to the description of these offerings, they were offered in the usual manner of all peace offerings, the portions going to the priests and to the elders as the representatives of the people.—vs. 18-21.

C. AARON'S BLESSING.—v. 22.

I. At the Altar where the Sacrifices had just been Completed.

II. With Uplifted Hand.

D. THE BLESSING OF MOSES AND AARON.—v. 23.

I. Moses and Aaron had gone into the Tabernacle together after Aaron had completed the Offerings.

II. They both came out of the Tabernacle together, and Blessed the People.

E. THE GLORY OF THE LORD APPEARED.—vs. 22-24.

I. An Appearance of Glory.—v. 23.

II. Fire Came from the Most Holy Place and Consumed the Sacrifices on the Altar.

F. THE ERRORS OF THE PRIESTS.—Lev. 10:1-20.

I. The Sin of Nadab and Abihu.

1. The offering of strange fire.—v. 1.
2. The Judgment.—v. 2.
3. The sanctity of the priesthood.—vs. 3-15.
 - a. Not to touch the dead nor mourn for the dead.—vs. 3-7. The sin was so grievous that it demanded immediate judgment from the Lord. Even the father of those smitten was not to complain against the deeds of the Lord.
 - b. The priests were in the holy service of the Lord and were not allowed to defile themselves by touching their own dead.
 - c. The priests were not to show signs of mourning by rending their garments.—v. 6.
 - d. While the priests were under their consecration to the priesthood they were obliged to remain in the tabernacle until the period of their consecration and service was completed.—v. 7.
 - e. The priests were to abstain from the use of intoxicants as a precaution against the further transgression of the laws of God.—vs. 8-11.
4. The portions of the priests.—vs. 12-15. Under the disturbing influence of the calamity which had befallen the family of Aaron, they may have desired to cease from eating the portions assigned to them from the sacrifices at the altar. It was important that these should be consumed in order that the import of the sacrifices be not destroyed.

II. The Omissions of the Priests.—Vs. 16-20.

1. With reference to the sin offerings of the people.—v. 16.
 - a. It was burned by Eleazar and Ithamar.
 - b. It should have been eaten in the holy place by all of the priests.—v. 17.
 - c. By the eating of it the priests were made to bear the iniquity of the people.—v. 17.
 - d. It was a sacrifice to be eaten, according to the manner of the offering.—v. 18. The priests were without excuse since they knew when offering the blood what was to be done with the flesh of the offering.
2. God's patience with Aaron.—vs. 19, 20. The fact that the priests had offered their sin offering was made a basis for the forgiveness of the sin with reference to the people's sin offering. Their own sin-offering was made first, and which was burned without the camp did not keep them from sinning, but availed in saving them from the guilt of the great transgression.

III. The Significance.

The general assembly on the eighth day seems to be a picture of the day of the Lord at which time all of those who have been redeemed and who have a special interest in the work of redemption are gathered together. It is the vision of John in the Revelation, when he beheld the great company assembled and saw in the midst the Lamb of God as it had been slain (Rev. 4, 5). He was in the midst of a company of Kings and Priests, angels and all creatures in heaven and on earth. It was, as it were, a representation by the priests, elders and people, with the sacrifices and altar as a representation of the "Lamb" who had power to break the seals and open the book and restore the inheritance to the people of God.

The ceremony of the offering on that day was in a sense a repetition of the offerings of the first day. On this occasion there was no ram of consecration and no sprinkling of blood on the priests. The offerings for the people were present on this occasion. There were, then, two burnt offerings and two sin offerings and a peace offering of two animals for the people. This is significant of the fact that the whole service of the offerings was to make of the people an acceptable offering unto God.

This eighth day service is also an illustration of the completed redemption in Christ. Aaron gave his blessing after the sacrifices had all been placed on the altar. It is as if Jesus had said, "It is finished." No more sacrifices were offered, but he entered into the tabernacle with Moses, from whence he shortly afterward came forth with Moses, which is especially a figure of the coming again of Christ, and that with the accompanying glory and the acceptance of the sacrifice for the people, and the offering up and acceptance of the peo-

ple who were redeemed with the precious blood of Christ.

The eighth day is the symbol of the dawn and ushering in of eternity. There is no day following it. There are no sacrifices following it to consecrate either the priesthood or the people. Redemption is completed in the consecrated priests and the offerings for the people.

The fallibility of the "earthly" priesthood is illustrated by the errors that were committed by them on this last day. That they were intoxicated is only an assumption from v. 9. The sons of Aaron did offer fire, either on the incense altar or in the Most Holy Place (into which they had no right to enter), which had not been taken from the brazen altar. No offering is acceptable with God which is not related to the altar of His appointment—Christ. The second transgression was that of burning the sin offering of the people. The sin offering of the priests was burned outside of the camp, for Christ can bear the sins of the people away. The sins of the people cannot be borne away without Christ, hence it was necessary that the priests should consume the sin offering of the people in order that they might bear the iniquity of the people and make atonement for them before the Lord (v. 17). It is a mistake to suppose that sin is all put away—outside of the camp of our earthly tabernacle—before the great day of our deliverance. Our sins are indeed laid upon Him, and our freedom from the guilt of it is secured; but not until that great day shall we see our sins put away by the great sin-bearer. All sin will then be banished forever from the House of God.

The guilt of their transgression of the priests was forgiven them on the grounds of their having offered on that day a sin offering for themselves.

heritance. In such a condition one is no different than a servant. If the conditions of the inheritance are fulfilled it is not necessary that the heir should be as the servant. All believers were in a sense under the law or under a law before they came to the knowledge of their salvation through faith in Christ. It was a law of sin and death.

The condition of the time of the entering into the inheritance depended upon the fulfillment of the promise of God concerning the Son who should come. He fulfilled all that God spoke concerning Him (v. 4). He accomplished all that God required of Him (v. 5). The promise having been fulfilled under all of these conditions there remained nothing that should keep the heir or heirs from entering into their full possessions. Through the acceptance of Christ the believer enters into the fellowship with Christ and becomes one of God's sons and may enjoy all that the Father bestows upon His heirs. Even the spirit of acceptance enters into the heart and speaks to the Father for that soul saying, "Abba, Father." It is assuring indeed that the Spirit says for us what we would scarcely dare to say unless we understood by the Word what some of our privileges are. So many tremble with fear to claim that they are the sons of God, yet they trust fully and walk obediently and reverently before Him. In the heart of such the Spirit cries out to God for them, "Abba, Father." The Spirit knows the will of God. He knows those whom the Father accepts as His sons and daughters. He knows those who confess faith in the Son of promise who is heir of all things and who makes the believers heirs with Him. The Holy Spirit claims us for God crying out from our hearts the cry of the child, "Abba, Father." God acknowledges that cry and answers in His loving way, "Thou art my son" (v. 7).

Following this explanation of the relation of the believers to God, the Apostle examines into the conduct of the Galatian Christians, proving to them how inconsistent was their life with the real spirit of the Christian faith which they had previously accepted. They did not serve God when they were in idolatry and knew nothing of Him. Since they had known Him and had been accepted of Him they should continue to serve Him; but instead, they did as they had done in idolatry—trusted in the observance of ceremonies and of ordinances for their salvation, thus dishonoring their faith in Christ for salvation.

The Apostle's next appeal is to the love which they had toward him for preaching the Gospel to them and giving them the joy of salvation. Their affections had been turned away from him now and only because others had turned them away from the faith which he had taught them at the first (vs. 11-19).

In continuing the teaching with reference to the sonship of the believers, the apostle refers the Galatians directly to the law in which they had been trusting. He asks them to hear the law. According to this

DEVOTIONAL STUDY

VIII Galatians

The last section of the epistle to the Galatians which was considered, related to the believer's freedom from the law because of the promise having been fulfilled in the coming of Christ as the heir of God and the fulness of that promise coming unto all who "put on Christ."

The next section, Gal. 4, deals with the relation of the believers to Christ as heirs of the promise made to Abraham. This fact is dealt with in two different ways; first, as sons inheriting a promise when they come to maturity, or arriving at the time appointed of the father; second, by the fact of son-ship, being the lawful heirs of the father.

The importance of this explanation is seen in that it is possible for the Apostle to show the Galatian brethren that they may come into the full blessing of the Gospel without their having to come under the power of the law. The Jewish teachers were constantly presenting the deeds of the law as obligatory upon all of the believers in order to be saved or enjoy the fellowship

of the Christian faith. This condition the apostle teaches as a bondage. In both arguments in this chapter he treats the law as a condition of bondage. In the first argument it is a condition of the bondage of childhood. In the second, as a bondage of servitude. It is evident that the children of God are neither minor children without the inheritance, nor are they servants without the liberties and rights of sons. Therefore, the conditions which existed under the law cannot be in force in the dispensation of the gospel of grace.

The thought of the suggestion made by the apostle in the third chapter of the epistle, with reference to the law being a school master, is carried on into the fourth chapter in which he refers to the condition of those who are under the law as the condition of those who are children in school, or under instructors or guardians, or as those who lived in the age of the law before Christ came with the gospel of grace. (Gal. 4:1, 2.) There is little satisfaction in being an heir if one cannot have the in-

passage, the Jews accepted the writings of Moses, both the historical and the judicial, as the law. He takes the history of Abraham and his two wives and points out the relation between the law and the gospel. Those who were under the law were children of Abraham, as were also those who accepted the Gospel. Ishmael represented the work of the flesh and Isaac the fruit of the Spirit. Thus Paul cleverly granted the Jews their claims to their being the children of Abraham. He also granted them their rights to Jerusalem and to the worship at the temple. But the position of the believers in Christ brought them into a closer relation than to Father Abraham and to a better city than the "Jerusalem which now is."

Because Ishmael was the son of Abraham's servant he could be nothing more than a servant born in his master's house. Abraham might choose to make him his heir, but he could not make him the child and heir whom God had chosen. That position remained for the child of Sarah—Abraham's wife—the free woman. Slavery and bondage could never be a reproach to Isaac. He was a free child, the son and heir of Abraham's property and of his promises. Mount Sinai was the mother of bondage; Jerusalem was the city of bondage; the law was the power of bondage begotten on Mount Sinai and enthroned in Jerusalem. They which do those things contained in the law should live by them, and all were held captive; they could neither do the things of the law nor escape the penalties of it.

How are we as Isaac was—the children of promise? Because we are the children of God born into His family by faith in One who was to come, and who came by promise. Jesus was the One who was promised who should "see the travail of his soul and be satisfied" (Isa. 53). These are the children who are born by faith, as was Isaac. These are they who shall come into the heavenly inheritance, unto the Jerusalem from above, and who are born of that heavenly bride of Christ. We may not enter into the earthly Jerusalem but have abundant hope of dwelling in the City of the Great King. Jerusalem from above is the Mother of all the free children. They are not bound by the tenets of servitude but obey from the heart the will of their Father in heaven.

Let the mind and heart of every believer forever turn away from the thought of securing the grace of God by the observance of works of righteousness when the Scriptures so plainly teach that salvation can come alone through faith in Christ Jesus. If we have believed on Him as the fulfillment of the Abrahamic promise, have been joined unto Him as heirs of the blessings of that promise, we are indeed the sons of God, made sons by faith and by the adoption of grace, and not because of works that we have done.

There hath not failed one word of all His promise.—I Kings 8:56.

The Workers' Column

PRAYER.—Isa. 55:6.

1. The Christian's prayer.—
 - a. While he may be found.
 - b. Instant in prayer, his continual presence.
 - c. With holy hands, consecrated.
 - d. A command.
 - e. A privilege.
 - f. Examples.
 2. The ungodly must call from without.—While he is near.
 3. Necessity of prayer.—Christ prayed all night.
 4. Kinds of prayer.
 - a. Secret.—The most prevalent.
 - b. Edifying, as a means of coming near to God.
 - c. Fervent, effectual.
 - d. Not formal.
 5. Where to pray.
 - a. In the home.
 - b. In public.
 - c. On all occasions.
 6. What to pray for.—Psa. 5:10.
 7. The blessings.—Psa. 5:11.
- Answer to prayer is the guidance of God.
J. S. C.—Casselman's, 1893.

EGYPT AND ISRAEL

The Difference

Moses forty years in Egypt.
Moses forty years in the wilderness.
Pharaoh said "Who is God?"
God said, "I Am."
Egypt received plagues.
Israel received the sign of blood.
"What Fellowship?"
"I will put a division (marg. redemption), between my people and thy people."—Ex. 9:23.

HOW MAY WE KNOW WE ARE SAVED

II Timothy 1:12

1. By the time of agreement between the Father and the Son, concerning our salvation. John 6:37-65.
2. By the nature of Christ's work for us:
 - (a) That of sacrifice. Isa. 53:6-11; Matt. 20:28; I Peter 2:24.
 - (b) That of intercession. John 17; Luke 22:32.
3. By the new relation in which we stand toward God:
 - (a) Justified. Rom. 5:1.
 - (b) United to Christ. I Cor. 12:13.
 - (c) Indwelt by His Spirit. Eph. 1:13.
4. By the plain declaration of Scripture. John 10:28, 29; Rom. 11:29; Phil. 1:6; I Peter 1:5.

—James M. Gray.

DO YOU READ THE BIBLE?

Do you see that great book on your table? Have you read it? Some have read it many times; some have read it through once. How far have you read into it? Could you spare fifteen minutes a day? If so you would read it through in a year without counting Sundays. It can be read aloud easily in seventy-five hours. You can read the Pentateuch, the five books of Moses, in seven and one-half hours, and Genesis and

Isaiah in three and one-half hours each, and the Psalms in four and one-half hours of consecutive reading. Proverbs, ninety minutes; Daniel, sixty-five minutes. Revelation, a book so similar to Daniel in many respects, and the only book which pronounces a special blessing upon the reader, also requires sixty-five minutes. The twelve Minor Prophets can be read in three hours.

Turning to the Gospels and the Epistles we find that Matthew, Luke and the Acts each requires two hours and fifteen minutes; Mark, ninety minutes; John less than two hours; Romans and I Corinthians, fifty-four minutes each; II Corinthians, thirty-six minutes, about the same time it takes to read Galatians and Ephesians. Twelve minutes for the ordinary reader to read the following: Philippians, Colossians, I Thessalonians or II Peter; II Thessalonians and Titus seven minutes each. Fifteen minutes is needed for any of the following books: I Peter, I John, I Timothy or James. II Timothy ten minutes and Philemon three minutes, Jude in four minutes and Hebrews in forty minutes.

There are many different ways of reading the Bible. But consecutive reading reveals a clear conception of the whole plan of the Bible; it shows connections one might not discover in any other way. The beauty and excellence of the language, the great trains of thought, are brought out oftentimes in this way. We err, says Jesus, not knowing the Scriptures. John's Gospel is the evidence offered to convince that Christ is God.

"Thy Word have I hid in mine heart, That I might not sin against thee."
Save the spare moments, or make time to read the Bible. You will be surprised at how much can be accomplished in a year.
—W. H. Jordan in S. S. Times.

DEFINITE BIBLE STUDY

Our reading of God's word must be definite. "What does it say to me?" That is the difference between study and meditation. Study is attention, but meditation is attention and also intention. Meditation is, first of all, thought. Then it means application to myself, it means prayer for grace, it means the yielding of the heart to God, and it means rising up to obey. That is the meaning of definite hiding of God's word in our heart. That is what it meant with Daniel. When he had had that vision, in Chap. 8, he said, "Afterward I rose up and did the King's business." This is what I mean by hiding God's word in our heart. Daily, direct and definite.—Webb-Peploe.

The work of the Edinburgh Convention is not to end with the last session. Definite plans have been made by which the interest and inspiration of the conference is to be kept up in both Asia and America. George Sherwood Eddy is to be Secretary and spend seven months abroad and five months in America each year directing conferences and campaigns in the interest of volunteers among the young men. He will attend many missionary gatherings in both continents.

THE MINISTER AND HIS BIBLE

D. H. BENDER

There is no realm in which there should be such a close relation between master and servant as in the ministerial realm; no calling or profession necessitating such a thorough knowledge of the means employed as in the profession of preaching; no occupation demanding such a complete mastery of his tools by the workman as that of the Gospel worker and his Bible; no line or activity, no organization, no field of labor needing a deeper concern, a purer love, a more confidential intimacy, a less inseparable union among those concerned than should exist between the minister and his weapon of defense, his guide, his instructor, his instrument of employment—the Bible. The highest calling in life is the calling of the Christian ministry. The most important work on earth, the most responsible, and the one from which God and man expect the greatest results is that of disseminating the truth of God's immaculate Word, the means by which the world is brought to Christ and Christ to the world.

It is not the purpose of the writer, nor would it fall within the province of this article to attempt to discuss in an exhaustive manner the ways and means to be employed, the duties, opportunities and rewards that unfold to the true minister of the Gospel in the proper use of the Bible, but simply to call attention to a few points that may help along the way.

The selection of a Bible is not of the least importance. It should be of convenient size, well bound, and the print sufficiently large for making reading easy. Pocket Bibles serve a purpose, but a pocket Bible is not a good working Bible. One serious objection is the fineness of the print. The worker's Bible should have carefully selected and conveniently arranged marginal reference making it convenient to refer to passages similar to the text. A concordance, subject index, and a few well selected maps are sufficient helps in the ordinary minister's working Bible. Other helps are important, but they should have their place in the library.

The King James version is still to be considered standard. Other versions, and translations, especially the later revisions, are very helpful in arriving at the technical meaning of many texts, but for quality of expression, beauty of language and graphic description, I have found no version to excel or even equal the Authorized Version of the English Bible.

It will be a great help to the Christian minister if he is able to use the German and Greek languages sufficiently to get the setting of a text, especially of certain important words, in these two languages. I find that by comparing the Authorized, Revised and German translations a rather satisfactory conclusion can be arrived at in many of the difficult passages.

The minister must, of course, **know his Bible**. The smith who does not understand

the nature of iron cannot become a successful smith. The farmer who does not know at which end of the plow to hitch the team cannot hope to do successful farming. The school teacher who is unacquainted with the contents of the textbooks does not deserve a place as teacher of our boys and girls, and the druggist who knows little or nothing of the nature of the drugs named in a prescription would be a dangerous character to serve you with medicine. But how much more is this true of him who is to serve a lost world and dying men with that which not only affects the body for time but the soul for eternity. Ignorance of the contents of the Bible and the application of its truths has not only been responsible for religious dwarfs but for soul-destruction as well.

Methods of Bible study could not be introduced here, but get into possession of several of the most successful methods of Bible study now in vogue, and then follow one or more of them. At any rate, **get acquainted with this great Book**. A knowledge of the Bible is not only stock in hand to assist you in your work, but it is a source of real satisfaction to the student. Moreover, it is the voice of God speaking to you from His throne above. I am confident that should Christ come to earth again during this generation, we would go many miles just to hear Him speak for a very short time. Study the New Testament and listen to His words of wisdom, of promise, of comfort, of warning, of instruction. You can learn more as to how, when, where, and what to preach by listening attentively to the Great Teacher for one hour than from your homiletics, aside from the Bible, in one year. Study the Bible itself in getting out your sermon and let other material be secondary, only a means to make clear the truth for the age. First, then, learn the contents of the Book, then you may use some outside help, if it is safe, to assist you in arranging Bible material for your sermon.

Believe in the inspiration of the Bible.

Believe it all. Do not question a single passage. Translators may have erred in selecting just the best word, but the original is God's thought, God's dictation and contains God's mind and wisdom. How much confidence would you have in a doctor who would hand you a bottle of medicine for yourself or your family and say, "Now, this bottle contains twelve different drugs. Seven of them I know are all right, but I question the other five. Two I do not believe in at all, in fact, I think they are detrimental to any system, two more I am in doubt about and the other one I know absolutely nothing about at all." "Well, why in the name of good common sense, do you hand out such stuff?" you ask. "Because other doctors give it, and it would be unpopular for me to do differently." You would declare that doctor a dangerous practitioner and would at once look

for some one else to serve as your family physician.

Why should men, who hand out the Word of God with such a disposition towards its contents, be trusted? We must either believe that "all scripture is given by inspiration of God, and is profitable," or discard the whole Bible as a misleading book, for who of our hearers will be able to discern the genuine from the spurious? No minister who has doubted or questioned any portion of the Bible has ever yet been a successful winner of souls, nor ever will be.

Live the Bible life. To be a successful minister you should so thoroughly absorb the rules of living taught in the Bible, and allow the teachings of the Bible to so completely absorb you, that men could read the teachings of the Bible in your life. The one should be the counterpart of the other. It will be a slow process to get the truths of the Bible before the people in any acceptable light, and a still slower process to assimilate these truths so long as the minister himself lives a life diametrically opposite to that which he teaches from the Word. And to the degree that a man's life fails to correspond to the manner of life held out as ideal in the Bible, just to that degree does that man fail in his efforts to influence other lives for the right. Yea, he becomes a stumblingblock and a reproach.

Oh, for consistent lives, consecrated lives, holy lives! Lives that are untainted by the moral, spiritual, fashionable, scholastic leprosy of the world, in our Christian workers! What power in a strong personality. And how much more is that power augmented when back of it there is a life that is permeated with the doctrines of the Lord Jesus Christ lived out in daily example. Such a life carries with it a power and an influence for good that is immeasurable.

Brother ministers, let us endeavor by God's grace to order our lives so that they will correspond with our teaching, our teaching to correspond with the rule of the Bible. Then as we grow there will be reflected in our lives the character of Him who is the Supporter of every true minister and the Author of his Bible.

Hesston, Kans.

YOU WILL NEVER BE SORRY

For living a pure life.
For doing your level best.
For looking before leaping.
For hearing before judging.
For being kind to the poor.
For thinking before speaking.
For harboring clean thoughts.
For standing on your principles.
For stopping your ears to gossip.
For being generous to an enemy.
For asking pardon when in error.
For being square in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best construction on the acts of others.—Selected.

RELIGION OF THE PATRIARCHAL AGE

FANNIE H. HERSHEY

The Patriarchs did not believe in a sovereign God of the universe as we do. Their religion, however, was theocratic. They worshiped the true God. We read that men early called on the name of Jehovah.

Cain and Abel offered the first offerings to Jehovah which consisted of the fruit of their labors, they evidently were thank offerings. Cain's offering however did not meet the approval of God. Later altars were built upon which the offerings were burned. The first altar of which we have a record is the one Noah built after leaving the ark. Isaac built an altar of thanksgiving when the Lord renewed the covenant which He had made to His father Abraham, and Jacob when the Lord renewed the covenant with him set up a pillar of stone and poured a drink offering of oil upon it.

To prove Abraham the Lord asked him to offer his only son as a burnt offering. When he saw that Abraham was obedient he stayed him and gave him a ram to offer in Isaac's stead.

The Lord appeared to his people a number of times in visions, dreams and sometimes they are simply called appearances, not stating the manner of the appearance. He appeared to Abram after his entrance into Canaan and to Isaac promising him protection and a blessing. On some other occasions the angel of the Lord appeared unto men and women to warn, protect and comfort.

Enoch and Noah were righteous men, as we are told they walked with God.

God made covenants with His people. He covenanted with Noah that the world should no more be destroyed by water, also with Abraham that He would make him a great nation and a blessing. This covenant was renewed from time to time, the physical token of this covenant was circumcision. We also find that men made vows to God and to one another.

The guiding hand of the Lord was manifested in the lives of His people—as in the servant seeking a wife for Isaac; the promise to be with Jacob wherever he went and protect him. It is also seen all through the life of Joseph in his righteous life in Pharaoh's court causing even Pharaoh's servants to say that in him was the Spirit of God.

As an evidence of power in prayer we have Abraham's intercession for Sodom and God promising to spare it for ten righteous men; the answer to Abraham's prayer for the healing of Alimelech and his household, and to Jacob's prayer for protection from Esau.

The Lord was also praised for His goodness. Sarah in song, and Abraham's servant in prayer praised Him for His guidance.

The first record we have of tithing is of Abraham giving a tenth of all he had to Melchizedek after receiving his blessing.

The blessings of those in authority or of elders upon their children had a prominent place in their lives. Rebekah was blessed by her father's household upon leaving home. Isaac and Jacob blessed their sons before death.

Although the patriarchs were followers of the true God we must remember that Abraham had been called out from a heathen nation and therefore their morals were not up to the standard of those of a Christian community. We find Abraham and Isaac deceiving king Alimelech. Jacob deceiving his father; hatred of Esau for Jacob and of Jacob's sons toward Joseph. Rachael envying Leah and the craftiness of Jacob while in Laban's household. Their righteous lives however had an influence upon those around them, the Hittites calling Abraham a prince of God and Pharaoh's servants recognizing the Spirit of God in Joseph's life.

Considering their environment and how little they know of Jehovah compared with what we know in the light of the gospels they are monuments of righteousness in whose steps we should follow.

Manheim, Pa.

BIBLES FOR HOTELS

Recently the "Gideon's" placed an order with a New York firm for 100,000 Bibles which are to be placed in the bed-rooms of hotels in the United States and Canada. Many Bibles have already been placed in the bed-rooms of hotels with interesting results. The "Gideons" is an organization of Christian traveling men of America, and they aim to provide by this broadcast sowing of the Word for the spiritual welfare of those who like themselves spend so many hours in the unhome-like atmosphere of a hotel bed-room. Hotel proprietors everywhere are said to encourage the plan.

Many interesting incidents might be given to indicate the promise and possibilities of this scheme. We append a few:

"A United States Senator's thoughts and memories were so stirred from the reading of one of these Bibles in a hotel, as to move him to send a check for \$50 to aid in the distribution of Bibles under this plan, confessing in an accompanying note that the reading of that Bible in the hotel had led his thoughts back to channels where they had not been for many years."

"The change I noticed first after the Bibles were placed in the bedrooms of my hotel was that my electric light bill doubled. These men get hold of a Bible, read the references you cite, and then are not satisfied. They go on reading and my light bill goes on getting bigger. But I don't care in the least. I would just as soon have it get bigger yet if Bible-reading is responsible for the increase."

The great army of men that can be reached may be realized when we think of the thousands of traveling men in

this country, and also the large number of other persons who have occasion to stop at hotels. Thousands of the commercial travelers are Christians. "Many of them carry their Bibles whenever and wherever they go. They attend not only the Sunday services in strange cities, but the mid-week prayer-meetings at every opportunity and witness for Christ in many ways as they go 'to and fro' in their daily pursuits. These men have experienced the helpfulness of daily Bible-reading and Christian living in business circles and have seen an opportunity to supply a need among the traveling public in a very practical manner. The success of this movement shows what a grip the Book of books has on the general public." Great good will undoubtedly result from this Gideon movement that fills a real need.

The following lines are pasted within the cover of each volume:

"This holy book, whose leaves display the Life, the Light, the Truth, and the Way, is placed in this room by the Gideons, the Christian Commercial Travelers' Association of America, aided by the churches and the Young Men's Christian Association of this city, with the hope that by means of this book many may be brought to know the love of Christ which passeth knowledge.

"A mother comforted by the 'word' as expressed on her son's tomb: 'My son, aged 21. Died in his youth, but saved by grace through faith in Jesus Christ—A mother.' How about your mother?

"If lonesome or blue and friends untrue, read Psalms 23 and 27, Luke 15.

"If trade is poor, read Psalm 37, John 15.

"If discouraged or in trouble, read Psalm 126, John 14.

"If you are out of sorts, read Hebrews 12.

"If you are losing confidence in men, read I Cor. 13.

"If skeptical, read John 6:40; 7:7; Phil. 2:9-11.

"If you can't have your own way, read James 3.

"If you are tired of sin, read Luke 18: 35-43; 18:9-14; John 9.

"If very prosperous, read I Cor. 10:12, 13.

"Happy conclusion—Psalm 121; Matt. 6: 33; Rom. 12."

"Indications of an awakening in Columbia, South America, are to be seen on every hand. Newspapers in that priest-laden land are beginning to publish articles denouncing Rome for her failure to Christianize the people and for the present deplorable condition of the country. Now is the time for the Church with the true bread of life to enter into this land where the inhabitants themselves are requesting us to come."

"It is estimated that during the past century, over 200,000 Jews have been converted to Christianity."



CHURCH AND SCHOOLS

The recent meeting of the Mennonite Board of Education has given renewed evidence of the genuine interest of the Church in its schools. Five of the leading bishops and ministers of the Church spent considerable time on the work of the Religious Welfare and Faculty committees of the two schools. They conferred with the heads of the schools and the ministers in charge of the school churches and made every possible effort to understand the situation and give wise counsel for the benefit of the schools and the Church.

While church leaders and educators have naturally different work and interests, yet this conference and cooperation has shown

that after all they have confidence in each other and are working toward the same end of providing for the best welfare of our young people. Those responsible for the school work were glad to know that the Church has such a real interest in education and such good sympathetic friends among the religious leaders, and the patrons and supporters of the schools will be pleased to know that these institutions have the benefit of wise and safe counsel.

Measures have been taken by the Board which will in the long run develop the schools along lines desired by the Church and with the establishing of this renewed confidence it is to be hoped that such support will be given as they must have to do good honest work.]

hard and deep but have no nice color. The surface will be grey.

By the "pack hardening" process nice and good work can be obtained, but the same principle as in the cyanide process applies, i. e., short time heating gives beautiful work and long time heating gives hard work. Select a sheet iron or cast iron box large enough to have at least 2 inches of packing material composed of bone black, charred leather, raw bone, cyanide, etc., outside the work; pack the work accordingly, sealing the lid with fire clay or yellow clay mixed with salt. Put on plenty of clay to get the box fairly tight. Place box into oven or fire and turn on the blast bringing the temperature up to bright red, and keep at that point from 5 to 20 hours, then the work, etc., may be thrown into cold water or better yet allow the whole to cool and bring the box up again to a cherry red and then throw the contents into water. This will result in stronger work because "pack hardening" brings the work above the refining heat before quenching.

Obviously work should be machine finished before hardening since after hardening it is difficult if not impossible to machine. Delicate parts that must not be brittle may be tempered after case hardening following the same principles as in tempering tool steel.

There is a process of case hardening by gas, but with this process the writer is not familiar, therefore can not discuss. Inquiry from the American Gas Furnace Co., 24 John St., New York City will no doubt bring literature describing said method.

Scottdale, Pa.

PRINCIPLES OF MECHANICS

VIII Case Hardening

M. B. STAUFFER

Mention has already been made of the fact that steel lower than .6 per cent. carbon must first be carbonized before hardening, which process is accomplished by introducing carbon into the surface of the work. In carbonizing the surface of the work it must be understood that the longer a piece of work is exposed to the carbonizing agent the deeper the surface will be carbonized. This is an ideal way for hardening work that must be tough and strong yet have a hard surface to resist wear, etc. Case hardening also adds strength to some work. Some large tools that are to be used for only one or two jobs yet would be very expensive if made from tool steel may be made of machine steel of good grade and case hardened.

Various methods of case hardening will be discussed. The simplest way is to heat the work to a red heat and apply prussiate of potash or cyanide of potassium both of which will melt and flow over the hot work like oil or water. Keep the work hot and constantly apply a little potash or cyanide so as to keep the work covered with a flux. To have work hard reasonably deep, say like several thickness of paper, will require about five minutes treating, deeper proportionately longer. Cyanide is one of the strongest poisons and the fumes must not be inhaled.

A more elaborate way to case harden for hardness and beauty of color is to take a ladle and fill with lumps of cyanide. Melt down and bring it to red heat or boiling and

in the meantime the work should be warmed also to low red. (Never put damp work into the melted cyanide lest it explode and spray you with hot liquid.) Put the work into the cyanide and allow to remain for about five minutes, remove and quench in clear water. This process will give a very fine surface like a case hardened gun lock, but the hardness will not be deep. For deeper hardness heat ten or more minutes according to desired depth and quench in water. If very deep hardness is required heat for 30 minutes after which remove from ladle and put into fire and raise to higher temperature than the cyanide, but dip occasionally into the ladle to keep the work well covered with flux after which quench in water. This work will be very

FRIESLAND, THE HOME OF MENNO SIMONS

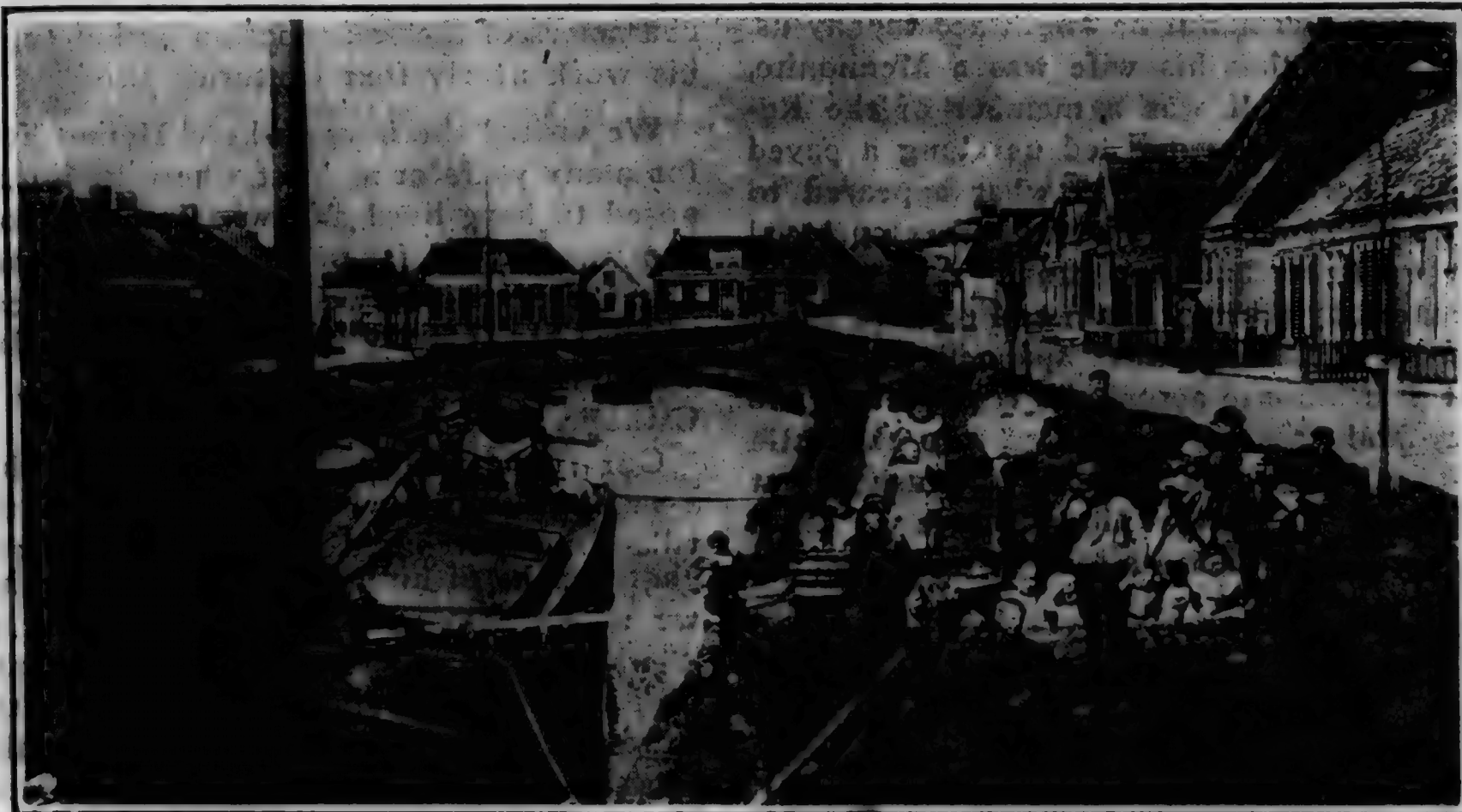
J. S. UMBLE

We had been told that boats left Enkhuizen for Stavoren in Friesland across the Zuyder Zee every hour. Our disappointment can hardly be imagined therefore when, after rising early and eating a hurried breakfast, we were informed that the early boat had already gone and, it being Sunday, the next one would leave at three in the afternoon. It was not the first time a hotel keeper had caused us to miss a train or a boat for they find it to their interest to detain a passing tourist in their city as long as possible.

There was now no way of reaching either Makkum or Witmarsum in time for worship with the Mennonite congregations in those villages. Keenly disappointed but determined to make the best of the situation, we went to the Reformed Apostolic Church after we had learned that the Mennonites in Enkhuizen numbered less than one hundred and did not have preaching service that day (July 3). The singing by the congregation was very good, the preacher spoke long and earnestly to a very quiet and attentive audience and a

spirit of worship and reverence prevailed. The most novel part of the church service was the collection. The plate was passed three times and practically everyone contributed each time. The first time it came to us we put in a small silver coin, the next after some hesitation we tossed in a copper coin, and the third time we balked altogether although the steward paused and rattled the plate under our very noses. Af-

harbor. The story goes that a wealthy merchant woman ordered the captain of her largest ship to procure for her the most precious thing in the world. When he returned with a cargo of wheat, she became violently angry and had it thrown into the sea. Sea weed grew from the wheat, the legend says, a sand bank formed closing the harbor and the town lost its commercial prestige.



Street Scene in Stavoren

ter church we asked a meek-looking, pious individual what it meant and we understood him to say that it was the rule to take up three collections at each service, the first for widows and orphans of fishermen lost at sea, the second for the poor of the congregation, the third for current expenses of the church. We were told later that this is an almost universal custom in Holland but that frequently several special collections are taken besides the regular ones.

Enkhuizen closely resembles other Dutch sea-board towns. A high dike shuts out the Zuyder Zee, the walls have been levelled and where they stood beautiful parks, shady avenues and pleasant drives encircle the city. Here and there a house, centuries old, leans far over on its foundation as if to look at its reflection in the canal below. In the quiet old cemetery, at the head of scores of graves a large glass-covered case containing a photograph of the deceased lies in the grass instead of a tomb-stone.

As the chimes in the church towers were ringing the hour of three, the boat for Stavoren passed out of the harbor. We could soon see nothing but the tops of trees and houses and the tall church spires looking out over the high dike. Not a sail dotted the Zee for the fishermen were enjoying their sabbath rest.

On approaching Stavoren only a small part of the white gables and red tiled roofs could be seen above the dike. Once a thriving city and in the early middle ages the seat of the Frisian Princes, Stavoren is now a mere village of a thousand inhabitants. A huge sand bar almost closes the

From Stavoren we went to Leeuwarden by train. There we intended to spend the night since it was now too late to reach Witmarsum. Leeuwarden, the capital of Friesland and once the seat of the Stodtolders of Friesland and Groningen is now a thriving city of thirty-six thousand, built in a marshy lowland that as late as the thirteenth century was an immense lake. It is now the most important cattle market next to Amsterdam. And no wonder! for all the thirty-six miles from Stavoren to

broad and high and steep, with sometimes a window or two peeping out through the thatch or tile. A tiny canal and a row of trees surrounds each house and a bridge connects the little island home with the highway. Pretty little villages dot the green meadows. Each has its one or more church towers, some covered with ivy and standing out picturesquely over the red tiled roofs. Not all the fields are pasture for thousands and thousands of acres of hay stretch away to left and right as far as the eye can reach. Fields where the hay has been made are coated with fine well-decayed manure.

Northward from Leeuwarden the country is rolling and we saw almost every kind of crop that is grown in the middle western states including all sorts of vegetables, but acres and acres of carrots and potatoes. Here for the first time since leaving home we saw wheat. Large fields of flax, sugar beets, and white clover were quite common.

Leeuwarden formerly was the home of famous gold- and silversmiths. That may be the reason why this section of Holland is especially rich in the ornamental head dresses about which travelers tell so much. In Friesland they differ much from those worn in other parts of Holland. Over the head and entirely covering the hair, the older women wear a tight-fitting black cap of lace or other material and over this a white one of very thin goods. Almost covering both of these and conforming in a general way to the shape of the head is a thin plate of solid gold or silver. The rich metal, highly polished, shines like a mirror. As one walks along the street behind some good old grandmother, he sees his image reflected from the burnished surface of her headdress with startling distinctness. In the little village of Holwerd, on the extreme north coast and about fifteen miles from Leeuwarden, nine out of every ten



Bolsward Road, Looking Toward Witmarsum

Leeuwarden there are great fenceless fields literally covered with fine black and white cows. There are windmills, too, of course, and pretty country houses only three, four or five feet to the eaves but with a roof

over thirty-five or forty years old wear this headdress, more often of silver, yet frequently of gold. It seemed strange indeed to be walking along the picturesque streets of Holwerd and see one's reflection and

that of the whole street in so many mirrors at once.

On the train more than half the older women wore the same headdress but covered with a cap of fine white lace and perched on that a small round black hat not over six or eight inches across. We were told that these headdresses were valued very highly and were handed down from mother to daughter for generations. Many are hundreds of years old and while they could not be bought at any price the actual money value of some of them is hundreds of florins. We had read much of them and had expected to see a few but not to find a locality where they were in general use.

In most parts of Holland we visited the inhabitants had light hair and blue eyes like the Northern Germans. But in Friesland they have short hair, usually inclined to be curly, and very dark, keen blue eyes. Strength of purpose, dogged persistence, indomitable courage, honesty, industry and simplicity are written in every lineament of their weatherbeaten features. I like to

of the canal and pulled the skiff. Most of the canals are barely wide enough to allow a very small boat to pass through.

Arriving at Witmarsum, a pretty, quiet little village, we inquired the way to the Menno Simons Monument. We learned that it was on a country road over a quarter of a mile east from Witmarsum and were just setting out in that direction when a tall, pleasant young man stepped up to us, introduced himself as B. Bergmans, and asked in German if he might accompany us. He stated that his wife was a Mennonite, but he himself was a member of the Reformed Church. He led us along a paved canal bordered road to what appeared to be a small circular grove of trees enclosed by a narrow but deep canal. A large gate secured by a heavy chain and padlock stood across the bridge that spanned the canal. At a farmhouse across the road we got the key and crossed the bridge into the little grove. Rounding a clump of bushes that obstruct the view at the entrance we could not suppress exclamations of delight at the

This verse from Hebrews is said to have been his favorite. The inscriptions on the other two sides relate that this is the spot where, according to tradition, Menno spoke to his first followers and where, for three centuries the Mennonites of Witmarsum and vicinity assembled for divine service. These are the external features of the place but words would fail to express the emotions that thrill the soul as one stands on the spot where one of the strongest characters of the Reformation period began his work nearly four centuries ago.

We visited the house where Menno lived for many years or at least where he is supposed to have lived and where the parsonage was located for several hundred years. The centuries-old dwelling is very interesting but has recently been partly remodeled. The present resident, Nopke Iedema, a Catholic, took us all through the house.

Our friend and guide, B. Bergmans, has a small store and when we returned to the village we purchased a few postcards and photographs of him. He then insisted that we take coffee with him and his wife as it was nearly ten o'clock. He conducted us into a cosy dining room back of the store and his wife brought coffee and cake. We sipped the excellent coffee and chatted pleasantly for nearly an hour, the thrifty housewife meanwhile in true Dutch fashion knitting busily on an immense gray woolen stocking. We experienced great difficulty in understanding her Frisian speech but her husband translated into German for us and our German into Frisian for her. When we felt that we must go he would not let us try to find the "Pastorie" (parsonage) ourselves but took us there, rang the bell for us, and told the maid who we were, then left. The housekeeper led us through the long hall to the good dominie's study—in Holland the preacher is called, dominie. Dominie J. E. van Brakel received us kindly but, I think, was at first somewhat disappointed at finding we were not some English friends he had been expecting. He made us feel at home at once however and we were soon discussing the church and its problems in Europe and America. He speaks English fluently and with a faultless style and accent, having studied for three years under the great Quaker theologian, Dr. Harris. His study was simply but elegantly and very comfortably furnished.

While lunch was being prepared he showed us his church, a modest structure a few feet from the door of the pastorie. Above the pulpit is a fine portrait of Menno Simons representing him not as the stern reformer, indefatigable foe of heresy and dogmatic defender of the teachings of the Word of God, but as a loving teacher and leader, seated at a table, his hand resting on an open Bible and his finger marking the passage where he left off reading to notice a little child or speak a kindly word of help and encouragement to a friend who has just stepped into the room. It affords one a view of a side of Menno's character which usually receives too little emphasis.

We made our stay shorter than we should



Monument Marking Spot Where Menno Simons Preached

think of Menno Simons as having sprung from such a rugged, sturdy, hardy race.

There are many Mennonites in Friesland but very much scattered and the congregations are small. We stopped at the Doopsgezinde Kerk (Mennonite Church) in Holwerd when we heard a congregation singing hymns as we passed the open door. But the Mennonites had no services. The Dutch Reformed congregation which has no church building has rented the church for Sunday evening services. The Mennonite Church in Leeuwarden, a plain building of considerable size, is just off the principal business street.

A steam tram conveyed us from Leeuwarden to Witmarsum. Looking out from the windows we saw no canals for the country is too level, but everywhere we saw little sail boats that seemed to be gliding along through the vegetable gardens and grassy meadows. Whenever the breeze was not strong enough to propel the boat, some one stepped out on the bank

beauty of the spot. On either hand are flower beds and leafy shrubbery, the trees forming a picturesque back-ground. The broad paths leading to and around the monument are paved with sea shells, brought in carts from the sea shore miles away.

The monument itself is a simple column of sand stone on a large square base which has an inscription on each side. The south side has nothing but a text and a date.

I Corinthen III vs: 11
1536

The north side has:

Ter Gedachtnis
van
Menno Simons
Geboren te Witmarsum 1496
Hebreen XIII vs: 7

have done but we had been away from all our baggage in Amsterdam for four days and besides we had not received any letters from home for nearly a week. So after luncheon with the good Dominie we prepared to take our leave. To prolong our visit he went with us to Bolsward and very kindly showed us the principal points of local and historic interest in this famous old Hausa city till train time. He taught us how to order real lemonade. The lemonade we had been getting was nothing

more than lemon-flavored soda water. Instead of calling for "limonade" he ordered "lemon squash" and the waiter brought us three immense glasses of fine cold lemonade.

Train time came all too soon and we reluctantly bade the good Dominie goodbye and started for Amsterdam. His interesting observations on the condition of the Church in Holland must find room in a future article.

Akron, Ohio.

THE POSSIBILITY OF WORLD PEACE

W. W. OESCH

For many centuries men and women of generous hearts and minds have longed for the time when War as the regular authorized method of settling disputes between nations might be substituted for more humane methods. Doubtless never before have the efforts toward this end been so definitely crystallized as now. Never before has the movement received such loyal support from the great body of intelligent people in all lands. So long have the nations been accustomed to recourse to war, that many men have simply acquiesced in it as irremediable, although recognizing the abomination of the system. Not only are men being aroused to the waste, folly and iniquity of it, but the hearts of many are being lifted up by the hope that its abolition, at least between civilized nations, lies in the not distant future. There has been in the past—and exists as yet in a decreasing degree—some difference of opinion as to the means by which this will be accomplished. Generally speaking, there is among the leaders of the movement a growing unanimity of opinion as to the methods to be pursued. The two Hague Conferences did a great work in pointing out the lines along which efforts should be put forth in securing International Peace. The opinion seemed to prevail at these Conferences in which practically all civilized nations were represented, that International Peace could be guaranteed most effectively by establishing a Permanent Court of Arbitration to which recourse could be had in settling disputes between nations. Subsequent developments have shown the wisdom of this. The Conference did actually provide for the establishment of a Permanent Court of Arbitration, which is in reality, neither permanent nor a court, but as will be later shown has done incalculable good in furthering the cause of Peace.

The movement for World Peace has its critics. Some, like the present Chancellor of Germany, look upon it for various reasons as being impracticable at present. Among certain religious circles objection to the movement is urged because in their judgment it aims at realizing a sort of Golden Age by such means and at such time assumed to be at variance with sacred prophecy. A clear, unbiased investigation of what has been done through arbitration in the past two decades should make the

former class alter their opinion as to its practicability. As for the latter class, a thorough understanding of the nature and aims of the movement, should effectually disburden their minds of all fear of the so-called unscriptural Golden Age. War is only one of many evils whose existence is a curse to man. Even if it were possible to prevent all war in the future, there would remain enough evil in the world to prevent its being intimately akin to Paradise, and to call forth the moral and spiritual energies of those working for the cause of righteousness. Moreover, no sensible promoter of the movement advocates the possibility of preventing all war.

The term Universal Peace, as the goal of the movement, can reasonably be defined to mean only, that war between regularly constituted of civilized nations shall cease. That is, their disputes—and we have no reason to suppose that there will not continue to be such—will be amicably adjusted through arbitration. It is only such nations as are within the pale of international law, and whose foreign and domestic relations are appreciably affected by the sentiment of enlightened man, that the probability of Peace obtains. I know of no power that is likely to prevent a band of fanatical Turks from making warlike assaults upon whatever community happens to be an object of envy or hatred to them. Likewise I know of no power that is likely to prevent a band of semi-civilized Mexicans from instituting civil or revolutionary uprisings. These people are not within the pale of international law, nor are they affected, in their dealings with their fellow-men, by the sentiment of enlightened man. People in this stage of civilization will doubtless prove occasional disturbers of the Peace of other nations, notwithstanding any efforts that may be put forth to abolish war between civilized peoples. If the foregoing be a proper definition of the aims of the movement, it is at once obvious that no Golden Age—unscriptural or otherwise—is likely to result.

Neither, as is sometimes asserted, is it necessary to secure regeneration or change in human nature to secure the aims of the movement. Peace between civilized nations will be achieved and maintained in precisely the same way that peace between responsible individuals in a community, or between communities, is maintained. Dis-

putes arise between individuals or communities, but when they do, means are provided by the establishment of Courts of Justice whereby they can be adjusted. No change in human nature was necessitated to accomplish this. Why is it more necessary to secure a change in human nature to induce nations to substitute the justice of a court for the cannon and sword, than for individuals to substitute the justice of the court for the pistol and bowie knife?

It is difficult to see how the movement can be at variance with sacred prophecy. It is true that enthusiasts sometimes point to certain prophetic eras of peace as being realized by the movement. Much depends upon whether or not one interprets those prophecies literally. Such conditions of World Peace as are spoken of by Micah and Isaiah, if interpreted literally, evidently can not be the immediate outcome of the prevailing movement for Peace. For these conditions are brought about by the fact that the nations will walk in the paths of Jehovah, and this could hardly be assumed to be true at present of Buddhist Japan, Mohammedan Turkey, or even to a large measure of so-called Christian nations. But the fact that the nations are not wholly guided in their dealings with one another by the teachings of the Gospel, ought not prevent them from arbitrating their difficulties instead of fighting them out. It would be difficult to find even a small community in which the teachings of Christ are strictly followed in their mutual dealings, individually and collectively, and yet when disputes arise they are very generally settled without physical combat. For what reasons should we assume that the same can not be done between larger communities, namely nations. There can be little doubt but that if the Gospel of Christ were universally accepted as the law of life, as the guide to conduct between men individually and collectively, that the fact would constitute the best possible guarantee of Peace. But since such is not the case now, and is not likely to be attained in the near future, why not use such legitimate means to bring about a state of Peace as under the present conditions are workable? Doing this does not mean that we cease preaching the Gospel of goodwill, nor is it an admission that such is ineffective. If I should find two men who were on the verge of driving daggers into each other, and my judgment should tell me that they were not in their angered state susceptible to the Gospel of Peace, I consider that I would be a benefactor to the community and to the men if I could induce them to adjust their difficulty by peaceable means. Certainly my conduct could not be interpreted as indicative of a lack of faith in the power of the Gospel of Peace. While we should ardently proclaim by our lives and our words the Gospel of Christ as being the greatest single guarantee of Peace, let us welcome every movement that has for its end the lessening of war even though it be partially achieved through other legitimate channels.

Those who disbelieve in the movement

never tire of directing attention to the large and growing armaments of nations, as an evidence of its futility. We are also reminded of persistent rumors of wars and conflicts now in progress, which are regarded as *prima facie* evidence of its ineffectiveness.

That the race for military and naval supremacy continues on a grander scale than ever before is a fact evident to all. To those who are satisfied with a surface view, to talk of Peace while this race for supremacy continues is little short of ridiculous. Indeed there is much in the situation that appears paradoxical. However much we deplore this waste in finances and the numerous evils that spring from the present militarism, it does not necessarily indicate that the nations are becoming more belligerent. Nor is it true, as is frequently asserted, that the possibility of war increases in proportion with the increase of armaments. If this were true, then the past few decades would have been the bloodiest in the world's history. For certainly more money has been spent by civilized nations in the past few decades for war purposes, in time of peace, than in any equal period of time in the past. On the contrary, the number of years spent in International wars within the past twenty years (it is during this time that modern militarism has had its rise) would fall considerably below the average for the same periods in the past century. When we go back farther in history the contrast becomes greater.

We do not champion the idea that a large navy or army is conducive to the peace of a nation. Neither do we believe that they necessarily aggravate war. These growing armaments do not indicate a growing tendency toward belligerency among the masses of mankind generally. It is a fact well known to students of political and social institutions that a system will perpetuate itself by sheer inertia long after it has lost support among the masses of people. Thus slavery, polygamy, and other evils have continued to exist for many years after popular sentiment was in opposition to them. There is doubtless a desire among certain classes (especially those who profit by its existence) that the system continue. On the other hand, we have ample evidence that the great body of intelligent men wish to be relieved of the system and the desire for peace is more universal today than in the past. Nations will count the cost before entering into a war now as never before. It requires greater provocation to bring about an international war now than it did several decades ago. Then the killing of five millions and the wounding of almost a score more by the citizens of a foreign state, as recently occurred in Texas, would have doubtless imperiled the peace of these nations; a very improbable result now. Now as for the rumor of war that one hears of occasionally, we can simply say that in a great majority of cases they are not to be taken seriously. These so-called "war clouds" are mere fabrications of unscrupu-

lous newspapers in a majority of instances. The reasons for this are not difficult of discovery. To the masses, the story of a possible conflict between great nations (even though it be in the highest degree improbable) has an impelling interest beyond that of ordinary matters. Some of the war talk that has been current the past few years has very generally been regarded as ridiculously absurd by those who knew the situation fully. A good example is the persistent rumor of a coming struggle between the United States and Japan. To those who know the financial condition of Japan as a result of the Russo-Japanese War, the slight probability of such a conflict being favorable to that nation, and how slight would be the advantage to that nation in the event of a successful struggle, and above all the absence of any intention or disposition of the Japanese people to stir up a conflict; these rumors are simply absurd.

Militarism is not merely an evil, but its very existence shows the lack of something that makes its existence possible—and as some think—necessary. I refer to a lack of a well organized court of arbitration, and of obligatory arbitration treaties between nations. We believe that in supplying these the remedy for excessive militarism will finally be realized. Even if no substantial reduction would immediately take place in the armaments of nations, their growth would doubtless be arrested. When the law of force prevailed in our frontier communities, in default of existence of courts of justice, it was quite common for men to carry weapons for defense. When courts were established, and assurance could be had that their lives would be protected by law, they very generally ceased to do so. In like manner we believe that militarism can be arrested by making suitable provisions for amicable settlement of international disputes.

That this is not a conclusion born merely of a pious wish is evidenced by the frequency with which the various nations have resorted to the Hague Court and various auxiliary courts in settling disputes. The Court was established in 1901 and during the first three years of its existence sixty-three such settlements were made; about as many as were made in the half-century previous to its establishment. Questions of great gravity, many of which would have caused international wars a half-century ago, were thus peaceably adjusted. It has been estimated that the creation of the Hague Court has reduced the possibility of war at least fifty per cent. among civilized nations. This court as presently organized has by no means attained a maximum of efficiency. To enter into a discussion how its efficiency might be increased is beyond the scope of this paper. Efforts are being put forth by organizations of jurists and statesmen to reorganize it in such a manner as to make an arbitration tribunal of greater efficiency. Doubtless the next Hague Conference will consider questions relative to such reorganization.

The concluding of obligatory Arbitration Treaties between nations would greatly lessen the possibility of wars between them. Between nations which have no such treaties, recourse to arbitration can be had only by consent of both nations when the trouble actually arises. With the drawing up of such treaties they pledge themselves in advance to arbitrate their disputes. The value of such treaties as guaranteeing peace is at once apparent. Most civilized nations now have general arbitration treaties among them, but in practically all cases the agreement expressly excludes questions of "national honor and independence." This greatly limits their effectiveness, for it must be left to the caprice of each nation to decide when its national honor is disregarded and its independence imperiled. Obviously any rebuff, be it ever so slight, may be placed in the category of cases not to be arbitrated.

However, universal arbitration treaties, in which no limitation is made as to the nature of the cases to be arbitrated, have been in effect among smaller nations for some years. But as yet no such treaty has been agreed upon between any of the great powers. Hence the importance of universal arbitration treaties now being negotiated between the United States on the one hand, and England and France on the other. The conclusion of such a treaty would mean as Premier Asquith has said, that "whatever the gravity of the issue and the magnitude of the interests involved; whatever the poignancy of the feelings aroused; there will be a definite abandonment of war as a possible solution." Our Department of State has thus taken the initial steps to enter into such an agreement with two of the great powers. There is at present the highest probability of such a treaty being enacted with both these nations. High officials in these governments are fostering it and popular sentiment is in favor of it. We know of no good reason why such an agreement could not safely be made with at least four or five of the other great powers. Indeed it is to be confidently expected that at least other nations will follow the example of the United States, England and France and thus practically—it would be no exaggeration to say literally—make war between them impossible. Some assert that such an agreement would be abrogated when the clash of conflicting interests came, and the sword would be the arbiter as of old. Such is certainly not inconceivable, but we believe in the highest degree improbable.

It is hard to enforce laws or agreements enacted in advance of public opinion, but in this case public opinion has been the forerunner. There are those who characterize world peace as a dream. Such a conclusion could hardly be born of a comprehension of the facts. On the contrary, permanent peace (in the sense we have defined it) is on the eve of practical assurance at least between two or three of the greatest among the family of nations.

Hesston, Kans.

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

CHOOSING A LIFE WORK.—Heb.

11:23-28; Rom. 12:1, 2

Topic for August 6

MOTTO

"Son, go work today in my vineyard."

OUTLINE OF TOPIC

I. The Great Choice.—

1. Between the true God and some false one.—I Kings 18:21; Josh. 24:15.
2. Between what means life or death.—Deut. 30:19.
3. Between evil and good.—Psa. 119:30, 173; Luke 10:42.
4. A service.—Matt. 6:24; Rom. 6:16.

II. Things to Consider, in Choosing as the Lord Would Have Us Choose.—

1. What is of highest value.—Matt. 6:33; I Cor. 10:33.
2. What is the right aim.—I Cor. 10:31.
3. Our gift and ability.—I Pet. 4:10, 11; Matt. 25:15.
4. The Lord's call of Providence.—I Cor. 7:17-24.
5. The Lord's call through personal conviction.—Col. 1:29.
6. The Lord's call through the Church.—I Tim. 4:14; Acts 13:1-3; 6:1-6.

PERSONAL THOUGHT

God has given me life, intelligence, and gifts all of which may be used to His glory or in dishonor to His name. I wish to make a success of life, therefore I choose to honor Him. He has promised to be with me. I accept His company as my choice and follow where He leads.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Labour."
2. Recite Eccl. 12.

For Young People.—

1. Obedience to Elders or Parents the First Step in a Successful Career.
2. Choosing Christ as Our Master.
3. Loyalty to Christ, An Essential to Continual Blessing in Our Life Work.
4. Counting the Cost and Choosing.

For Older People.—

1. Helps to a Successful Choice.
2. The Necessity of an Enlightened Understanding.

STUDY OF THE TEXT

Heb. 11:23-28.

"Moses was hid three months of his parents."—When parents are in line with God and trust Him in the hiding of their children from the enemy of godli-

ness, they become strong agents in the future usefulness of their offspring.

"Refused to be called the son of Pharaoh's daughter."—To reject the calling of the world is essential to a useful service for God. Moses could not be an Egyptian and an Israelite at the same time because the one life led away from allegiance to the other.

"Chose rather to suffer affliction with the people of God."—Moses considered the affliction with God's people better than the pleasures of sin because the first leads to the hope of reward while the other leads to death.

Rom. 12:1, 2.

"Your reasonable service."—In the light of God's mercy, is any other service, except "a living sacrifice," reasonable?

"That ye may prove what is that good and acceptable and perfect will of God."—Those who are willing to go into the furnace of nonconformity to the world and become like God in the spirit of their mind are the only ones who are qualified to know His perfect will.

CHOOSING A VOCATION

J. S. Hartzler.

We always succeed best when we take God's way in our undertakings. That is to seek first the kingdom of God, and just as diligently seek His righteousness. Having made sure of both of these it will be perfectly natural for us to earnestly pray for wisdom in the choice of a vocation. Next to this and probably on an equality with it is a very tender conscience so that the slightest whisperings of the Holy Spirit may not be lost. Follow the Lord in the minutest detail.

At the same time the Lord expects us to use our best judgment along with His leadings. One's own adaptability to a work should be taken into consideration. Under this head would come health, temperament, social disposition, power of endurance, fitness, and regenerated desires. If in thinking of any vocation any of these should say, "no" we should at once turn our eyes in another direction. Here we are apt to make a mistake, especially if natural inclinations point in a certain direction. Where any of the above say "no" and we begin to argue the case, like Balaam, conscience, judgment and the Spirit will soon be silenced and a mistake in the choice of a vocation is likely to follow. Other things, in-

stead of the kingdom of God, have a first place and nothing except failure can be expected.

The field of work should also be considered. A man may be called to be a missionary, a teacher, a mechanic, or a farmer (for God calls men to trades as truly as He calls them to preach) and the man may be fitted for the same kind of work in India or Africa. If no other field is definitely shown we should always consider that the place where we are is the place where He would have us work. He who does not work where he is will do but little any where else. It is very doubtful whether the Lord ever calls any to go to a new field if he will not work in the place where he is at present. The volunteer for the foreign field who lets his aged mother carry the water up a steep hill and split the wood while he sat in the house would never be of any use in the foreign field. Do you work in your home field? Do the sinners there know you as one that is interested in their welfare? Have you spoken to them about the matter? Regardless of what you may claim as your calling if these must be answered in the negative there is great danger that you are not obedient to your calling and if you are following your chosen vocation that it has been chosen by you instead of having the Holy Spirit to direct you in the choice. Failure is stamped on that life even before it is begun. Choose watchfully, prayerfully, submissively, under the guidance of the Holy Spirit, and you can not help choosing workfully.

Goshen, Ind.

POINTS FOR REFLECTION

1. Those who have decided the great issues of loyalty to God and His will have no further choice to make. All then is simply to follow as He chooses.
2. None can be led in the right choice who have not met the condition of Rom. 12:1, 2.
3. A call is not of God when it violates a principle of His Word.
4. To most of us, it is best that God has chosen to map out only a small part of our life work at a time.
5. A call of God will also have with it a possible way. If patience and diligence do

not reveal a way we conclude the call was not for us as yet.

6. The present call of providence with its present duty is ours till the Lord by other agencies shows other duties also.

7. Prayerful concern to be in full obedience, is essential to the seeing and hearing of the Lord's orders.

8. Our secular employment should be only a means and not the end of our life-service. It is our implied duty, placed upon all in the flesh, but not the chief duty.

BLESSINGS OF OBEDIENCE.—Lev. 26:3-13; Jas. 1:22-25

Topic for August 13

MOTTO

"Blessed are they that hear the word of God, and keep it."

OUTLINE OF TOPIC

- I. **Obedience Defined.**—One being carrying out the will of another.
- II. **Whom to Obey.**—
 1. God supremely.—Ecc. 12:13; Deut. 10:12.
 2. All else as directed by Him.—
 - a. Parents.—Col. 3:20.
 - b. Husbands.—Col. 3:18.
 - c. Masters.—Eph. 6:5.
 - d. Governments.—Tit. 3:1,2; Acts 4:19.
 - e. Overseers of the flock.—Heb. 13:17.
 - f. One another.—Eph. 5:21.
- III. **Blessings of Obedience to God.**—
 1. Better than sacrifice.—I Sam. 15:22.
 2. Mercy.—Psa. 103:17, 18; Deut. 5:10.
 3. Answer to prayer.—I Jno. 3:22.
 4. The Holy Spirit's presence.—Acts 5:32; Jno. 14:20-26.
 5. Happiness.—Jno. 13:17.
 6. A protection.—Ex. 23:22; Psa. 84:11.
 7. Assurance.—Jno. 7:17; I Jno. 2:3-5.
 8. Entrance into the kingdom.—Matt. 7:21; Rev. 22:14.

STUDY OF THE TEXT

Lev. 26:3-13 (Temporal blessing to Israel)

1. "I will give rain."—Causing plenty to grow for food.
2. "I will give peace."—Causing enemies to leave you alone or to be subdued under you.
3. "I will have respect unto you and make you fruitful."—Causing you to multiply.
4. "I will set my tabernacle among you."—Thus giving my presence to you.
5. "And I will walk among you."—Thus giving my service and blessing to you.

"Be ye doers."—Put in practice.

"Not hearers only."—Simply hearing without obeying

Jas. 1:22-25

"Beholdeth himself" and "straightway forgetteth."—Hearing is beholding to the mind; forgetting is like failing to obey what we hear.

"A doer of the work . . . shall be blessed."—Whether under the Old or New dispensation obedience is the condition for blessing; only our blessing contains richer morsels of spiritual promises with temporal.

PERSONAL THOUGHT

"Hear." "Do."—Are these two actions united when we come in touch with God? Blessings are sure to rest upon what we do if they are.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Obey."
2. Obeying Father and Mother is Pleasing to God.

For Young People.—

1. How to Bring an Acceptable Obedience.
2. Obeying God by Obeying Those Over Me in the Home, the Church, the Nation.
3. Blessings I Have Experienced Through Obedience.

For Older People.—

1. Obedience an Unchangeable Law of God.
2. Blessings from Everlasting to Everlasting Upon Obedience.
3. Blessings of Obedience Under the New Dispensation.

THE BLESSINGS OF OBEDIENCE

Rufus Buzzard.

There is a time in the life of every individual that decision brings to him either a blessed or unblessed condition. It is the crisis of every man's happiness or unhappiness; the stepping-stone to more abundant fields of grace and usefulness or the blighting of his inmost life from which never again can flow the more abundant life of the soul.

In the decision for right or wrong in obedience to our better self we indeed "tread upon chords that shall vibrate throughout all eternity, either in the domes and vales of heaven or in the dark caverns of hell." Obedience is one of the essentials of true happiness; happiness in return is a product of obedience as much as unhappiness is a product of disobedience. King Saul affords a striking example. Because of disobedience he not only lost his kingdom, but from his life departed all that was good and holy and his life was merely a blighted existence, the product of nothing less than the sin of disobedience. Dwelling in the valley of undecision and procrastination is uncommendable, but to decide against better knowledge or a direct command of God is still worse. Everyone who is disobedient must feel the awfulness of falling into the hands of a living God.

The blessing of obedience are so often viewed as the different shades of a picture on canvass which gives expression to the beauty and reality of the scene. We admit that their beauty and shades always look better far away—at a distance, and is it not a fact that we are so apt to classify blessings of obedience as future—far away, father than present, rather think them blessings to be enjoyed in glory, than schedule them for enjoyment in the living present—blessings that thrill the soul with full and overflowing joy? Undoubtedly the greatest joy that thrills the soul is the result of obedience to the Spirit to accept Christ. And why should it not be?

But when we think of the many ways in which obedience may become a virtue and the result of it a blessing, there are a few that especially appeal to us. Parental obedience has probably attached to it the

greatest reward. For what appeals to the majority of people more than long life? The words of Paul in Eph. 6:1-3 have a deeper meaning than we usually comprehend. "Children obey your parents in the Lord for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth." An old grandmother once being asked to give the strongest reason for her long life attested the fact that she never knowingly disobeyed her parents in violating any of their commandments or wishes. A missionary in China noting the loyal allegiance and obedience that the children bear to their parents gives this as one of the reasons for their longevity. Although a heathen nation it can not be denied that there is some truth in the statement. For has not God the power to recompense even a heathen nation for their obedience, to their parents? Another reason for honoring parents is very beautifully expressed in the words of Tyron Edwards: "Honor thy parents, those that gave thee birth, and watched in tenderness thine early days and trained thee up in youth, and loved thee in all. Honor, obey and love them; it shall fill their souls with holy joy, and shall bring down heaven's richest blessings upon thee; and in days to come they children if they're given, shall honor thee and fill thy life with peace."

Obedience in making restitution is certainly another way by which can come into the soul, a halo of light, peace and blessedness. Anyone who has ever experienced what a feeling of joy in the soul it creates can truly say it is one of the true blessings of obedience. But while you yourself are happy in having made restitution is it not true that the one to whom the restitution is made may also receive a great blessing? That act, if it is done in penitence and meekness to an unconverted person, may touch a tender spot in his heart and be the means of creating desire within his own soul to do the same.

Since the blessings of obedience are so numerous and are given to every consecrated soul for the purpose of uplifting, inspiring and helping to attain to the ideal of Jesus Christ, and the results of disobedience are bringing soul-life to its lowest ebb, in the way of virtue, truth and righteousness. Why should not the prayer of every soul be: Lord give me strength to live up as near as I can to my ideal—Jesus Christ, in obedience, truth and virtue?

La Junta, Colo.

SEED THOUGHTS

Neglect of duty often renders us unfit for another. God "is a rewarder" and one great principle on which He dispenses His rewards is this—through our faithfulness in one thing He bestows grace upon us to be faithful in another.—Ichabod Spencer.

Submission to duty and God gives the highest energy. He who has done the greatest work on earth, said that He came down from heaven, not to do His own will,

but the will of Him who sent Him. Whoever allies himself with God is armed with all the forces of the invisible world.

THE VALUE OF YOUTHFUL CONSECRATION

Laura E. Burkholder.

The subject of consecration is a very important one and should be well considered by every young person. Our happiness in life depends much on the consecration we make. Every young person would be blessed if they could say with the Psalmist David: "I delight to do thy will, O my God. yea thy law is within my heart (Psa. 40:8).

Every youth should consecrate his or her life to Christ in their early years. It is so much easier to consecrate ourselves to Christ while we are young and tender in years, before we wander out into the sin and evils of the world, than it is to break loose from them. Oh! the struggles, the tears, the unhappy days and years, and the burning conscience of those who do not consecrate their life to Christ in their youth.

God loves the young, and it is not His will that any should fall into the snares of the evil one; but when they are rebellious and will not consecrate themselves to His service and reject His mercy it grieves Him to see them walk the downward way. It is always wise to think before we act and to estimate the value of things before we make an investment. That is just what the young should do; they should stop to consider the value of their souls and also the value of youthful consecration.

Dear young friends, did you ever think of the influence that you have over your associates? There is always some one watching what your life is and taking you for an example and if you do not consecrate your life to the Master's service in your youth you may be the cause of leading some of your associates into sin. If we consecrate our life to the Lord and are the means of bringing one soul to Christ we have accomplished much. It has been said, "One soul is worth more than the whole world." And if one soul is worth more than the whole world we can see the value of bringing souls to Christ. Those who consecrate their life to the Lord in their youth never have any thing to regret for doing so.

Those who say, "not today, not tonight, but some more convenient time I will serve the Lord," always have to regret that they did not begin serving the Lord in their youth. When they grow old they look back over their life and see the opportunities they have lost and the good they could have accomplished if they had been young workers, instead of rejecting the Lord's call. How often we hear old people say, "If I only had begun serving the Lord in my young days! If I had my life to live over I would live a different life, but it is too late now. Time that is past can never be recalled it is lost forever." All they can do

is to warn the young who should heed the counsel of the old.

Samuel is a beautiful illustration of youthful consecration. He began serving the Lord in his youth and when the Lord called him he said, "Speak; for thy servant heareth." We as young Christians should be very careful about our walk, conduct and conversation. Our influence is going out either for good or for bad, and the seed we sow now only falls into the ground (the hearts of men) to spring up either to condemn us or to commend us in eternity. We can never comprehend the real value of youthful consecration, nor enjoy the fullness thereof in this life. The reward will not be given till the victory is won, and that is beyond the grave.

Consider the value of youthful consecration and accept your Savior before you wander into sin, and you will live a useful life on earth and spend eternity in heaven. The life we live on earth is only a preparation for the future life, either to be spent in eternal happiness, or in everlasting punishment. Make the wise choice of youthful consecration while it is called today.

La Junta, Colo.

CHARACTER STUDY—TIMOTHY.

II Tim. 1:5; Phil. 2:19-22.

Topic for August 20

MOTTO

"Let no man despise thy youth, but be thou an example of the believers."

OUTLINE OF TOPIC

I. Historical.—

1. Home at Lystra.—Acts 16:1.
2. Parentage.—II Tim. 1:5; Acts 16:1; II Tim. 3:15.
3. Converted through Paul's ministry.—I Tim. 1:2
4. Ordained to the ministry.—I Tim. 4:14; II Tim. 1:6.
5. Served with Paul in the work.—Phil. 2:22.
6. Was charged with the care of churches.—I Tim. 3:14, 15.

II. Characterization.—

1. A youth of good report.—Acts 16:2.
2. Versed in the Scripture.—II Tim. 3:15.
3. Self-denying and faithful.—Phil. 2:19-23.
4. Affectionate and earnest.—II Tim. 1:4.
5. Timid and unassuming.—I Cor. 16:10; I Tim. 4:12
6. Needed encouragement to boldness, watchfulness, steadfastness and purity.—II Tim. 2:1, 22; 4:1-5; I Tim. 4:12-16.

STUDY OF THE TEXT

II Tim. 1:5

"Unfeigned faith."—A faith that is true, not pretended.

"Dwelt in thy grandmother Lois and thy mother Eunice."—Pious mothers and grandmothers have a great influence in causing a boy to follow the same piety.

Phil. 2:19-22

"I have no man like minded who will na-

turally care for your state."—Timothy had the same feeling, knowledge, and concern for the Philippian Church that Paul had.

"Ye know the proof of him."—Timothy had left a record that stood as an unfailing index to his faithful character.

PERSONAL THOUGHT

Youthful years will not hinder us from being of value to the cause. Let us begin by living in close and sympathetic touch with those who carry the burden of the work, that when they are gone the Lord will not lack for men who have a natural concern for the condition of the cause.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Youth."
2. The Bible is for Children to Know.

For Young People.—

1. Timothy as a Bible Student.
2. Timothy's Noble Profession.
3. The Benefit of Starting to Serve Christ in Youth.
4. Helping the Older Shepherds Bear the Burden.

For Older People.—

1. Timothy's Weakness and Strength.
2. The Comfort of Youthful Concern.

SEED THOUGHTS

The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossoms to the sun.—J. E. Smith.

No boy is well prepared for rough climbing, unless he is well prepared with Christian principles.

A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when his every act is a foundation-stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now—though indeed there is only one place where a man may be nobly thoughtless—his death bed. No thinking should be ever left to be done there.—John Ruskins.

I never saw a successful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon.—D. L. Moody.

CHAPTER STUDY—Psa. 51

Topic for August 27

MOTTO

"A broken and a contrite heart, O God, thou wilt not despise."

A.—OUTLINE OF CHAPTER

I. Confession.—

1. Of sin.
2. Of weakness and unworthiness.
3. Of God's excellence and grace

II. Prayer.—

1. For mercy.
2. For pardon.

3. For cleansing.
 4. For renewal and strength.
 5. For prosperity to Zion.
- III. **Faith and Hope.**—
1. Implied in the whole prayer.
 2. Expressed in Vs. 6, 7, 8, 13, 14, 15, 17, 19.

B.—STUDY OF THE TEXT

- V. 1. **"Blot out my transgression."**—Transgression is a heavy debt recorded in the ledger against us which cannot be removed save through the merciful plan of God's pardon in Christ.
- V. 2. **"Wash me thoroughly."**—Not alone a legal removal of debt but a cleansing of the soul that has been defiled that it may be fit for association with a holy God.
- V. 6. **"Thou desirest truth in the inward parts."**—Not alone an outward show of righteousness but purity, honesty, and sincerity within. This could only be realized through the operation of divine grace which had already begun in the honest confession and penitent prayer (II Sam. 12:13).
- V. 7. **"Hyssop."**—An herb used in sprinkling the blood of purification by which the unclean might be restored to the fellowship of the congregation of the Lord (Num. 19). We have in Christ a similar but a better purging (Heb. 9:14).
- V. 17. **"The sacrifices of God are a broken spirit."**—A spirit that comes in realization of its undone condition, and casts itself upon the mercy of God in humble acceptance of His righteous decisions.

PERSONAL THOUGHT

"Against thee." Have the actual facts of the guiltiness in all sin as against God been realized in my very inner consciousness? Not a step in thought, word or deed though it directly injure myself or my fellow creatures, but it is in His holy sight and a transgression against Him. Lord teach me to abhor all sinful inclinations within myself, and give me power to live for Thee.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Repent."
2. Memory verse, V. 10.

For Young People.—

1. The Sinfulness of Sin.
2. The Blessedness of Forgiveness.
3. The Truly Penitent Sinner.
4. The Mercy of God.

For Older People.—

1. The Power of the Blood of Christ.
2. The Condition for the Joy in the Holy Ghost.
3. Acceptable worship.

AN ACCEPTABLE ATTITUDE FOR A SINNER

P. J. Shenk.

How wonderful is the thought of a sinner approaching God! It is possibly the most wonderful and certainly the most vital of all the thoughts that come to us.

We have learned that God is pure. His is the holiness of which the "most holy" place of the Jewish temple was but a glimmering shadow. Himself the center of holiness, we do not marvel that He hates sin. All sin is abhorrent in His sight, inasmuch as it is the filth and debris of this earth.

The sinner is just the opposite. His

condition is truthfully depicted by the prophet Isaiah as being unsound from the sole of the foot to the head, full of wounds and bruises and putrifying sores. His approaching God is the approach of sin and vileness unto a pure and holy God. This is what makes the meeting of God and the sinner wonderful.

Man's attitude should be one of real penitence. Whatever he may have thought of himself or his own goodness sinks into insignificance when he finds himself standing before the all-seeing eye of God who looks into his very heart and by His Holy Spirit uncovers his sins and wrings from his heart a cry for mercy and the confession that if God would deal justly with him he would be forever banished. But while thus acknowledging his sins, whether they be the sins of the murderer, the drunkard, the out-cast, or the awful sins of self-righteousness and human bigotry, the assurance comes by the same Spirit, that mercy is granted through Christ.

He sees Him hanging on the cross, His hands and feet torn, His side pierced, and from His lips comes the pitiful cry of one forsaken of God; and the sinner exclaims, "It was for me." Then in a feeling of unworthiness he falls on his knees and asks for pardon in the worthy name of Jesus.

Such a feeling of gratefulness pervades his heart that he gladly confesses his sins to God and man and cheerfully gives over his will to God. His prayer now is, "Teach me Thy will, lead me in the way everlasting."

He no longer enjoys the pleasures and follies of the world, but his desire is to do anything for God. He seeks not to get out of service, but to do all he can in gratitude for what God has done for him.

Self-righteousness has lost its glamour and his attitude now is, "Just as I am without one plea, but that thy blood was shed for me."

O sinner, take your place at the foot of the cross, ask God to cast you not away, but to create within you a clean heart.

Then God will raise you up, and the resurrection life will be glorious.

Oronogo, Mo.

SEED THOUGHTS

No sin is small. It is sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—Jeremy Taylor.

I learn the depth to which I have sunk by the length of the chain let down to up-draw me. I ascertain the mightiness of the ruin by examining the machinery for restoration.—Henry Melvill.

True repentance has as its consistent elements not only grief and hatred of sin, but also an apprehension of the mercy of God in Christ. It hates sin, and not simply the penalty; and it hates sin most of all because it has discovered God's love.—Wm. M. Taylor.

I could not live in peace if I put the shadow of a willful sin between myself and God.—George Eliot.

A SERMON ON "THINGS"

It was preached by a sweet-faced woman of whom a friend once said, "She has not only made all the sunshine she ever had, but she has also made plenty for others." The dear sunshine maker was telling a friend, whom she had not seen for some time, about the burning of her farm home.

"Then you lost everything," the friend exclaimed, after she had heard how the family wakened just time enough to escape from the burning building.

"Everything. We escaped in our night clothes. I—I try not to think about it, but there were so many things that money could not replace." And, with tears in her eyes, she went on to speak of the watch that her husband had given her on their wedding anniversary, gifts from her mother, her cherished and marked Bible, the little library that she had collected so slowly, and other treasures.

The tears sprang to the eyes of her hearer. "O, Mrs. A! I am so sorry for you!"

A brave smile looked out through Mrs. A's tears. "Don't let us grieve over it, dearie. After all they were only things." There was a moment's hush, in which the other tried to rise up to that height, then the speaker went on: "Yes, only things. The real necessities; life and love and gratitude and trust—why, they are left. And, after a few years, what will the things for which we strive, for which we 'reach and fret' matter?"

"Only things." Vast is their array, and for them we give our days, oftentimes shutting out the heavenly vision that might transform our lives. All because we think of and live for things.

The list is a long one. At its head women must place clothes and the dear household furnishings. Then there are many possessions, ranging from houses and lands to the merest trifles. There are the results of our ambitions; money, power, position, influence. These are not the possessions that will go with us into the beyond. They are the things of which fire or flood or calumny may strip us.

This is not a plea for the disregarding of the material blessings that are ours; that was not the lesson taught by the sermon. That was a gentle admonition to put their rightful value upon these—"the things which are seen are temporal." If we regard them aright, there will be no lack of them in our lives, for the Master Himself bade us, "Seek ye first the kingdom of God; and all these things shall be added unto you."—Hope Daring.

You have seen a ship out on the bay, swinging with the tide and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways toward heaven but it cannot ascend thither because it is anchored to some secret sin.—Sel.

We must not spend all our time in whetting our scythe.—Davidson.

Our Boys and Girls

THE CASE OF ARTHUR LANGFORD

When Arthur Langford, a brakeman on an Eastern road, crawled out of a twisted mass of wood and steel into which a freight had been transformed by a head-end collision with another train, he realized that all of his comrades were dead and that a passenger train which was running close behind them was due to come leaping through the night in twenty minutes. Both of his legs were broken, and the slightest movement gave him pangs of exquisite pain, but this did not deter him from dragging his shattered frame to the spot where lay all that was left of the caboose. Luck favored him to the extent of allowing him to find an unbroken red light amidst the debris. A further search revealed the presence of a single match in his vest pocket. Crouching under the shelter of a huge beam he struck it and watched with fierce anxiety the tiny flame flicker doubtfully. On it depended the salvation of many precious human lives. With trembling hands he applied it to the lantern wick, and gasped with relief as he saw the light burn up.

Slinging the lantern around his neck by means of his handkerchief, he began to crawl on hands and knees back along the track. Yard after yard he traversed in this manner, groaning with agony, yet with but one fixed idea in his mind—to get back as far as possible so as to give the engineer of the express a chance to pull up his train before going headlong into the piled up mass of wreckage. Time and again as a pang sharper than ever convulsed his sorely injured body, a cold sweat broke out on his forehead, and he almost collapsed in a faint. But the Spartan will overcame the weakness of the poor abused flesh. He would die if necessary—but not until his purpose was fulfilled. He had covered nearly a quarter of a mile of his agonizing journey before he heard far off in the woods a deep, hoarse murmur borne on the breeze, growing clearer and more distinct every instant, until it resolved itself into a steady roar of muffled thunder. It was the exhaust from the giant locomotive of the coming express, whirling through the darkness to the impending doom from which he alone could save it.

Soon he caught sight of the headlight, glaring like a monstrous eye in the gloom. Dragging himself to one side of the track, Langford waved the red lantern in the air. A second later there came the two short blasts of the whistle by which the engineer signals that he has observed the warning to stop, followed by the strident hiss of the emergency brakes as the air went on at full strength. The train shot

by the crippled man at reduced speed, and the grind and clamor of the brake shoes clutching the flying wheels told him that he had not suffered in vain.

When the crew of the passenger train went back to pick up Langford, they found him lying unconscious. His duty done, and the strain removed, he had slipped quietly into the oblivion that brought him relief from pain. When he recovered his senses an hour later, his first remark was:

"Don't let my mother know that I'm badly hurt, she's an old woman, and the shock might kill her."

It is pleasant to record that the hero in this instant recovered from his injuries; also that he received a handsome reward from the passengers who owed their lives to his fortitude.—Good Health.

DUMB DUCK AND CRAFTY CROW

The shore line of Puget Sound, some twenty-six hundred miles in extent, is famous for the quantity and quality of clams it produces. There are many varieties, chief among which are the small butter clam, the larger horse clam, the cockle, and one or two others. Instead of a barbecue on the Fourth of July, wherein roast beef and pork figures prominently, in Washington a clam-bake is preferred. The clams are baked in the sands on the beach. The Siwash Indians in generations ago lived principally on clams, as do the generations today who inhabit the beaches.

Birds, particularly water-fowl, have acquired a ravenous appetite for clams of all kinds. The duck, the mud-hen, and the hell-diver prefer a fat clam to wild rice or celery. They dive to the bottom of the water, and on finding the clam with his shell open, swiftly pluck the body from its coating. Frequently tragedies in bird life happen by this act. Sometimes the clam closes his shell on the beak of the bird before his body is jerked loose. When this happens death generally results for the bird. A clam has power enough to pinch a duck's beak almost flat. If the bird goes ashore to await the clam's pleasure in letting loose, nine times out of ten he will starve from hunger before the clam lets go. If the bird takes to the water, as he sometimes does, the weight of the clam pulls his head beneath the surface, so that in a short time he drowns. Many water-fowl are found dead from this cause.

One bird caught in this manner, which the writer watched for an hour, floundered about in the water, its head submerged during the entire time, in a futile effort to find shore. When pulled out of the water, apparently dead, no less than a full pint of water ran out of the bird's gulping beak

after the clam was removed. For an hour or more the head and neck were so paralyzed that the bird had no control over them. However shortly after, the duck swam away.

But clams are not crafty enough to outwit the crow. Few other creatures in the animal world are. Crows, of course, can not dive to prey upon clams, but when the tide is low they gather in great flocks for a fat feed. They rarely if ever take a chance on life by putting their beaks into a clam's open shell. They are too foxy for that. When a crow catches a clam with his long, black neck protruding, he grasps it in his bill and flies high in the air, manoeuvring until he is directly above a pile of floating driftwood or beach wood ashore. When in the proper position he lets go and Mr. Clam comes rushing to mother earth. Striking the solid driftwood, with unerring aim, the shell is crushed to a pulp. As he lets go, the crow begins descent, and the shell is no more than broken when the crow is there to commence his feast. It is claimed that aviators will require much experience to become expert in dropping shells on hostile fleets.—Our Dumb Animals.

THE ONE WHO FOLLOWS

One day an old umbrella mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in any one who does a piece of work well, I went out to talk with him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up; "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No; I suppose not."

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow who comes along," he answered simply. "If I put on shoddy cloth or do bad work they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see?"

Yes, I saw; and I wished that every worker in every trade and profession had as generous a conception of his duty to his calling as this itinerant umbrella mender.—Golden Rule.

Current Events

Mayor Gaynor of New York appointed a Board of Inebriety, as provided for by a recent act of legislation. On this board are two doctors, two ministers and a retired merchant. This board has the power to establish a hospital and industrial colony to receive as inmates persons suffering from habitual drunkenness. Whenever any male person is arrested for public intoxication, the board must be notified. A field officers of the board shall then investigate. If it is found that the prisoner has not been arrested before, he may, after recovering from his intoxication, sign a request for his immediate release. In this request he must give, in addition to his own name and address, the names of any persons dependent upon him for support, must give his place of employment, if any, and must state that he has not been arrested for public intoxication within the twelve months preceding. Upon the presentation of such a statement to the court, the prisoner will be released." This is one of the fruits of the liquor traffic. Young men are made habitual drunkards and then the state is asked to provide for them. It were far better if the cause of drunkenness were removed, then we would not need to deal with the fruits.

It is said that the greatest procession of women in support of the suffrage movement that the world has ever seen took place in the streets of London on June 17, just preceding the coronation week. From 50,000 to 60,000 women marched, every phase of the movement being represented, women of high social position rubbed elbows with the women wage earners. The procession included many noted literary and stage women. After the parade they repaired to Albert Hall where it was announced that the \$500,000 needed for propaganda work had been raised. This movement has been most prominent in England. The militant methods employed by its enthusiasts has precipitated more than one clash with the authorities, which resulted in some of the suffragists serving time in penal institutions.

An effort is being made to have Dr. Harvey Wiley, chief chemist of the Department of Agriculture dismissed from service. Dr. Wiley is the bitter foe of the food adulterators, and is the greatest obstacle in their way of placing impure foods upon the market. He is accused of a technical violation of a certain law. It is alleged and is the consensus of opinion that it is a conspiracy on the part of officials in the Agriculture Department and the food adulterators to have him ousted from office. A Congressional committee is appointed to make a thorough investigation of the matter.

On July 17 the United States Senate passed a campaign publicity bill. This is the most drastic bill of this kind ever passed in either branch of congress. The bill contains the following important features: No candidate for the Senate or House shall spend in the election more than a sum equal to ten cents for each voter in his district or state. No senatorial candidate shall spend a total of more than \$10,000 in the primary and general election, and no candidate for the House more than \$5,000. Publicity must be given to all primary campaign contributions and expenditures. All general election expenses must be made public before the election, beginning fifteen days before election and making publication each six days until election. All promises of political jobs must be made public. The bill also makes it illegal to promise political places in order to procure election support, or to aid in influencing the election of any member of a state legislature. The bill will likely be the subject of prolonged conference between the two houses. It is uncertain what attitude the President will take when it comes before him for disposal.

The epidemic of cholera in countries bordering on the Mediterranean Sea is spreading and far more serious than the general public realizes. Officers of the State Department have been kept fully advised and have directed that stringent quarantine be maintained against vessels arriving in this country from infected ports. Italy has been the principal source of cholera, although the disease has also developed in Greece and Egypt. The present outbreak dates from June 8, and is a recurrence of the epidemic of last summer in Italy, there having been a lull in the spread of the disease in the winter months. Eighteen cases of cholera are in New York, all of which were brought in on vessels from infected ports. In addition to these there are more than four hundred persons held, with "symptoms suspicious of cholera."

The United States Government has let a contract for the construction of a laundering machine and the government will construct one in its own shop which are to be used for washing paper money. Hitherto new bills were issued for the old, the old ones being destroyed. Quite a saving will be effected. The problem of laundering paper money was almost given up as hopeless long ago. But a woman in Philadelphia succeeded in washing and ironing a dirty dollar bill so neatly that many experts pronounced it a counterfeit. This was indirectly responsible for experiments which convinced treasury officials that paper money can be washed cheaper than by issuing new bills.

Official estimates of the cotton crop of 1911 indicate that it will be the largest in the history of the country, approximating 14,425,000 bales of 500 pounds each. This estimate exceeds by almost a million bales the record crop of 1904.

A conference of representatives of the steel interests of the United States, Canada, England, France, Germany, Belgium, Italy, Austria and Spain was held in Brussels on July 5. It is alleged that this conference was preliminary to the formation of a world steel trust. The principle of the organization of an international body was approved by all those who took part in the discussions. The promoters of this Trust allege that it is simply the application of the principle of the Golden Rule. It is for the purpose of fostering a friendship between the various steel interests so that each interest will have the same concern for the interests of his neighbor as for his own. It is claimed by the advocates of this principle that it would be highly profitable financially. It evidently would mean the elimination of all competition and so concentrate the industry that high prices could be maintained. It would mean the absolute control of the steel industry by a few individuals.

The \$100,000,000 powder trust was ordered to dissolve, because of violations of the Sherman antitrust law, in an unanimous opinion handed down by Judge Lansing of the United States circuit court. The suit is the government's attempt to dissolve the powder trust. Twenty-eight of the forty-three original corporate and individual defendants are held to have violated the law. The court discovered that for thirty years prices have been controlled and competition suppressed and the output of members of the organization limited in order to maintain prices. The trust is given until October 16 to propose plans for the future. This decision has for its precedents the recent Oil and Tobacco decisions by the United States Supreme Court.

Several hundred street hucksters and peddlers in Chicago were ruled off the streets recently on the strength of the anti-noise ordinance, but they insisted on their rights as against the retail dealers, who took advantage of the new law to keep prices up. Many people sympathized with the peddlers and serious riots occurred when the police tried to drive the venders away. One man was killed and many injured. The mayor interfered and gave them permission to sell from 9 A. M. until 4 P. M. until Council should take further action.

As the result of a decision reached by Postmaster General Hitchcock, the 40,000 odd rural free delivery carriers are to receive an increase in their salary. The order provides for \$4,000,000, an increase of \$100 over the present salary of \$900 for all carriers on standard routes. The Postmaster General also urges that Congress lose no time in authorizing the carrying of parcels on rural routes. Not only should the parcels post service be authorized on the rural routes, but extended to a general service throughout the whole country.

The work of raising the battleship Maine is progressing rapidly. Ever since the explosion eleven years ago the battleship has been lying in Havana harbor, partly projecting above the water constantly reminding all those who looked upon it of the war between the two nations which was precipitated by the sinking of this ship. A huge cofferdam was constructed around the vessel, the water was then pumped out, thus the ship was gradually exposed to view. One purpose in raising the ship is to determine, if possible, the exact cause and nature of the explosion. Spain has been accused of causing the destruction of the Maine, but has vigorously denied it. If it is found that the explosion was internal it will vindicate Spain and will likely be attributed to the carelessness of the sailors. The country awaits with interest the result of the investigation. Soon after the work was begun it was stated that the Maine could likely be brought to this country under her own steam, but more recent observations show that the ship is very badly shattered.

Political affairs in Morocco, Africa, are still in a very unstable condition. Three European countries now occupy territory in the country. France and Spain occupy territory, and Germany has now staked a claim which it occupies containing rich copper and mineral deposits and has great agricultural possibilities. Germany claims to be justified in her action in protecting her interests, but has no intention of remaining permanently, but will not leave until regular conditions are restored in Morocco. This evidently means until France and Spain both retire from the country. Considering the manner in which Spain and France entered Morocco under assurances of purely temporary and benevolent action, both occupying territory in violation of treaty, indicates that the disintegration of Morocco is close at hand.

The great coal strike in south-western Pennsylvania was ended on July 6, after a bitter struggle of about eighteen months. The strike involved 20,000 miners. Eighteen lives were lost, and a million dollars' worth of property. The operators made no concessions to the miners and the strike ceased because of an empty treasury, the protracted strike exhausted all funds for the weekly benefit of the strikers. It is asserted that the miners will attempt to build up a strong financial reserve in order to call a general strike in 1912 in case the operators refuse to sign a satisfactory wage scale.

The Christian Endeavor Convention, held in Atlantic City early in July, went on record as an implacable foe of the saloon. The Convention represented about 4,000,000 young people who are urged to do all they possibly can to rid this nation of the liquor traffic. Their slogan is, "A saloonless nation by July 4, 1920." May their goal be reached speedily!

On June 31, the Olympic, the largest of the ocean greyhounds, completed her maiden trip across the Atlantic, when she was moored alongside her pier in New York. The ship is 882½ feet long. Special permission was required from the Federal government to extend the pier so that the ship might dock. The Olympic represents an investment of \$10,000,000, and among the unique features of her construction are Turkish baths and a swimming pool. On her maiden voyage she carried 510 saloon passengers, 275 second cabin and 575 steerage passengers. The race between the steamship lines for leadership is very keen so that two other ships are already planned to eclipse the Olympic. One of these is to be a few feet longer and 5,000 tons greater. The Olympic has a gross tonnage of 45,000 tons. The builder of the Olympic says that there is no structural reason why 100,000 ton ships should not be built, and he believes the superior economy of the big ship will force them soon.

"Sensational facts which may result in the abolition of express companies and the creation of a satisfactory parcels post are certain to be produced from the investigation which the Interstate Commerce Commission has ordered into the express business. Practically every other line of 'big business' has been subject to governmental scrutiny, but, for some reason, the express companies have escaped. That these agencies of transportation fear an investigation and the exposure consequent therefrom was shown by their action on June 30 in filing with the Interstate Commerce Commission new and lower rates to take effect on August 1."

The center of population of the United States is in Monroe county, Ind., according to a census bureau announcement. Since 1900 it has moved thirty-one miles westward and seven-tenths of a mile northward. The westward movement was more than twice that of the preceding decade. This acceleration of the westward movement is attributed principally to the growth of the Pacific and South-western states. The geographical center of the United States is in northern Kansas, so that the center of population is about 550 miles east of the geographical center.

For the first time a birdman cut through the air currents and misty clouds of Niagara Falls on June 27. Aviator Beachy after circling above the falls swooped down through the rising mists beneath the arch of the upper steel bridge and down the gorge almost to the whirlpool, when he rose again between the precipitous sides of the river and landed on the Canadian side.

It has been announced officially that Lord Kitchener has been appointed as British agent and consul general to Egypt, to succeed the late Sir Eldon Gorst, whose administration was criticized by Colonel Roosevelt in an address before English officials while in England.

The famous Cunningham Alaska coal land claims, through which it has been alleged that the Morgan-Guggenheim syndicate had planned to extend its vast interest in Alaska and control one of the most valuable coal fields in the world, has been disallowed by the Department of the Interior. Secretary of the Interior Fisher approved the decision of the commissioner of the land office. This action is believed to have closed the last door to the Cunningham claimants. These claims have been prominent before the public for more than two years. They brought about the Ballinger-Pinchot investigation by Congress and the dismissal from the public service of Chief Forester Gifford Pinchot, Louis Glavis, a chief of field division in the land office, and several minor officials.

During the second week of July destructive forest fires swept across northern Ontario, destroying a number of towns, large tracts of timber, during which more than three hundred persons perished. During the same period a number of towns were destroyed in Michigan and Maine, also extensive tracts of timber. The fires in the states did not result in so many fatalities. Many of the refugees are facing starvation as all their possessions were swept away. Hundreds of them escaped death by going into nearby lakes and on relief trains. A few of the forest fires in Michigan were caused by large piles of slabs at sawmills catching fire.

A Kentucky distiller went into voluntary bankruptcy recently. He attributes his failure to the local option laws and a consequent dry territory. This will furnish another argument for those engaged in the liquor traffic who claim that more liquor is sold in dry territory than in sections where they permit the open saloon.

On July 12 a daring but unsuccessful attempt was made to capture a strongly fortified fortress in the heart of Lisbon, Portugal. The attackers are supposed to be Monarchists who are seeking to overthrow the present Republican form of government and again restore to power the de-throned king.

A noted explorer, recently returned from Central Africa, tells of a unique method employed by his companions and himself to alleviate the dreadful agony of prolonged thirst. In parts of the "Dark" Continent there are great stretches of country, where no water fit to drink is to be found, although there are here and here pools of thick, stagnant mud. In such country the party wandered for five days without water, and might have perished but for an idea that occurred to their leader. Following his advice and example, they collected stagnant mud wherever it was to be found and made it into long poultices, which they fastened round their bodies next to the skin. This simple process they found to give great relief, and no doubt the hint will be welcomed by all who are likely at any time to find themselves on a similar predicament.

Miscellaneous

HIS LIFE IN HIS HANDS

The Romantic Vocation of the Diver

The man who sighed for the romance of the days of knights in armor never went down fifteen fathoms in a diving suit. During the chivalric ages, men incased themselves in armor to do mortal combat with foes similarly equipped, and he who could best drive sword or lance through cold steel won the fight. But the man who incases himself in an armor of rubber and canvas, a helmet of metal such as Lancelot never wore, and shoes of lead, and goes down to fight the dangers of lack of air, entanglement in wreckage, unusual pressure, and all the other perils of life and limb which are to be found deep beneath the surface of sea or river, must have a courage and a quiet nerve beside which that of his ancient prototype is childish. For at least, the knight of old had light and air and freedom of speech and action; the knight of the rubber tube works in darkness, in an element foreign and inimical to life, and not only dangles his life loosely between his own fingers, but must put his trust for the very air he breathes in the hands of patient men above, slowly, ceaselessly, turning the wheels of an air pump.

It is surprising to learn how many uses there are for divers. The navy, of course, employs many, to set submarine mines and torpedoes and to attend to investigations of the condition of ships' bottoms. Every battleship has at least two highly-trained divers on her staff. Bridge construction companies use them in surveying for caissons, as do those who build dams, water works, and reservoirs. Water works in large cities keep a diver on their staff constantly, and he has plenty to do. Wrecking companies need their services constantly, the new profession of under-river tunneling makes many demands on the time and skill of the man in armor, and dock builders find it necessary to have a man willing to go beneath the surface in order to survey for pile setting, etc.

The profession of diving is more ancient than might be supposed. Aristotle speaks of men descending in water in a "kettle," and during the reign of Charles V., two Greeks descended in some sort of a diving bell, "bringing back with them, alight, and to the wonderment and awe of all, a candle lit before they descended."

But since Smeaton, in 1779, designed a pump to supply air to the diving bell, little real improvement in the art has been made, save in detail of helmet and clothes, until the invention of the telephone. The greatest advance ever made in the art, divers will tell you, is the combination of the telephone with the diving suit. Before its advent, divers had to depend entirely upon

pulls on the life-line for communication with the surface and upon signs to each other, when under water, if two wished to communicate. Today the modern diving helmet is equipped with a telephone, and the diver can not only hear what is said to him from the surface, advise those in charge of his pump as to whether the air is "coming right" or not, and make reports as to the work in hand, but he can communicate to a brother diver and hear the instructions sent to him from the surface, all of which facilities are of great assistance in the work. At first thought, it may not seem so difficult a thing, this going down under water and breathing air sent in from a pump by a tube. But the physical drawbacks to the work, to take no account of the mental ones, are enormous. For every ten feet a diver descends, he sustains an added pressure of $4\frac{1}{2}$ pounds over every square inch of his body. What this means may be better understood when considering the greatest depth ever made by a diver—204 feet. His body at that depth sustained a pressure of $88\frac{1}{2}$ pounds to the square inch over and above the fifteen pounds always sustained when in the air.

Divers must descend very slowly, swallowing as they go. Otherwise they may bleed at the nose and ears and even lose consciousness. And they must ascend even more slowly than they descend, particularly when coming from great depths, otherwise they may, literally, burst from the internal air pressure. At the least, too sudden a rise may cause an attack of that terrible disease known to tunnel workers, called caisson disease, or "the bends," in which air gets into the tissues under pressure and causes the most extreme torture.

As may be imagined, divers must be healthy men to succeed in their work. Certain classes of men are never allowed to become divers by those who wish to train men for their work. Those always rejected for such service are: 1. Men with short necks, full blooded, and florid complexions. 2. Men who suffer from headache, are slightly deaf, or have recently had a running from the ear. 3. Men who have at any time spat or coughed up blood. 4. Men who have been subject to palpitation of the heart. 5. Men who are very pale, whose lips are more blue than red, who are subject to cold hands and feet, men who have what is commonly known as a poor circulation. 6. Men who have bloodshot eyes and a high color on the cheek, by the interlacement of numerous small blood vessels, which are distinct. 7. Men who are hard drinkers and those who have suffered severely and repeatedly from blood poison, or who have had rheumatism or sun-stroke.

Finally, divers must be strong men physically for not only must they sustain pressure and work in heavy clothes with a great weight on their shoulders, but they must often exert much muscular force to move objects below the surface or to dig, or tunnel their way into a wreck in search of what they are after. Of course, the weight

of a man bears on his shoulders and the heavy lead weights upon his feet make less inroads upon his strength when he is beneath the water; in fact, were it not for the weights, he would be more apt to rise to the surface than to stay down and work. But though the weight is made less by the surrounding water, that same water clogs his every effort and resists his motion, so that a two-hour spell ten fathoms down is exhausting to the most practiced diver.

When a diver is to descend, he must make many preparations. He must not eat anything for two hours beforehand, to commence with, since, according to an eminent medical authority, "Men working subject to great pressure should not eat an ounce more of animal food than is absolutely necessary some time before descending, as it increases the tendency to apoplexy."

The diver, getting ready to descend, clothes himself in very heavy underwear of guernsey or flannel, the drawers well secured to prevent slipping, and adds a pair of heavy woolen socks.

If the water be cold, two such suits may be worn. If the depth to be negotiated is great, cotton soaked with oil is put in the ears or a heavy woolen cap pulled down over them. Shoulder pads, if worn to take the weight off the helmet, are next tied on, after which the diver wriggles into his heavy suit of rubber and canvas, sleeve extenders being used by the attendant to make it possible to get into the dress. Next come the inner collar and the breast plate, which are secured with clamps to the rubber dress, the utmost care being taken in this operation not to tear or pinch the rubber. Finally, the shoes are fitted on, and the rubber gloves clamped to rings in the sleeves.

The helmet is last to go on, and never before the valves and telephone had been tested. The attendants start to pump as the helmet is clamped home. The helmet, of course, is attached to the pump with a rubber tube, which is canvas and wire protected. No diver descends, after the helmet is put on, until he has tested the outfit for several minutes and found that his air supply is sufficient and the pump working properly. But neither does he delay unduly, for the position in which he finds himself is the reverse of comfortable.

He is supplied with a life line, with which he can signal, should his telephone get out of order, and by which he may be drawn to the surface, should he become helpless for any reason. He must take great care when walking about on the bottom not to foul his life line, or his air tube, and for this reason must always retrace his steps exactly to his starting point, if he has gone into a wreck or about any obstructions. For the same reason, two divers, working together, must be careful not to cross each other's paths.

And when the diver has slipped from the float, dock or vessel where his attendants and air pump are working, and dropped down rope or ladder to the new, cold, dim, greenish, often muddy, world under water, he finds at once a myriad of perils sur-

rounding him. Any interruption to his air supply means death. In times past, many a good man has died miserably in the spouting stream of water which choked him from a broken or cut air tube. Today, all good diving helmets are provided with a check valve, which prevents water entering from a cut tube, but the air in a helmet and dress would last but a few minutes were the supply interrupted. Divers may be lost in a wreck, may be overcome from pressure or apoplexy, or may have perils from without to contend with, especially in tropical waters, where sharks or crocodiles make the diver's life a matter of terror. Sometimes the life line may become so entangled in wreckage that it must be cut, and then there is danger of the diver not finding his way back to his boat or float, especially if the bottom is muddy and fouls the "seeing." But the greatest danger of all, of course, is that the tube be cut, or the diver faint. In either case, he is in desperate straits. If the man handling the life line "feels" anything wrong he will haul the diver up, willy-nilly, and regardless of the severe bleeding at nose and ears which will result from too rapid a rise to the surface. But if the diver be inside a wreck, or if his life line gets tangled in wreckage, such hauling would do no good. It is in situations like these that the slender connecting link of telephone wire means so much to the men who risk their lives far beneath the surface of the water.

And for all its danger, its romance, and its difficulty, the rewards of diving are not great. A hundred dollars for an hour's diving job may seem princely pay, but when it is realized that such isolated jobs are few and far between, that the apparatus is expensive and the risk great, it does not seem too much. But the profession has this one recommendation—it requires comparatively little time, and a man has many spare hours to himself to turn to account in other ways, and as a developer of self-reliance, quiet bravery, and coolness as well as skill, it has few equals and no superiors.—Scientific American.

"There seems to be better interest than there had been, but there is still much room for improvement."

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Key Letter	Subject	First References
A	All unsaved people are sinners.....	Gen. 6:5.
B	The Bible God's message of life and salvation	Exod. 24:4-7.
C	Condition of sinners described	Gen. 2:16, 11.
D	Christ died to save sinners	Gen. 3:15.
E	Every secret thing is known of the Lord	Gen. 3:9.
F	We are saved through Faith	Gen. 6:13-14.
G	Good Works, etc., alone will not save	Gen. 4:3-5.
H	Punishment and hell awaits sinners ..	Gen. 2:17.
J	The Lord is the Judge of all men	Gen. 18:20, 21.
K	The Lord saves and keeps those who put their trust in Him	Gen. 8:1.
L	The Lord loves and is willing to save sinners	Gen. 12:3.
N	Danger of neglecting or rejecting salvation	Gen. 6:3.
O	The Lord the only way of salvation ..	Gen. 4:7.
P	The Lord is willing to pardon backsliders	Lev. 26:40-42.
R	Repentance, confession, restitution, reformation	Lev. 26:40-42.
T	Testifying, or confessing the Lord ..	Gen. 28:16-22.
W	"Whosoever Will" may be saved	Gen. 12:1-3.

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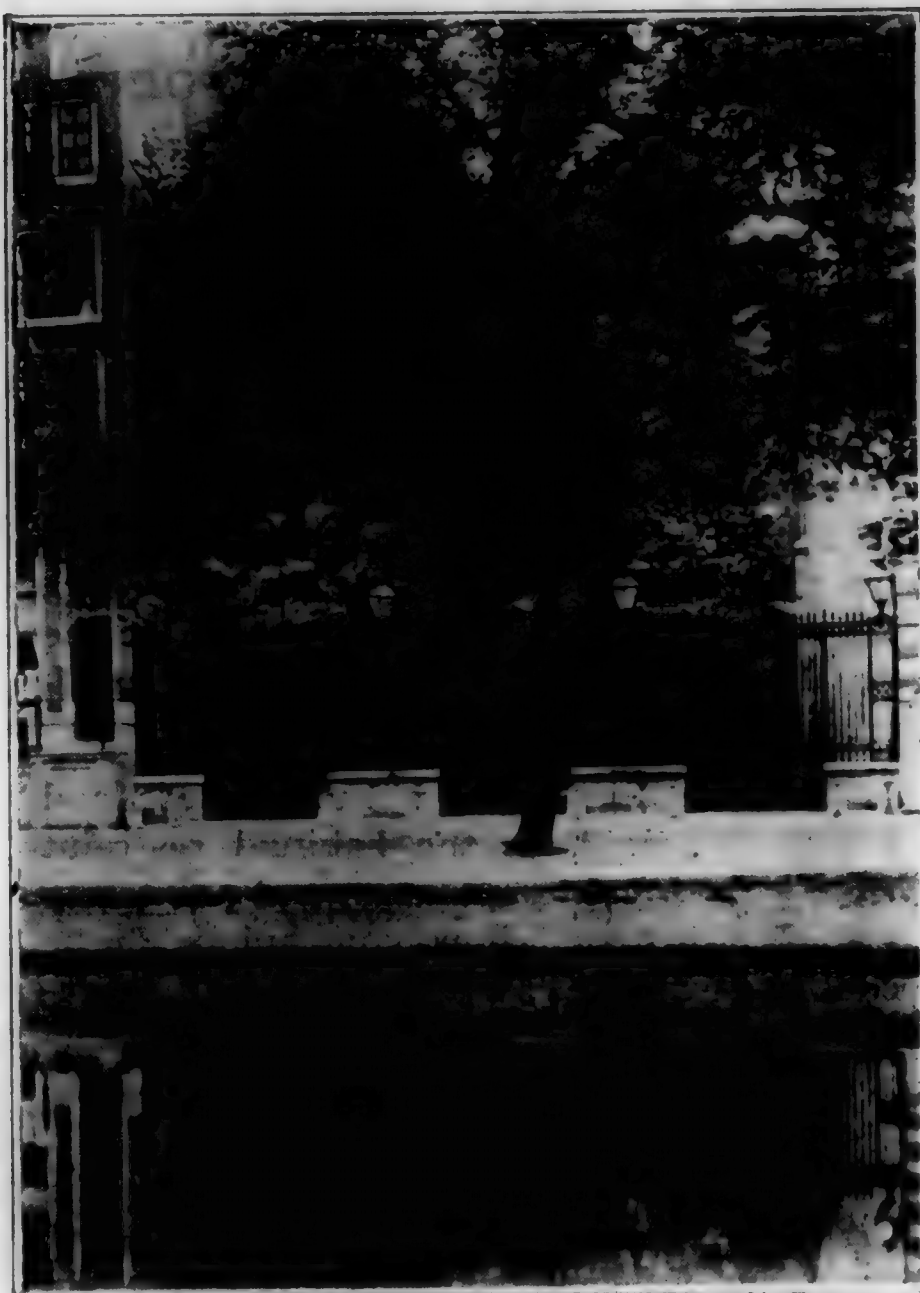
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CHRISTIAN MONITOR

SEPTEMBER, 1911



Mennonite Church With Gravelled Court
in Front. Looking Across the Heeren-
gracht, Amsterdam. (See page 276)

SELECT READING

"WHERE THE BROOK GOES RIPPLING BY"

Flora Williams Wood.

On a warm bright summer day,
I love to wheel away
To some little shady corner in the wood;
There to watch the birds and bees
Flitting out among the trees,
And to watch the dear old brook go rippling by.

I would stretch my weary limbs
On the grass so soft and green,
Looking up into the lurid pale blue sky;
There I'd open wide my book
In that quiet sheltered nook,
And have one hour of dear old Paradise.

There the rustle of the breeze
O'er my head among the trees
Lull me with the sweetest songs I know;
There's no joy can equal this,
Just one hour of perfect bliss,
Where the dear old brook goes rippling by.

MODESTY

Human nature has been greatly distorted and disarranged by the power of sin, which has so decidedly and adversely influenced and affected mankind. Few, if any crowns, which may deck an individual, are more becoming and attractive than modesty. And no virtue is more worthy of cultivation than simple and unaffected manners. We know of no accomplishment that is so attractive. Full orb'd modesty is a joint product of grace and of cultivation. It will win friends and retain them. It is no sign of effeminacy, but rather of acquired strength. Modesty is not self-effacement, but rather a well-balanced estimate of one's ability. Some persons by a fortunate birth are characteristically more modest than others, but wherever modesty is manifest in its best type, heredity, education and individual effort, are re-enforced by grace. There are persons who seem to represent brazen-facedness, more than any degree of modesty. Modesty then is a cultivable virtue, and will always bring its reward.

"Genuine merit is always modest. The truly great man is ever the most humble. He is aware that for everything he can do, there are a hundred things he cannot do; that for everything he knows, there are a thousand he does not know; and that if he is possessed of some good quality, there are others he lacks. It is the empty ear of grain that proudly holds up its head; when filled it bends modestly downward. The great charm of all power is modesty. The pomposity of many people is an attempt to impose upon the world by passing for more than they are worth. Brag, at the best, can be but a very brief substitute for ability. Brass makes more noise than gold, but it is gold men are after, and they commonly know it when they see it. In the

long run, every man passes at his true worth."

It is an easy thing to profess to be wise, but to let service and consecrated and concentrated purpose reveal one's worth is wiser still. Any fool can bluster and strut like a peacock, but it takes ability and grace, to serve humanity aright so as to glorify God. Modesty is a most charming diadem on the head of young and old, male or female, and is sure to attract attention and provoke admiration. Some one has said: "Neither talk loud nor dress loud. Promise little, but perform much. Cultivate simplicity in action and in conversation." Too much cannot be said, or written about this virtue. Too much effort cannot be put forth to cultivate it, to make it stronger and more symmetrical in the individual character and life.—Selected.

FROM A FATHER'S VIEWPOINT

A certain lawyer who had previously been so preoccupied that he had held his children somewhat at arm's length found that his only son was getting beyond the control of his mother, and fearing that if longer deferred counsel would be too late, he resolved to "get acquainted" with his own boy, aged fifteen, by taking him as a traveling companion on a business trip. He did not treat him as a boy to be watched, however, but as the wise man afterward said in the hearing of the writer:

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had and how companionable he could be withal. After we had been together almost constantly for days, I was surprised to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of the boy by that means, however," continued the man, who was well along in years before he had a child and who had grown gray hairs as a jurist, "but my confidence had that effect, for after I had told of the pranks of my youth and how I had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity as well as relief written on his face, cried: 'O dad, I'm so glad, so glad you haven't forgotten how boys feel and what they have to fight against, for now you'll understand!'

"Then freely, as if talking to a chum, my boy told me of his own temptations and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging as well that my youth had been faultless, he had naturally come to the conclusion that I could have no

sympathy with his fight against harmful temptations.

"But," cried my boy, as he looked me full in the face, after bringing to view what would have been a heartbreak to bear alone, 'I feel as if I can face anything now, seeing I know you didn't always walk chalk. But say, why didn't you tell me sooner, dad? For it would have saved me more than one fall-down if I could have made a clean breast of everything, as I will now that I see you'll understand.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel awaits him, under all conditions."

The conversation then turned to lack of confidence between fathers and sons in general, but nothing said along that line was so to the point as the further remarks of the learned man:

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. So experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age."—Helena Thomas, in the Interior.

A STRANGE CUSTOM

Both in the northern and western islands of Scotland the natives have some peculiar customs unfamiliar to the dwellers of the mainland. One of these, known as the "marriage test," is practiced in the Island of St. Kilda, where the population barely exceeds a hundred. The desire among the islanders to increase this number does not seem to be exceptionally strong, and every man before he is deemed suitable for a husband has to perform an evolution with no little bodily risk. The St. Kildans are, of course, adept rock climbers, and the aspirant for matrimony is therefore subjected to the test of balancing himself on one leg on a narrow ledge overhanging a precipice, bending his body at the same time in order to hold the foot of his other leg in his hands. If found lacking in courage the maiden withdraws her betrothal, and should the man fall over the ledge it is presumed that, in his case, he will be disqualified.

Thunder is never heard more than fourteen miles from the flash of lightning. The report of artillery has reached much greater distances. The cannonading at the Battle of Waterloo was heard at the town of Creil, in the north of France, about 115 miles from the field.

As the colored preacher said: "Life, my breddren, am mostly made up of prayin' for rain an' den wishin' 'twould cl'ar off."

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VOL. III

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No. 9

A MAN AND HIS THORN

The Real Value of Our Weaknesses and Handicaps

The Apostle Paul was afflicted with some bodily infirmity, some extremely painful disease whose symptoms were marked by frequent occurrence. Many suggestions have been made as to the nature of the disease. Bishop Lightfoot inclines to the opinion that it was epilepsy. Others have fixed upon ophthalmia; Ramsey has recently advanced the theory of malarial fever.

It does not very much matter for our immediate purpose what was the particular form of the infirmity. Whatever it was it appeared to cripple the Apostle; his sacred purpose seemed to be hampered and partially defeated. Even the healthiest of bodies would have been all too slow and sluggish for his burning passion soul; but a damaged body was an obtrusive impediment to his great crusade. He prayed about it as only Paul could pray; he prayed that it might depart from him. He offered the prayer twice, thrice and repeatedly. And then there was given to him that mystic revelation, that enlightenment of conscience, that dawning of interpretation, so often given to the soul that waits on God; he was given the wider vision, the larger understanding in which similar problems find their solution. "My grace is sufficient for thee, for my power is made perfect in weakness."

This being interpreted seems to say: "Thy apparent weakness may be a channel of strength. The seemingly ungracious thing may be a means of grace. The very infirmity of the organ may confirm the authority of the message. God may become more visible through thy frailty. God may dawn upon the world through thy gloom. My grace is sufficient for thee; through thy seeming weakness my power shall be perfected." And so these were the results of the Apostle's prayers; first, the thorn remained, the bodily pain continued as his guest; second, the prayer was answered in an accession of grace which converted a crown of thorns into a crown of glory.

So this seems to be the principle of the interpretation given to the Apostle Paul. The apparent weakness may become the very occasion of power. The seeming handicap may rebound to the glory of the Lord. The combatants are one man with a thorn, versus the tremendous resistances of Asia, and the superciliousness, cynicisms

and indifference of Athens, Corinth and Rome. But the realities are these: one man with a thorn plus the grace of God, and the very thorn becomes a medium of power, and through the obtrusive weakness God's strength is more perfectly revealed.

When Paul had fully grasped the significance of this enlightenment his impatience was changed into quietness, his irritability into confidence and his complaint into sacred jubilation. "Most gladly therefore will I rather glory in my weakness, that the strength of Christ may spread a tabernacle over me." "I take pleasure in weaknesses * * * for when I am weak then am I strong."

So here is the vivid lesson shining across the Apostle's consecrated life; he prayed, and yet the thorn remained, but grace was given whereby the infirmity became the servant of his strength and a minister to the glory of God.

Let us bring that principle into our own life and let us see its applications to our own conditions and needs. We, too, have our thorns in the flesh things that seem to hinder our work, apparent obstructions to the progress of the kingdom of God. If these could be taken away, with what blessed freedom we could run in the way of God's Commandments! We pray that the hindrances might be taken away from us. And yet it remains, and the meaning of the apparently unanswered prayer is this: that God wishes to give grace in order that these seemingly adverse circumstances may be converted into our slaves and made to minister to our highest interests, to the welfare of others and to the glory of God.

Take the matter of physical frailty. Perhaps that is our trouble. Just the lack of lusty robustness. Our reserves of strength are very scanty. We are hampered by the bodily clog, and the interests of the kingdom suffer. We pray for the restoration of health, but the thorn remains. But the prayer is not unanswered. God comes to us in an accession of grace which converts the very sword into a plowshare, into an implement of moral and spiritual culture. Frances Ridley Havergal was frail as the most delicate porcelain. She prayed for greater strength, but the thorn remained. But who will say that her prayer was unanswered? Think of the tender songs that were sung from her frail tent! Her very weaknesses endowed her with delicacies of intuition, discernments in sacred explorations, sympathies with the travail of her Lord, which have made her the precious guide and teacher of tens of thousands of

the children of God. Her power was made perfect in weakness.

Or take Mrs. Browning. Physically she was frail as an autumn leaf. "Once I wished not to live, but the faculty of life seems to have sprung up in me again from under the crushing foot of heavy grief." She prayed once, twice, thrice and the thorn remained. But grace was given, and she gave us *Aurora Leigh* and *The Cry of the Children*. "I cannot lament having learned in suffering what I taught in song." Her husband declared that she was "always smilingly happy with a face like a girl's."

Or take another apparent infirmity, the affliction we call nervousness. Some people are like a bundle of exposed nerves. They are endowed with exquisiteness of feeling which makes every jar a discord, a catastrophe. They experience vividness and intensity of emotion. They are slim and sprightly, and the crack of the whip almost excites a mental and moral convulsion. They pray for its removal. They ask for a temperament a little more numb to all the pangs of outrageous fortune. But the thorn remains. The prayer is answered in a better way. By the grace of Christ their very sensitiveness is made the minister of strength and fruitful service. God's power is made perfect in weakness.

Robertson of Brighton was extremely sensitive. He was easily jarred. His whole being was as full of feeling as the eye. An ugly color "brought on nervous irritations." "A gloomy day afflicted him like a misfortune." He prayed for the removal of the infirmity, and the thorn remained. But his prayer was answered. His very weakness was made the vehicle of strength. His sensitiveness gave him his sense of awe and triumph in the presence of nature. It gave him his superlatively fine apprehension of the secrets of the Most High. His nervous temperament remained, but God gave him a sufficiency of grace, and through his apparent infirmity God's power was made perfect.

And so it is with many other infirmities that one might name. It is true of temptation. It is true of the disposition that is haunted by painful questionings. They may become to us the ministers of God's holy grace. By the very retention of the thorn faith is nourished, and ordered power, and the faculty to apprehend the glory of God when he is pleased to reveal it. And thus are we led to the all-sufficiency of the grace of the Father in the Heaven.—J. H. Jowett.

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UNITY:—"In unity there is strength," is a well known adage. Unity is the harmonious adjustment of both subjective and objective forces necessary for the accomplishment of a certain object. It is co-operative effort in perfect concord. The individual who would achieve success must first unify the forces within his own life. A life that is not ruled by some basic principle, but is torn hither and thither by conflicting passions and desires, lacks the essential unity for the achievement of a permanent success. After an individual has brought the forces within his own life under the control of the principle guiding him, he is able to more successfully bring the objective forces necessary for the accomplishment of his purpose into a harmonious relation. He will then be able to induce others to co-operate with him, to make his purpose their purpose, his interest their interest. The individual is eliminated, none is concerned about his individual success, but his whole being is concerned and working for the success of the project. Each one feels himself to be a vital factor in the whole plan, and that should he fail to perform his part of the work the whole project would fail. This unity will assure success.

There perhaps never was a period in the history of the world in which so many and so great enterprises requiring co-operative effort were undertaken. Many of the industrial and commercial enterprises of the present have attained proportions undreamed of by the most sanguine a few decades ago. A superficial observation shows that these are possible only through the unification of forces and individuals working in harmony for the gaining of the desired goal. The time was when keen competition made it possible for a number of individuals to achieve success in the same enterprise, but the present conditions would eliminate the individual success and exalt the success of the system or enterprise.

Not only is this tendency toward co-operative effort noticeable in our commercial and industrial life, but is also very evident in moral and religious movements. It manifests itself in numerous national and world-wide movements for the uplift of man, both morally and spiritually. These movements appeal to the best and highest within man.

The Church is realizing as never before the need of unity in the extension of the kingdom of Christ. Just as "a house divided against itself cannot stand," so can neither a Church or a congregation divided against itself stand as a mighty power against the forces of unrighteousness. A Church to successfully perform the mission entrusted unto her must present a solid, undivided front to the enemy. Just as it is essential for the individual to "abide in the vine" in order to be fruitful,

so it is essential that there be perfect unity within the Church in order to produce the perfect fruit.

We read much nowadays about the decline of the Church, the diminishing power of the ministry in the life of the nation. Many reasons are assigned for this weakening of the influence of the Church. Whatever the causes may be we believe that one of them is the lack of that essential unity among those who profess to be followers of the lowly Nazarene. Individual members of the Church do not have their life in perfect unity, in strict accord with the One who is the Truth, the Way and the Life. Consequently the Church cannot be a solid unit in the battle against sin. The world seeing the Church swept hither and thither by conflicting opinions; seeing the internal strife and dissension; the lack of co-operation, unity and oneness in purpose, will naturally lose confidence in and respect for her teachings, which should be the teachings of God.

We are glad for the wholesome and growing tendency toward a stronger unification of the various forces and interests in our own Church. Sectionalism is vanishing. Petty differences are disappearing. These will diminish in proportion as the Church clearly sees the larger and grander vision of the glorious place the Church occupies in the plan of God. There is nothing comparable to a clear and comprehensive vision of the Christ for eliminating petty differences, sectionalism and sectarianism. It vanquishes self, and self is at the root of that which disrupts unity.

CULTURE:—"Culture" is one of those large, vague words that start in meaning everything and end in meaning nothing at all. And whenever a word comes to mean nothing at all, it is always seized upon by posing nobodies as a badge of distinction. In the middle ages "educated" meant to be able to read and write and to smatter at Latin. Nowadays the people who pose as educated fancy it still means what it did when the world was so ignorant that it did not even know what real knowledge was. The "cultured" person has come to mean, if any meaning there is in the word, a person who is educated in the medieval sense and has added to that slight equipment a collection of odds and ends of useless knowledge—a person whose mind is a sort of unlined crazy quilt."

The foregoing, while holding up to ridicule one conception of culture, nevertheless gives us an accurate picture of one of the many distorted ideas of culture extant. Our conception of culture is determined primarily by our training and environment. To some it means to be proficient in some art; to others to be versed in ancient or modern languages; to some to be equipped for a high position in the commercial, industrial or professional world; to others, but comparatively few, to

be fitted and prepared in the best possible manner for useful Christian service; and to still others it means to be thoroughly versed in the intricacies of social etiquette so that they can move gracefully and correctly in the best (?) society.

The latter is evidently the conception of culture of those who patronize the school near Paris where the millionairesses are taught the manners of good society. Here they are taught how to get into and out of carriages; to take tea without taking off their gloves; how to steer a safe course across a crowded dining room and to master the multiple intricacies of the rites of Presentation at Court. The rest of the curriculum is taken up with the art of eating and table manners; how to break an orange into quarters; to eat grapes and other juicy comestibles, and to cut asparagus in a style representing the perfection of good (?) breeding, etc.

This culture! This refinement! True, a person should be versed in the rules of etiquette so as to know how to conduct himself with propriety when associating with others, but to confine culture to so narrowing limits is to ignore the very essence of culture; it makes culture purely mechanical, the mere observance of man-made rules without any relation to the character of the individual. This kind of culture makes "a woman a neglectful wife, a dangerous mother, a source of irritation and amusement to all sensible people."

True culture has its fountain head in a well trained heart and mind. Genuine culture bespeaks a life moved by high and noble purposes, a life and conduct actuated by the highest and purest principles. There is more true culture in knowing how to bake a loaf of bread, in seeing that the house is well dusted and in knowing how to do the marketing and shopping economically than in being perfectly versed in social etiquette only. There is culture in really knowing and being, in being capable and self-respecting, in being helpful to others, in the performance of duty in loving; there is culture in ministering to the needy, in comforting the sorrowing, in spending and being spent in the service of the Master. True culture is found in the faithful performance of our obligations to God and man. This is the culture that is real and has enduring qualities. This is the only culture worth emulating and striving for. All other culture, so-called, is but a veneer, a sham. The true culture can only be attained by being obedient to the slightest prompting of the Spirit.

THE CROSS IN RUSSIA:—Remarkable as has been the progress of religious liberty during the past few decades, there are still a few nations where the preaching of the Gospel is hindered by the government. One of these is Russia. The history of the Cross in Russia is a bloody tale. Even at the present time many of those who herald the Gospel tidings in this benighted land do so at the risk of their own lives. They often suffer mental and physical torture that cannot be adequately described. Men and women have been repeatedly imprisoned, sent into exile, placed on the chain gangs and in various other ways suffered for their zeal in spreading the Gospel. But all this persecution does not deter them. While in exile or in jail they preach the gospel to their fellow convicts and thus are the means of leading hundreds to a personal knowledge of the Christ.

Russia needs the Gospel. The blood of these martyrs

will prove to be the seed of the Church. They are sowing in tears, but shall reap in great joy if they continue faithful. It is through men and women moved by deep conviction, who are willing to suffer for their faith, that the Kingdom makes the most rapid progress. Opposition seems to be a great stimulant in deepening conviction. Probably because the lines between the Kingdom and the world are not so sharply drawn in America is due the fact that so many professing Christians fail to have deep and settled religious convictions. Thank God for men of conviction and resolute purpose and pray that more such may be raised up. Such men and women will be used of God to spread the knowledge of the Christ in the most benighted nation.

GRACE:—For more than nineteen hundred years it has been hard for man to realize that salvation is a free gift, and that it is not to be obtained through works. The moralist, because of his good works, thinks he merits God's favor. Many professing Christians likewise think that because they faithfully observe the ordinances and doctrines of the Bible as taught by the Church, and because they heed the restrictions, that therefore they place God under obligations to save them. That this is not in accord with Holy Writ, that those who place their hope of salvation in their good work are laboring under a delusion, is presented very clearly and forcibly by Brother Coffman in his exposition on Galatians in the Bible Study Department of this issue. Salvation is not of works, "lest any man should boast," it is a "gift," a gift to be had for the asking. It rests on the finished work of Christ. We believe there are thousands of professing Christians who are not clear on this point. Such are yet under the law, they are not free in Christ. We would suggest that you make a careful study of Brother Coffman's exposition.

SPECIAL OFFER:—We are well pleased with the number of new subscriptions received during the past month. More people are finding out about the many good things appearing in this paper. We are still anxious to see a large increase in our subscription list, because we believe that the *Christian Monitor* should be a monthly visitor in many more homes.

We consequently offer to send the *Christian Monitor* for the remainder of this year and all of next year (1912) for the sum of seventy-five (75) cents to new subscribers. To every new subscriber we will send, while they last, a copy each of the July, August and September issues, thus enabling them to secure all the articles of both series on India, written by the brethren J. S. Hartzler and M. C. Lehman. In order to secure these back numbers subscribe at once as there is a limited number of them on hand.

Our club offers still continue in force. These clubs are growing in favor. In clubs of ten or more to separate addresses, 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution) 50 cents each per year. These club offers include both new subscriptions and renewals. Sample copies cheerfully sent upon request.

We would kindly request that our friends call the attention of their friends to this offer. Make it known and ask them to become subscribers.



GIVE HIM A LIFT

I was trudging one day down a dusty road
While my back was curved under a bit of a
load,
And the way was long and my feet were
sore;
And my bones ached under the load I
bore;
But I struggled on in the summer's heat,
Till I came to a pool where I bathed my
feet.
Then, resting a bit, I shouldered my load,
And wended my way down the dusty road.
The morning stretched into the afternoon—
My journey's end seemed as far as the
moon;
Till at length a horse and a wagon drew
near.
And my heart revived with a spark of cheer.
But the man saw only his own small soul,
And the narrow way to his narrow goal,
And he whipped his horse to a guilty trot,
Though the sand was deep and the day was
hot,
And he passed me by on the dusty road
And I sank still lower beneath my load.
Yet out of the dust came another man,
With a grizzled beard and a cheek of tan,
And he pulled up short and he gaily cried;
"I say there, comrade, get in and ride!"
And he placed my bundle behind the seat,
And he said, "Climb in here an' rest your
feet:
I never pass by a man on the road,
An' 'specially, friend, if he's got a load."
I reached my journey ere came the night,
And my feet were rested, my heart was
light;
And I blessed the driver who'd gaily cried;
"I say there, comrade, get in and ride!"
Ah! the world is full of sore-footed men
Who need a slight lift every now and
again,
And the angel can see through the white
cloud rift
All godlike souls who give them a lift.

—Joe Cone, in Boston Herald.

THE SHIP OF PRAYER

She is my own. I found the materials,
made the plan, built the frame, made the
sails, rigged the ropes, fitted up the cabin.
Now I sail all the time, day and night. Oh,
the wide horizon by day! Oh, the songs in
the night; with the stars I hold silent cor-
respondence.

Doth not prayer originate? A little while
ago these materials were not gathered, but
now the ship is built, equipped, we note the
weather, heave the log, write the day's
work. Did I not meet my companion soul
by Divine appointment, did I not mop the
tears, share the agony, feel the thrill of
rescue? Did I not minister comfort and

strength, and cast a grateful look at the
gulf that did not engulf? Oh, the watching,
the waiting, and the weeping, mutually in-
terchanged!

Doth not prayer spin? The tangled tow
was straightened, sorted, prepared, single
threads, then more, then twisted. Now it
is a cable strong enough to hold in bad
weather. We anchor, and rest, and wait,
we sail, and make speed; look at the trim
craft as she walks the water like a thing
of life. She is my own, no other like her;
often there is not a sail in sight, but we are
not lonely, my chosen and I. Thoughts
come too big for tears, words too big for
language, emotions too delicate to delin-
eate, hopes streaming like whipcord clouds.

What cargo we take in! Oh, the traffic
of the sky! Oh, the fleets that arrive! Gold
is as brass, music as tinkling tin, compared
with the treasures brought with willing
hands, stowed away in empty hearts. The
hold seems to enlarge as arrival after ar-
rival is announced. Streams, gales, hurri-
canes of delight! Still they come; there is
room. Capacities and cargoes grow! "You
can fill a basket with apples but not a
mind with knowledge, nor a soul with love.
There is always room for more; the best
can be better."

Oh, the busy crew employed to cast
overboard worthless lumber, dead stuff,
coarse, gross, clumsy things. Overboard
they go! "All hands to lighten ship!" is
the cry. The sea is richer than the land if
you count material things. "Throw away
the vile; take in the precious things!"—this
is the law of the voyage, the rule of the
ship. Oh, the gladness, how lightly the
feet tramp the deck; the heart flies beyond
the stars in the night watch, for darkness
and light are both alike to the crew who
work by the "light that never was on land
or sea."

May I call this my creation in the build-
ing yard of prayer? Are not my fellow pas-
sengers dear to me? The Overlord makes
us free and gives undisturbed, unnumbered,
benedictions. It is grace, it is joy, it is
glory, and glory to be revealed.

"Man drew from man his birth,
But God his noble frame
Built of the ruddy earth.
Filled with celestial flame.
His sons we are,
Forever sure."

—H. T. Miller.

We have magnificent armories, and wea-
pons, but often lack the war spirit.

JUST LIGHTS IN THE WORLD

A man one day had trouble with his door-
bell. The electric battery had run down.
He tried the experiment of connecting the
bell with the electric light wires in his
house. When the connection was made and
he rang the bell there was a loud explosion.
The electrician who came to repair the
damage said: "That was very foolish; do
you not know that it takes five hundred
times as much power to shine as it does to
make a noise?"

And that is not a matter of door bells
and electric lights. It is always easier to do
something than to be something. It takes
less power to make a noise in the world
than to make a light in the world. Men do
not break down ordinarily from lack of
activity but from lack of character. An
art teacher said once of a brilliant pupil:
"Yes, he draws well and he paints well, but
he will never be a great artist; he lacks
sincerity." A gentleman called on me once
about a minister for the unsupplied pulpit
of his church. One man was mentioned
which the gentleman dropped at once. "But
why?" I asked: "the man preaches well, is
an unusually able writer, a scholar, a lead-
er in many movements." "That is all true,"
he replied, "but I can not get away from
the feeling of his insincerity, a sense of
the hollowness of what he says." It is al-
ways a dangerous criticism to pass on other
people, but wherever it is justified, it is a
final condemnation—power enough to make
a noise, but lacking power to shine.

For while Jesus sent us into the world to
proclaim His message in the pew, and in
the street, and in the home, the office, the
pulpit, He laid no stress on the amount of
noise we make over it; He did lay stress
on the amount of light we shed in the pro-
cess. His figures are the quiet ones, but
they are all powerful ones. Leavening is
no feeble process. Shining takes power.
What Christians say is vastly important,
but chiefly because what they are appears
in what they say. What they are is the
great thing, for by that they become lights
in the world.

We betray at once how far we have
missed Jesus' meaning if we say: "Ah,
then I will simply be a Christian in my own
place, and take no public part in the spread
of the Gospel." The more thoroughly
Christians we are in our places, the more
certainly will we seek and find our public

part. Talking in prayer meeting is not the hard thing. That is only putting the candle "on a candlestick"—lifts it a little, so that its circle of rays will run out farther. The thing which costs is being a candle at all; being lighted so that it is worth while to be put on a candlestick, or be lifted up. When we find ourselves refusing the service which might properly be expected of us, and saying that we can only be good Christians in our quiet way, we are missing the real emphasis. We are accepting the hard thing and declining the easy one. If we really have power to shine, it is as easy to shine "on a candlestick" as "under a bushel." The power needed for the public place is nothing compared to the power needed for the inner life. Anybody can make a noise; that takes almost no battery at all. But if there is to be a light, you must have a strong current. There may be excellent reasons for our not taking certain public parts in Christian work. Everybody is not called to talk in prayer-meetings, nor to teach a Sunday school class, nor to conduct street meetings. Certainly everybody is not called to preach, else there would be no one to preach to, except that preachers need preaching a little more than other folks. The only point made now is, that whoever has received current enough from God to make him a light in the world, has more current than he needs to make all the noise he is called to make, and that wherever it will help the general service of Christ for him to make a noise as well as shine, he can do it, if only he will.

Add one other thing: we who are in various ways making a noise in the work of Christ, sounding clarions of various kinds, louder or softer, ought to see to it that we do not run on a battery which is too weak to make us shine. We fall into a sputter of activity sometimes—we must do this and that; we must fill up the days with engagements; we must take on this new appointment, and accept this further office, and we are always in danger of losing our sense of the value of our own spiritual illumination. Remember, it takes five hundred times less power to make a noise than to shine. When a life is kept bright, it will have power to do all it needs to do; but it may do more than any one asks it to do, until people wonder at the amount of its activity, and yet be too powerless to be a "light in the world." When good works are only a means of letting light shine, then men see them and glorify the Father in heaven. But when a man preaches or talks in meetings or does any other good thing, when his own life has not been lighted by Christ and is not shining from Him, it is like putting a great unlighted candle on a candlestick. It may be ornamental and impressive in the daytime, but it gives no light.

To be just lights in the world—that is first, that is most important.—Pittsburg Christian Advocate.

Some so-called Christian giving is often of the nature of a gratuity—a tip—to God.

THE EXISTENCE OF A GOD

"The fool hath said in his heart, there is no God."

Go out beneath the arched heavens, at night, and say if you can, "There is no God!" Pronounce that dreadful blasphemy, and each star above you will reproach the unbroken darkness of your intellect; every voice which floats upon the night winds will bewail your utter heedlessness and folly.

Is there no God? Who, then, unrolled the blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth, with its perpetual rolling waters, and its wide expanse of islands and main? Who settled the foundations of the mountains? Who paved the heavens with clouds, and attuned, amid the clamor of atoms, the voice of thunders, and unchained the lightnings that flash in their gloom?

Who gave to the eagle a safe eyrie where the tempests dwell, and beat the strongest, and to the dove a tranquil abode amid the forests that echo to the minstrelsy of her moan? Who made THEE, O man! with thy perfected elegance of intellect and form? Who made the light pleasant to thee, and the darkness a covering, and a herald to the first gorgeous flashes of the morning?

There is a God. All nature declares it in a language too plain to be misapprehended. The great truth is too legibly written over the face of the whole creation to be easily mistaken. Thou canst behold it in the tender blade just starting from the earth in the early spring, or in the sturdy oak that has withstood the blasts of fourscore winters. The purling rivulet, meandering through downy meads and verdant glens, and Niagara's tremendous torrent, leaping over its awful chasm, and rolling in majesty its broad sheet of waters onward to the ocean, unite in proclaiming—"THERE IS A GOD."

'Tis heard in the whispering breeze and in the howling storm; in the deep-toned thunder, and in the earthquake's shock; 'tis declared to us when the tempest lowers—when the hurricane sweeps over the land—when the winds moan around our dwellings, and die in sullen murmurs on the plain, when the heavens, overcast with blackness, ever and anon are illuminated by the lightning's glare.

Nor is the truth less solemnly impressed on our minds in the universal hush and calm repose of nature, when all is still as the soft breathings of an infant's slumber. The briny ocean, with its broad expanse is whitened with foam, and when its heaving waves roll mountain on mountain high, or when the dark blue of heaven's vault is reflected with beauty on its smooth and tranquil bosom, confirms the declaration. The twinkling star, shedding its flickering rays so far above the reach of human ken, and the glorious sun in the heavens—all—declare, there is a universal FIRST CAUSE.

And Man, the proud lord of creation, so fearfully and wonderfully made—each joint

in its corresponding socket—each muscle, tendon and artery, performing their allotted functions with all the precision of the most perfect mechanism—and, surpassing all, possessed of a soul capable of enjoying the most exquisite pleasure, or of enduring the most excruciating pain, which is endowed with immortal capacities, and is destined to live onward through the endless ages of eternity—these all unite in one general proclamation of the eternal truth—there is a Being, infinite in wisdom, who reigns over all, undivided and supreme—the Fountain of all life, Source of all light—from whom all blessings flow, and in whom all happiness centers.—Sel.

LOVE

Once in the desert a wandering Arab found a spring. The water was so delicious that he could not keep it to himself, but filling a leathern flask he bore it across the desert a hundred miles in the hot sun and sand, and presented it to his chief as an offering of his love. The water was all corrupted before it reached the prince, and when he tasted it, it had no sweetness, but he betrayed no sign of its unpleasantness and thanked the kind bestower and sent him back laden with honors.

His princes afterwards tasted the water, curious to know what strange charms it produced, but to them it was loathesome, and they looked with astonishment and disgust at their chief.

"Oh," said he, "it had for me a taste which you could not discern. It was the taste of love. The kindness of heart that brought it was all that I could see, and I would not for the world have let him know that his gift itself was so worthless, because the love that brought it made it of infinite value."

Beloved, we may be poor and unworthy, but if we bring to Jesus a heart of love, it will be to Him a priceless treasure of surpassing intrinsic value.—Selected.

BETTER BE SINGING

Better be singing than sighing,
Whenever a thing goes wrong,
For often our troubles go flying
Away on the wings of song.

Better be smiling than weeping
Over the cares of life,
For tears have them all in keeping,
And lengthen the bitter strife.

Sing, and your load seems lighter,
Smile and the shadows flee
As the gray old world grows brighter
When the sunshine floods the lea.

God's in his world above us;
Friends are both near and dear;
And, as long as true hearts love us,
We can have heaven here.

So sing in the time of trouble,
As the robin sings in rain,
And care, like a bursting bubble,
Will pass with the song's refrain.

—Eben E. Rexford.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXV

J. A. RESSLER.

Did I ever tell you about the beginning of the Leper Asylum at Dhamtari?

Don't start! Leprosy is a frightful disease, and contagious too, but one who is careful is not nearly so liable to take it in working for and among lepers as some in Europe and America have supposed. The disease is communicated by contact and not in the air as some other diseases are supposed to be. But just how the disease spreads is still a question. It is well known that the period of incubation is quite long—often five or six years or longer—and in that time a person who develops symptoms of leprosy may well have forgotten the time, place and manner of exposure to leprosy. So it is very hard to trace the means of communication.

The first indication that leprosy has a

As anaesthetic leprosy advances open sores occur on various parts of the body, notably the extremities. The ends of the fingers and toes are attacked and gradually shrink back. Sometimes a piece of the finger or toe will drop off, sometimes the bone simply shrinks and is absorbed in the system. Sometimes the nose is similarly attacked. A person may live for years and years while the disease slowly eats away his body. I have known persons who have lived more than ten years with toes and fingers all gone—nothing but stumps remaining. How much longer than that they can or do live I am unable to say. Under sanitary conditions the sores heal up and the disease often remains apparently at a standstill.

Another form of leprosy is the tubercular



Seated on the Ground are Five Lepers

hold on the system is usually the appearance of spots that are lighter in color than the surrounding skin and are insensible to pain. These spots grow larger and run together in time so that a leper well advanced in the disease will have large irregular blotches on various parts of the body—most manifest on the back. A pin may be inserted in these spots its entire length without the patient feeling any pain or inconvenience. The hand or foot may become thus benumbed so that it may be severely burned without the person's knowing it until he sees the scorched stump. This form of leprosy is called the anaesthetic form.

form. In this form the extremities—hands, feet, lips, nose, ears—swell up and the entire system seems to be affected. Such patients usually do not live long.

More than thirty years ago—and again I cannot say how much longer—a group of lepers, bound together by common interests established themselves near the town of Dhamtari just beside the most frequented Hindu temple about the place. They lived by begging. The wealthy land owners living in the town of Dhamtari gave them some rice each year. The worshipers at the temple gave the lepers a few pice as they came to bring their offerings. Sometimes a traveler going that way would find the

entire leper community lined up across the road barring progress until a present was given them.

Thus they lived until the famine of 1900 came along with its farreaching results. Begging no longer helped them for most people were on famine relief and as poor as the lepers themselves. Into the regular kitchens, where cooked food was doled out to poor people, they could not go. They were lepers, outcastes, and had to live "without the camp."

Seeing their plight, Raghu Nath Rao, a native Assistant Commissioner, organized a separate kitchen for the leper community on the ground now occupied by the older buildings of the Leper Asylum. At first the only building was a rude shelter for the cooking of the food and the lepers continued to live in the rude hovels they had occupied all along and came to the kitchen only for their food. Later more substantial buildings were erected with mud walls and grass roofs to house the lepers near the place where they were fed.

All this work was done under the direction of government officers and at government expense. It was work done to relieve the physical suffering of needy and helpless ones and there had so far been no thought of reaching the souls of these people with the Gospel.

Looking after the needs of the leper kitchen became a part of my duty as a charge officer under the direction of the government in famine work. When the order was given for the other kitchens to close and those who ate at them to go back to their own resources for food, the lepers were forgotten. Next day the clerk who had looked after the leper kitchen, a Mohammedan, came up to the house and asked what should be done for the lepers.

Sure enough! Something must be done. We must turn them adrift to beg their living and spread contagion all around or else continue in some way or other to support them.

But this story is getting too long. We must wait until the next to tell how that leper kitchen came to be a Leper Asylum.

Smithville, Ohio.

STARTLING EIGHTY PER CENTS

In view of the following facts is it not time that more definite and effective methods be employed to remedy the conditions disclosed?

Eighty per cent of the church members come through the Sunday school.

Eighty per cent of the Sunday school scholars do not come into the church.

Eighty per cent of the church members are not in the Sunday school.

The missionaries present at the I. M. U. Convention at Clifton Springs, June, 1911, represented 3,200 years of missionary service. Six ladies present gave 202 years of service.

There are 700,000 square miles of undiscovered territory in Arabia.

SEEKERS AFTER GOD

III

M. C. LEHMAN

There was great joy in the house. It was only a one-roomed affair five feet to the eaves, walls of mud and a grass thatch overhead. There were forty-five others just like it in that section of the village where those low caste people lived. Standing on a near by elevation we could see the smoke ascending from the roofs of all those houses and knew that the evening meal was being prepared. Wrapped in the corner of a large filthy cloth in the corner of the room lay the cause for the father's exultant remarks to his neighbors as he worked in the fields which were part of the village. A son had been born. A human being with all the possibilities of a God given soul within his little body. Born into the world expressly for the glory of God. A plan definitely made in high heaven for the career of that very individual just starting to be conscious of the limitations of his earthly life. The Arranger of the Universe in the wonderful Kingdom of God has a definite place for the work and use of this child so lowly born.

His very first lusty cry was stifled by the administration of opium which his mother gave him regularly thereafter and his sal-low look and deep sunken eyes made him look like an old person. This dulled his intellect and dwarfed his very soul. He grew as all children of his class. He remained uncared for in his house for whole days while his mother worked in the fields. He never gave expression to a bright baby smile until he was old enough not to require opium. The first two years of his existence he simply dozed.

A mother's love he knew. If infants are prompted to wonder about a fuller expression of an all pervasive love as they grow up and fondly look into their mother's loving eyes, his wonder was never satisfied. He was doomed to routine and to develop in the same identical way that his fathers had before him for a thousand years and more before him.

The sun shone hot on the dry, dusty alleys among the houses of the villages and from six in the morning until dark he was with the cattle of the village, and as he came home in the evening perched on the back of a gentle buffalo begrimed with dirt and besmeared with filth he was literally "of the earth earthy." He heard vague rumors of a big world where other people lived so different from his own. He even knew that a big sahib had once many years ago camped near his village who was a representative of the "sarkar" or authority of the country. He smoked tobacco wrapped in green leaves almost from babyhood.

His father beat him severely at night if one of the cattle had strayed behind the rest as he brought them to the place where they were kept so that wild animals could not get them at night. His relations to the people of his own house and to those of his village made him wonder. Was there anything or anyone else to whom he owed anything or whom he had to fear. The

lightnings flashed above him in the rainy season when the rain washed down the walls of his mud hut and left the entire family in a temporary house constructed of leaves and branches of trees. Those things certainly emanated from somewhere, but where? People died and were buried. Where did they go and were they conscious when buried? He still wondered as all children do. Near the central part of the village was a small hut where a "holy man" lived. Near by was a temple in which reposed a stone image before which people bowed and worshiped. Was there

ing was "Bhagwan" or the God in heaven who decreed such a difference between himself and other people and placed him in such an awe inspiring and unknowable environments? There were times when it seemed to him that he could scarcely continue to live unless he understood. His human nature hungered for a love and satisfaction that he knew not where to get.

He became old enough to have the teacher or "guru" of his low caste initiate him into the caste of his fathers and he was explained the "mysteries." This made him wonder more for those professing to be holy or representatives of the dieties of power and anger were not true or moral. In this illusive darkness he groped and wondered as he became older. He culti-



A Sadhu, "Holy Man."

any connection between that and the phenomena about him?

Once every year the people of a higher caste than his own in the village went through weird performances, slaughtered goats and pierced each others tongues with rusty irons as they marched to the temple to appease the wrath of something he knew not what. He was alive and what would become of him.

His caste would not allow his attending the village school where the other children of higher caste attended. Neither he nor any of his family or caste were allowed to be present when the village performed the yearly religious rites. What sort of a be-

vated the fields that his father had left him and took the taxes to the government house annually. He treated his own children as he had been treated and taught them what he had been taught. His own sons took care of him now and cultivated his fields for him.

He spent his days on an old crudely made bed and smoked a big "hooka"—and still wondered. Life had been unsatisfactory. The emotions and satisfactions that human nature normally craves had been dwarfed in him but he was vaguely conscious of a great longing for a great something that he had never learned or experienced. Faith the divine haven of the soul

had never been his. He had grown old and his eyes were dim and he expected to live but a short time longer.

He faintly hears a pleasing sound near his house and sends his small grand-daughter to inquire. The singers come to him and tell him of a God in heaven that loves all men and who can save the soul from eternal death. He slowly turns on his cot and says, "No, I cannot hear you. In my younger days I wondered about these things. God should have sent you before to tell me when I could understand and I cannot understand now. I will die as my

fathers have before me. Teach these my children."

A few days afterward his children carry him to the village burying place where low castes are buried and he is buried in a grave so shallow that jackals soon find his body. He could have been reached and probably would have become a disciple of a loving Father if he had been taught at the right time. His name is legion in India. His skull bleaching in the sun near the graveyard is an appeal to those to whom God has committed the work of bringing the Gospel to all nations.

Dhamtari, India.

INDIA

III Religions

J. S. HARTZLER

People may talk much about man coming from the monkey by means of evolution but I have never met any one who contended for that idea who could tell where the worshiping idea was introduced. It is self-evident that the monkey does not have it and man does. It might be suggested here that the "missing link" would make a good scape-goat to carry the blame as there would never need to be any fear of a successful contradiction. Man has been defined as a worshiping animal and surely the definition is well taken. People

work. This must be said in favor of the people in India: One does not find the irreverence there that is found in America. No one would think of using, profanely, the name of any of the gods worshiped there. In this sense all Indians are religious.

The Hindu scriptures set forth three gods which are worshiped by their most intelligent devotees. The missionaries find it very difficult to explain the difference between these and the Trinity. After showing how each of the three in the

two gods and two goddesses. In fact both sexes of deities are numbered by the thousands. Then, too, these two may be worshiped under some other name. Ram, one of the supposed incarnations of Vishnu, is often worshiped by simply repeating the name a few times. When one is in danger or when they are sick they often say, "Ram, Ram." They may be heard repeating this as fast as they can for some minutes. These are doubtless some of the "vain repetitions" that Christ warned His people not to use.

Images of Vishnu are made of gold, silver, brass or stone, according to the wealth of the worshiper and the devotion which he possesses. This is placed upon a stand in some prominent place in the house. It is bathed very frequently and in case of a very devoted worshiper this ceremony is performed every day. The really pious worship before this idol daily. This he does by prayers, and by applying perfume to his own head and putting some upon the idol. This perfume is of a red color so that the worshiper and the thing worshiped are frequently marked in a way that is not very attractive. Sweet smelling flowers are also placed before the image. This is the reason for the many flowers found around the temples. Burning incense is considered indispensable. Brass cups for this purpose are found in many of the stores and are sold to tourists as relics. Fire is placed into the cup and the incense is put upon it. While the incense burns the worshiper counts beads and repeats hymns. The worship in the home and in the temple are much alike. All worship is called, "Pooja."

The worship of Mahesh, or Shiv, or Mahades as he is interchangeably called, is much the same as that of Vishnu. The image may be made of the same material. For the comfort of this god a jar of water is often placed above the image. In the bottom of this jar is a small hole and the water drops upon the head of the image and keeps him cool. This merciful (?) act is performed during the hot summer months.

But the worshiper may be too poor to have such an image of his own and the distance to the temple may be too great for him to go there. He may make the image or any part of it out of mud and perform his pooja before it after which he may destroy it for it is not considered of any value after that.

Bathing is considered another sacred duty. The worshiper is supposed to bathe each morning after which he may tie a knot into his cue, a tuft of hair on the back part of his head which is allowed to grow long. He is not supposed to eat or worship without bathing for the body is not thought to be fit for either before the bath. The brick yard was near a stream. When the call came to stop for noon they would all go to the stream instead of going after their food. Each sex had their separate place to bathe.

Attending melas is considered important. These are a kind of convention where thousands upon thousands gather. They



A Hindu Priest. He Willingly Sat for His Picture at My Request

in heathen lands may in some respects be below the brute creation, but they do not lose that worshiping idea. If they do not know of any other god they will bow down to gods made by their own hands. In some cases they worship Satan himself.

What people worship and the way they worship in a very great measure decides the ease or difficulty of winning them to Jesus Christ, as well as the kind of Christians they become when they are won. This article and the next are intended to set forth some things regarding the religions of India, and to show how they affect mission

Trinity have part in man's salvation and trusting that the hearer is getting the thought, it is no uncommon thing to hear them say, "That is just like ours. We are brethren," or "We are sisters" as the sex would suggest.

These gods are, Brahm, Vishnu, and Mohesh. The sensual idea of the people makes them join a goddess with each of these. They have ceased to worship Brahm, but regard him as a god. Hence the last two are regarded the most in worship. It must not be understood, however, that the people of India have but

are held near some temple on the banks of one of the sacred rivers. Sacrifices are made to the gods and prayers are offered and the worshipers bathe in this sacred water each day of the mela. The sins committed at these gatherings are too awful to be discussed here.

Possibly none of these forms of worship are as touching as the pilgrimages and the way they are made. If the conviction of sin is quite deep the manner of the pro-

expecting to make the entire distance to the shrine in this way, and receive the forgiveness of her sins for this act of self-torture. Some time later the mother was seen lying by the roadside with the babe at her side crying. A closer examination revealed the fact that the mother had perished in her effort to reach the shrine in this way. How sad that such people do not know of Him who said, "Come unto me all ye that labor and are heavy laden."

and that priests and people are immoral.

We have learned also that not all of South America is Catholic, but that there are about 5,000,000 pagans and some of them are cannibals.

Knowing these conditions the Christian Church of North America can not close her eyes to the great need of the people in her sister continent. The disciples were commissioned to be witnesses for the Lord beginning at Jerusalem and going through all Judea and Samaria and to the uttermost parts of the earth. Has the Church been faithful to that commission or has she neglected her neighbors and gone to the uttermost parts of the earth? Not that they do not need the Gospel, but South America needs it too.

We will first take a general geographical view of our neighbor.

South America is often spoken of as a country. It is not a country but a continent made up of many countries.

It is interesting to notice how much farther east South America lies than North America. The two might as well be called East and West America as North and South America. Payta the most western town in South America is about the same longitude as Cleveland, while Valparaiso and almost the whole of the Peruvian, Chilean and Patagonian coast are nearly on the same longitudinal line as New York. On the other side Brazil extends far out into the Atlantic Ocean toward Africa, and there the Atlantic is only about half as wide as in the north.

Though almost as large in territory as North America the greater part of South America lies in the tropics, while North America lies almost wholly within the Temperate and Arctic zones. To speak generally North America is a cold country and South America a warm country. Our winter is summer in Brazil and Argentina and our summer their winter. Except in the extreme south of Argentina, however, there is no fear of snow or frost. The vast plains of Argentina, the long sea coast of Chile and the table lands of Peru, Ecuador, Bolivia, Colombia, Venezuela and Brazil have a comfortable and equable climate, but to reach the plateaus of the north one must pass through steaming, miasmatic lowlands which have proved a terrible barrier to civilization. The climates, however are not determined by latitude alone, but also by elevation, by winds, and by ocean currents.

The physical features of South America are on a more gigantic scale than those of North America. Its mountains as a rule are higher, its rivers broader and deeper, and its forests more impenetrable. All these features have served to delay and discourage man in his conquest of this vast continent. "It is as though this continent were waiting for a later race of giants, who, with scientific and mechanical skill superior to any yet achieved, shall be able to subdue this richest of continents, which yet guards her riches so securely."

South America is about seven-eighths as large as North America, but when we recall that a great part of North America is



A Heathen Temple Near Dhamtari, India

gress is made more difficult. Some go in carts, others make the way harder by walking and numerous other methods. A woman was seen carrying a little babe and measuring the distance to a shrine many, many miles away by lying prostrate on the ground and making a mark on the ground above her head, then moving forward and placing her feet to the mark just made and goes through the same process as before.

It is heart-rending to think that people with such devotion will give up life itself in order to get rid of sin and die under the burning sun without friends and without hope because they have not reached the shrine when Jesus is holding out such cleansing and urging the people to accept it. The only lack is some one to tell them.

Goshen, Ind.

SOUTH AMERICA

I

FANNIE H. HERSHEY

South America, our sister continent, has rightly been called the neglected continent. We are joined together by a narrow neck of land, but in spite of this connection and its nearness to us, less is known about it than of the countries lying on the other side of the globe.

Probably the principal reason for this is its location. South America lies south of the Equator, it is south of the great temperate belt in which lie the most active nations of the world, and their movements have been east and west instead of north and south.

But South America is a continent of vast resources which are being developed, it has enlarged and developed rapidly within

recent years and has great possibilities for the future.

South America has not only been neglected commercially, politically and intellectually. True, South America is called a Catholic country and for that reason probably, it has not been occupied by more missionaries. The Church in North America evidently thinking that since South America has a religion which recognizes Jesus Christ it did not need its efforts and so they were directed to the heathen on the other side of the globe.

But we have learned in recent years that the Romanism of South America is of the rankest kind. That it is no better than heathenism, that the people worship idols

in the frigid region and that very little of the South American continent is, we must conclude that for productive purposes South America is as large as North America.

A better idea of the size of the continent is obtained by looking at its countries and

tion of the world, and hundreds of millions more, the estimate of the earth's population at the beginning of the twentieth century being 1,600,000,000.

South America is a great continent with everything on a grand scale. The Andes mountains are about 4,400 miles long and

and has become one of the most important productions of the continent. Argentina is the greatest wheat country in the continent. It is now a source of wheat supply to which the whole world turns. On the plains are grasses, including alfalfa, with which to feed the cattle and Argentina is sending meat to other lands.

Land and water communications will soon give access to every part of the continent. The Panama Canal will particularly affect South America and hasten its already rapid development.

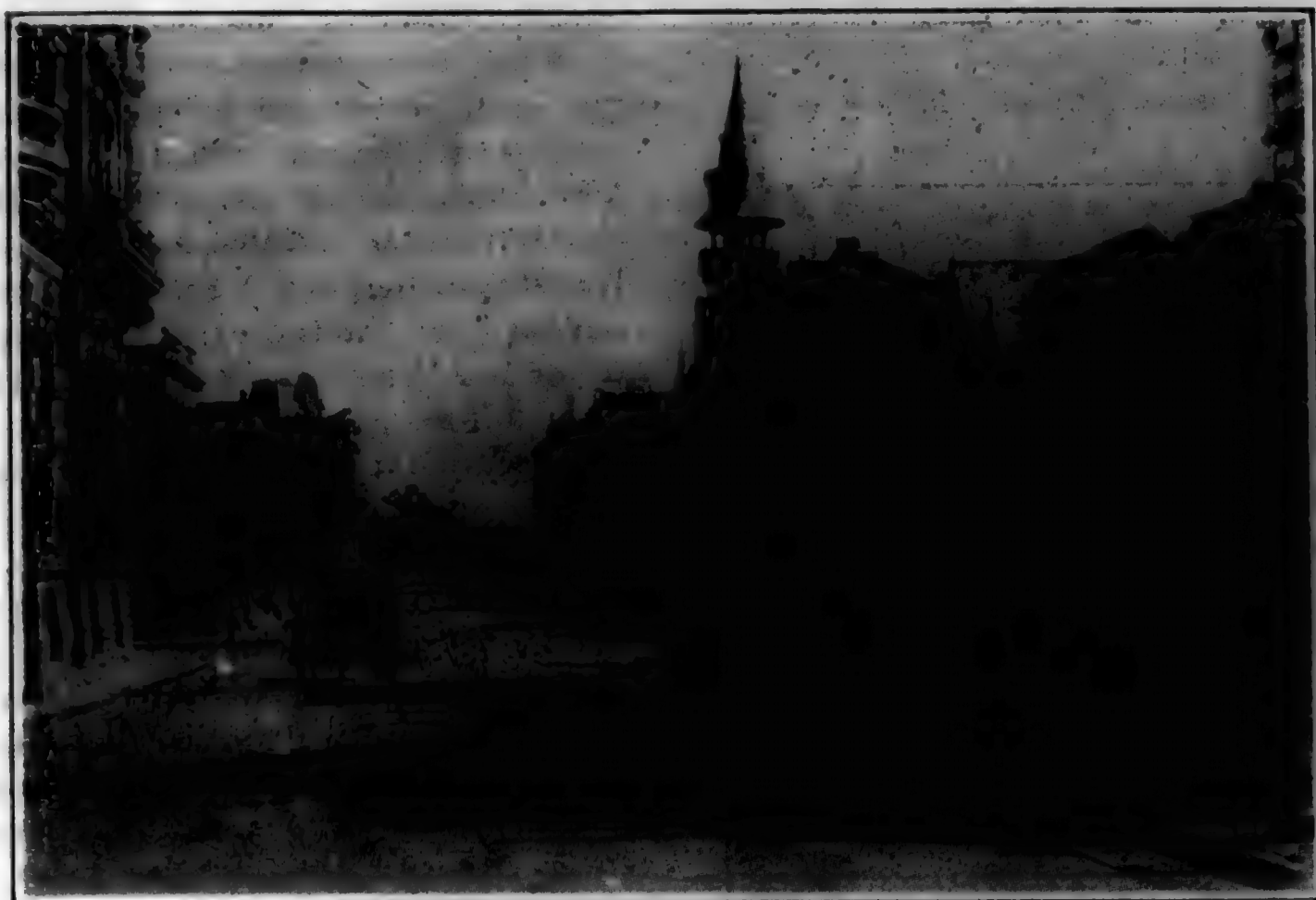
Buenos Aires in Argentina has a population of a million and a quarter. The United States has only three cities which are larger, namely, New York, Chicago and Philadelphia. It is larger than any city in Italy, Spain or Portugal, being the second largest Latin city in the world, coming next to Paris in population.

Immigration is steadily increasing having representatives from many lands.

South America is sometimes called the continent of opportunity. Its vast resources offer abundant opportunity to business men, manufacturers, producers and consumers. It is a continent with a future. But the greater per cent of the people who will go to South America will go for financial gain, for a selfish purpose. They will sacrifice home and friends and endure hardships and privations for the temporal gain it will bring them.

Should not then the Christian, knowing the power of God unto salvation be as eager to enter this vast continent of opportunity not for selfish gain, but to bring to those people the glad tidings of salvation? We have no excuse for withholding from them that knowledge which has proved such a blessing to us.

Manheim, Pa.



Avenida Alvear—Buenos Aires

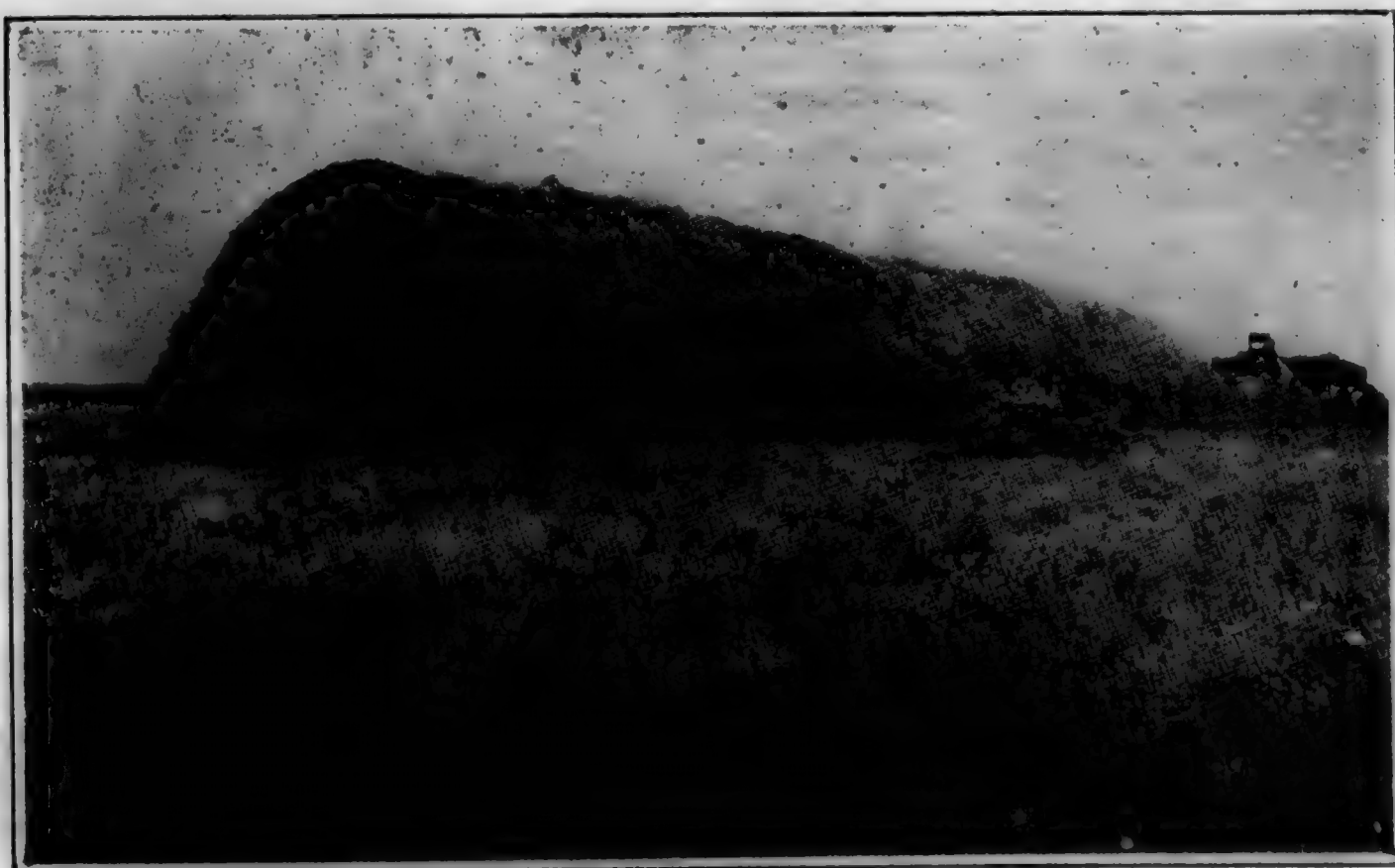
comparing them with others with which we are more familiar. The little republic of Panama is larger than two Switzerlands. Uruguay is over 3,000 square miles larger than the six New England states with Delaware added. Paraguay has 98,000 square miles or nearly ten thousand more than England, Scotland and Wales together. Ecuador has 116,000 square miles, which makes it larger than two states the size of Illinois. Chile's 307,620 square miles almost brings it to the size of British Columbia with its 310,191 square miles. Venezuela has an area of 364,000 square miles. Colombia estimated to have 444,980 square miles with a coast line of about 1,300 miles is larger than France, Spain and Portugal. Bolivia is larger by 15,000 square miles than Ontario, Quebec and New Brunswick. Peru is large enough for a great empire having 695,733 square miles. Argentina is larger than the United States east of the Mississippi River, or as large as the Turkish Empire in Europe and Asia. It is nearly as large as twenty-five Pennsylvanias or twenty-four New Yorks. If a line the length of Argentina were drawn through North America commencing at the southern coast of Florida and running north through Florida, Georgia and all the states to the north and then through Canada it would extend away up into northern Labrador.

Brazil, the largest country in South America is larger than the entire United States, leaving out Alaska. "The average population in Belgium in 1900 was 589 to the square mile. If Brazil in 1900 was populated in the same proportion as Belgium is per square mile, Brazil would have a population of 1,939,571,699. That is to say, Brazil, a single country in South America, could hold and support the entire popula-

many of its peaks are over 20,000 feet above the level of the sea. South America has great and fertile plains. The greatest are those between the Andes on the west and the mountains in eastern Brazil and the Atlantic coast, they extend almost the entire length of the continent.

South America has the greatest rivers in the Western Hemisphere, nearly all of them are on the eastern side and flow from the Andean region into the Atlantic.

It is rich in mineral resources. Coal and asphalt are found in many sections. Pe-



Wheat Stack in Argentina

troleum has also been discovered. It has magnificent forests with great varieties of wood, among them are mahogany, rose wood and logwood. It has almost all kinds of fruits and vegetables. In various sections there are innumerable rubber trees. Coffee was introduced into South America

The joy and privilege of being lights in heathen darkness outweighs the inconveniences, persecutions, and deadweights of heathenism.

India is the hardest mission field, and Africa is the most unhealthy.

CHRISTIANITY A WORLD MOVEMENT

C. HENRY SMITH

(An address delivered at the annual mission meeting held at Goshen College.)

The question under discussion is one which covers a wide field. In fact it involves the history of the entire world from the beginning of the Christian Era to the present time, and against this history as a background the relation of the Christian religion to social progress. And all of this is to be compressed within the compass of a thirty-minute discussion.

World movements are of recent growth and have only recently been made possible. They rest largely upon a physical basis. If all the peoples of the earth are to possess common ideals and life purposes and are to be led on by common hopes and ambitions, and are to have a common ethical standard, then manifestly the agencies of a rapid dissemination of common ideals and purposes must be forthcoming. We are now living in such an age possessed of the necessary machinery for ushering in world movements. Electricity; steam and the printing press—these are the instruments through which a world Christianity, as well as any other, world movement is made possible.

I wish to discuss Christianity as a world movement under three heads. First, the territorial expansion of the Christian religion; second, what has it done for that part of the world with which it has come in contact, and what has been its relation to the growth of civilization; and finally, what are its future prospects as a final, universal, world religion.

A brief review of the history of Christianity revives the fact that it started with many handicaps and passed through many vicissitudes but that its growth was sure and steady from the beginning. In the words of George B. Adams, "It started from an insignificant province, from a despised race, proclaimed by a mere handful of ignorant workmen, demanding self-control and renunciation before unheard of, certain to arouse in time powerful enemies in the highly cultivated and critical society which it attacked, the odds against it were tremendous." What chance would any movement have had under like conditions without the high ethical standards of Christian teaching and without the inspiring personality of its great Founder? "But," in the words of the author just quoted, "within a single generation it had been successfully taught in all the provinces of the Roman Empire and far beyond its boundaries. In the second century of its progress among all classes was very rapid. In less than three hundred years from the crucifixion it had become the recognized religion of the imperial court, and had been placed on a footing of equality with paganism throughout the Empire, and before that century ceased it was the only legal religion."

This seems nothing short of miraculous when we remember on the one hand that

all the great power of the Roman Emperors was again and again raised against the faith in an attempt to annihilate it, and when on the other hand it had no great armies with which to conquer opponents as had the Mohammedans in a later day, nor promises of great earthly rewards to urge them on but that it depended for its growth only upon the appeal its teaching made to the hearts of men.

But the nationalization of Christianity was not an unallayed good. While it assured the faith of a sure place in the Empire, yet it suffered much from the union with the State. The Church now became a fighting Church and helped to fight the battles of the Emperor. The gates were thrown wide open to all sorts of degrading influences. Oriental mysticism, Greek philosophy and pagan rites, all of which had influenced Christianity somewhat even before this event were now given freer play.

Universal membership, which was an inevitable consequence of the union, now transformed it from a voluntary association of converted individuals who were striving only to find a satisfactory philosophy of life, to a state-wide ecclesiastical organization with set dogmas and to which membership was compulsory and to whose established creed assent was required on penalty of death or severe bodily punishment; organized Christianity became a compromise; pagan rites and observances, superstitious performances, formal belief in the efficacy of charms and magic rites in securing present earthly help as well as future heavenly reward took the place of the pure and simple faith and worship of primitive Christianity. Influenced by the example of political organizations of the Roman Empire there now grew up also by its side a gigantic worldwide ecclesiastical empire under the rule of corrupt popes and worldly and ignorant priests. This was the dark ages which experienced its blackest days near the close of the Medieval Age, just before the great Reformation.

But the darkness, even in the blackest hour, was relieved here and there by some solitary monk in a lonely out of the way monastery who kept alive the spark of learning and piety which might have disappeared altogether but for these faithful guardians of Divine truth and righteousness. It was from the ranks of these monks that the earliest missionaries of the Roman Church came. Fired with missionary zeal they spread the Christian faith throughout the then known civilized world. Before the close of the fourth century the Gospel had been carried beyond the confines of the Roman Empire to the Goths by the monk Uefilas. It appeared in England and Ireland among the primitive Britons some time during the Roman occupation of the island. From Ireland it found its way to Scotland before 800. In the meantime it was brought among the Teutonic inhabitants of England by the monk Augustine be-

fore the close of the sixth century. The greatest of all the missionaries during this period of the expansion of the Christian faith was Boniface. Commissioned by the pope to carry the Gospel beyond the Rhine to the German tribes of Middle Europe he began his work in Hesse in 722. The spirit of this pious monk and the courage required of every devoted missionary is revealed in the well-known tradition of the sacred oak. The Germans were nature-worshippers. In Hesse an ancient oak tree consecrated to Thor, the god of thunder, proved a serious handicap to his work. The people were accustomed to gather there and regard the tree with peculiar awe and veneration. It took courage to destroy it but Boniface with his assistants hewed it down in the presence of the astonished pagans, and out of the timber built a church. For nearly twenty-five years Boniface preached and labored among the German tribes and finally met a martyr's death in what is now Frisia. His work is important not only because he spread the Christian faith, but being a firm believer in the papal hierarchy he thoroughly organized all the churches he established and brought them into the papal system, thus extending the power of the Roman Church over all western Europe. Other zealous monks carried Christianity to the wild Norsemen of the Scandinavian Peninsula and savage Slavs of Russia. By the close of the tenth century almost the whole white race had nominally at least accepted Christianity and with the exception of one great ecclesiastical organization. This Christianity to be sure was far from the pure and unadulterated simple Gospel of the lowly Nazarene. It was a compromise with heathenish beliefs and practices. But the good seed was sown and in the course of centuries it grew and bore fruit.

This closes the first period of missionary endeavor. As the Church sank deeper and deeper into formality in worship, and as it came to depend more and more upon the efficacy of the magic rites of a worldly priesthood for its salvation its spiritual life and love for human kind declined.

It was not until half a millennium later during the great Reformation that the missionary spirit revived. And then strange to say it was not among the new Evangelical Protestants, but among the Catholics themselves that it came to life. The Protestants did not become a missionary church for several centuries. The Jesuits first organized to stem the tide of the Reformation, but later included the Christianizing of the American Indian in the program. Simultaneously came the period of exploration and colonization. The French and Spanish colonists brought with them the monk and priest and thus the Americans were added to the Christian faith. The ruins of the old Spanish missions in Southern California survive as an eloquent witness to the enthusiasm of the Spanish monks for the spread of their faith.

Then the missionary zeal fell into another protracted sleep in the Catholic Church
(Continued on page 286)



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

IX. Leviticus

The first chapters of Leviticus deal principally with the offerings and sacrifices and the manner of their offering by the priests. These can be looked upon as the means by which the Lord would keep His people from the pollutions and judgments of sin. However they might become defiled. There was always a remedy for the cleansing away of the pollution and the soul that had sinned was restored to his full fellowship with his God and among his people. It has been a source of especial interest to note how perfectly these figures portrayed the truths of salvation which we find again in the Gospel of Christ. In Christ they are no longer mysteries hidden in the intricate ordinances of the priestly service; for in His one offering we easily grasp the truth of the cancelling of the guilt of our sins because of the offering which He made of His own body and blood to make atonement for our sins.

In the following chapters of Leviticus, we shall be able to note other characteristics of our Christian faith. The first of these is found in the eleventh chapter. It has to do with the food which the people of Israel were allowed to use. As far as can be learned, there were no restrictions laid upon the nature of their cereal or vegetable diet. Except that they were to offer to the Lord the first of the increase of their fields and devote to the Lord a tenth of all that increase, they were privileged to use what they produced. But with respect to the use of animals for food, (that is, that which had the breath of life in it), the Lord laid down some very definite restrictions. God made a distinction in the animal kingdom for His people. To them some were clean and others unclean.

The first reference to a distinction between clean and unclean animals is found in Gen. 7:2, 3. The question arises, Why this distinction? If flesh was not used for food before the time of flood, there was no distinction made on that account. After the flood, God gave permission to Noah and his family to use "Every moving thing that liveth" as food, and its use as food was granted equally with the "green herb." The only restriction that was made was concerning the blood, which was not to be eaten (Gen. 9:3, 4). From these Scriptures we may infer that before the time of the flood and after, the distinction between the

clean and unclean animals was made on account of God requiring a certain class of animals for sacrifice (cf. Gen. 4:5; 8:20). It is only in harmony with the general plan of God throughout all ages to make use of such means as will best point out His purposes with men. The special class of animals in sacrifice pointed to the fact that there would be a special One who would come into the world to make atonement for the sins of the world. The "Firstling" of Abel's flock represented the "First born" of God who was a "Lamb slain from the foundation of the world."

There was then, no difference made in the character of the animals used for food, (according to the record of the Word) until the time of the law which God gave to Moses on Sinai. This was a new law given to emphasize a special truth. The law could have had no meaning had it been the custom of all nations through all time to make a distinction in animal foods. Coming as it did to this new nation which had just come out of their bondage and had separated themselves from the defilements of idolatry and had consecrated themselves to the service of God and to the keeping of His holy laws, it had a special significance.

Another fact supports the conception that this distinction in the flesh foods was a new thing to Israel. God gave to them the most minute directions for distinguishing the differences and then especially designated by name those which should be used and which should be discarded. He left nothing to be decided by custom or by the judgment of men. Whatever reasons men may judge to have been God's basis of deciding between the clean and unclean, the fact remains that God decided which should be used and which were not to be used.

Still another fact supports the idea that this distinction was a temporal one. When the occasion for it was past the law was revoked from Heaven. The sheet, in Peter's vision, came down from Heaven, (a clean place), containing all manner of four footed beasts and creeping things, which in this instance were not called unclean, but had been cleansed by God, and were again received up into the holy abode of the Holy God. The occasion for the separation of the animal creation was past and from thence forth God esteemed them all

clean "for food," since He told Peter to "Arise, kill and eat."

THE PRESERVATION OF ISRAEL'S PURITY

A. THE SIGN. Lev. II.—

I. The Sign of the Beasts.—Vs. 1-8.—

1. The sign of purity.—
 - a. The parted hoof.
 - b. Chewing of the cud.
2. The sign of impurity.—
 - a. Those that have not the cloven hoof and chew not the cud.
 - b. Chewing the cud and have not the parted hoof.—vv 4-6.
 - c. Those that have the parted hoof and chew not the cud.—v 7.
3. They shall not eat of the flesh of the unclean.
4. They shall not touch the carcass of the unclean.—v. 8.

II. The Sign of the Fishes.—vs. 9-12.—

1. The sign of purity.—v. 9.—
 - a. Fins.
 - b. Scales.
2. The sign of impurity.—v. 10.—
 - a. Having no fins and scales.
3. They shall not eat the flesh.—v. 9, 11.
4. The unclean shall be an abomination.—vs. 11, 12.
5. The carcass of the unclean shall be an abomination.—v. 11.

III. The Sign of the Fowls.—vs. 13-25.—

1. The unclean fowls.—
 - a. Those that have two feet. An abomination,—shall not be eaten.
 - (a) Flesh-eating.—vs. 13-17.
 - (b) Swallowing and eating anything.—vs. 18, 19.
 - b. Those that fly and creep, insects.—vs. 20-25.—An abomination.
2. The clean insects.—vs. 21, 22.—
 - a. Having wings.
 - b. Four feet.
 - c. Legs to leap.

IV. The Sign of the Creeping Things.—vs. 29-38, 41-43.—

1. They are all unclean.—
 - a. Dead bodies not to be touched.
 - b. Anything upon which their dead bodies fall is unclean.—vs. 32, 33, 35, 38.
 - c. Water which has touched their bodies defiles that which it touches.—vs. 34, 38.

V. The Carcass of any Clean Beast which has Died of Itself is Defiling.—vs. 39, 40.—

1. To touch is defiling.
2. To carry it is defiling.

VI. The Reason for the Law.—vs. 44, 45.—

1. To sanctify the people, making them holy.—v. 44.
2. A memorial of the Holiness of God.—v. 44.
3. A token of their separation from

Egypt, and their consecration unto God.

4. A token of the difference between them and all of the other nations of the earth.—v. 45. (cf. Lev. 20:25, 26).

VII. The Law.—vs. 46, 47.—

1. A difference between the clean and the unclean.
2. Concerning what beasts may be eaten and what may not be eaten.

B. THE SIGNIFICANCE OF THE LAW OF THE CLEAN AND UNCLEAN

The first feature of the law concerning the clean and unclean is that it demands a separation. The class that is called clean is separated from those that are called unclean. The clean are accepted of God. They are His choice out of all the animal creation. The spiritual truth is very evident. Those whom God has chosen unto Himself are separated from all the rest of the world. That fact which is so hard to impress upon the world is too definitely portrayed in this law to Israel and too clearly taught in the gospel of Christ and in the writings of the Apostles for us to retract one iota therefrom. God has made a difference and if we would remain holy in Him and unto Him we must keep ourselves exclusively from the world.

Another very important fact to be noted, one which is not so clearly evident as a part of the law, (though it is plainly recognized), is the fact that those animals which stand as a representation of the people whom God has separated from the world are also the ones whom God has chosen an acceptable sacrifice as the representation of His Son. We are to be separate from the world when we are related to Christ. The fact that we have chosen Him as our offering makes us partakers of Him and like Him. Even as Christ is not of the world, so are we not of the world.—(Jno. 17).

The three classes of animal life mentioned, the fowls of the air, the beasts of the earth and the fishes of the waters, may represent the whole family of God in the Heaven, on the earth, and under the earth. To Him belongs the whole family of God in Heaven and on the earth. The family bears his name and shall represent the greatness of his wisdom and power before all principalities and powers. (Eph. 1:10; 3:8-19). Of all that dwell in the air, there are those who serve the Lord and those who belong to the kingdom of the prince of the power of the air. On the earth are the two classes representing the clean and the unclean. Under the earth rest the bodies of those who, like the fishes, are hidden until the day when the great net of the kingdom is drawn to the shore and the final separation takes place. Whether men are in the Heavens, on the earth or under the earth, the Lord recognizes a difference between the good and the evil.

The beasts represent the earthly life of the believers. In this respect they represent also the character of that life. It is doubly peculiar. It is marked, first, by a peculiar walk. The divided hoof, des-

ignates a walk that is separated, one that is distinct from all others. It is separated from evil. Yet, this feature may be imitated. The foot of the hog may resemble the foot of the calf, the sheep or the goat. The wicked delight to walk in holiness occasionally, or even constantly. Good sinners are the best servants of the enemy. In this case, the defiling feature of the life is the chewing of the cud. The righteous receive their food from the Lord in his "green pastures" and meditate on it day and night. The outward walk is right and the inner life is right. Yet there are those who delight in the Word and meditate upon it, but their walk is not separated from the world. The two characteristics must be present in order to distinguish a child of God from the world.

In the case of the fowls, there are a number of things to notice. They represent the heavenly or spiritual nature of the Christian life. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." The flesh eating birds represent the carnal and lustful class of spiritual beings. Those who walk after the lusts of the flesh are under the prince of the power of the air. (Eph. 2:2, 3). The "omniverous" birds, (C. H. M). swallow and devour all kinds of food. They do not select one kind only. In our spiritual life we need to distinguish between the evil and the good. There are many spiritual people who do not make this careful distinction, but are ready to accept anything without proving it. The third class of the fowls, or flying creature, is that which creeps on the earth. The beetle is a type of that creature. It grovels in the earth. It has wings but seldom uses them. The exception to this class of creatures is those that leap from the earth. His heavenly citizens aspire to heavenly things.

The fishes which have fins direct and

propel their course thereby. Their scales protect them from the perils about them. The hidden life of the believer is directed and preserved with divine providences unto the day of glory.

The reptile and the creeping class of animals is an abomination to the Lord and to His people. They represent that which belongs exclusively to the earth. There is no selection, aspiration, exaltation, or protection for them except those things which belong to the earth. God's people are destined for higher and nobler things. Their home is in heaven.

As the touch or association of the evil classes were defiling to the Israelites it designated that there shall be no fellowship between the good and the evil. We are to have our associations and our fellowship among the people of God and in holiness.

Even the dead body of a clean animal was a source of defilement to the Jew. It had died of itself. The pouring out of the blood of those animals which were used for food or for sacrifice pointed to the fact of life being saved and kept by the power of one whose life was given up. The holiness of the believer's life depends first, upon the offering of a sacrifice of an appointed one, a clean one, and one whose blood is poured out. The second fact of the holiness is, that it depends upon the keeping of the life from contaminating defilement by fellowshiping with those things which are not pleasing to God, and upon the believer partaking of the nature of those things which God sees as pure and good and heavenly. The Jew who ate the clean animals was representing thereby his partaking of the nature which they represented. Our holiness is maintained also by continual partaking of the sacrifice of Him who gave His life for us, by the shedding of His blood.

DEVOTIONAL STUDY

IX Galatians

Having proven the fact of the believer's justification by faith without the law, and having shown this position to be perfectly in harmony with God's dealings with the Saints of old, he endeavored also to show to the Galatian brethren the nature of their "Freedom from the bondage of the Law" (Gal. 5:1-15).

We should notice first, that the thought of "liberty" as mentioned in the first verse of chapter five, is taken from the suggestion of the son-ship relation mentioned in the previous chapter. The son is not a servant. He enjoys the privileges of liberty, both as a son born in the home, and also that of the son who has come into the possession of his inheritance (cf. chapter 4). This is even a higher liberty than that of a slave set free. Many of the believers are under the impression that our liberty is only that of slaves set free from sin, and its bondage. This is true, but it is not all of the truth. We may be free

from the rule and tyranny of sin and yet make of ourselves miserable bond-servants of the law of God in the hope that our service will in some way be acceptable to God, and we thereby obtain a reward of eternal life. This is the particular kind of "bondage" which the Apostle was contending against. The Jews who were under the law were nothing different than servants, though they were heirs of the things of God. When the full time was come in which Christ came as the Son, who made all of His brethren with Him heirs of the blessings of life and grace, they were no longer to be servants—not even to be "as servants"—for with Christ they had come into the full possession of the things which God had promised them and for which they had been serving and waiting.

In order to fully appreciate the nature of the liberty into which the believers come through faith in Christ, we should first know that Christ's death has cancell-

ed our obligation of service in order to obtain the blessing of everlasting life. This obligation is forever put away, along with the sentence of death which rested on all who fail to keep the works of the law. By the death of Christ we are free from death and free from the law.

Through faith in Christ we are to enjoy the liberty, also, of the full enjoyment of our heritage as sons of God. This is the second view of our liberty,—we are free from the position of servant and have become the "Sons of God." Jesus said to His disciples, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jno. 15:15). In this passage Christ expressed what the Apostle Paul claims as to the relation which we bear to God and to Christ. We are the Sons of God and the friends or brethren of Christ. We are those whom Christ loves. In this relationship of friends, sons or heirs, we cannot conceive of the idea of service in order to obtain the blessings of God. If we serve it is because of gratitude and not for reward. Why should we serve for reward, as do servants; or why should we feel under compulsion and constraint, as do the bondservants and slaves? As those who are adopted into the family of Christ, have we not all the blessings of forgiveness and the gift of Life and are we not heirs of all the glory of Heaven? These are the gifts of God to his friends and not the reward of merit, or for service to his slaves and servants. This is the position of highest liberty, granted to every believer in Christ. What we receive from God as a gift, let us never undertake to merit or to purchase by our work. God gave them to us as a gift through Christ because we could never otherwise have secured them. As sons, we are now free to enjoy them. This is glorious liberty.

It is possible to place one's self under the spirit of bondage again after realizing the fact that all that we have to enjoy in our Christian experience is the gift of Christ. The admonition of the Apostle not to be "Entangled again in the yoke of bondage," is to that effect. Those of the Galatian church who had been persuaded to observe circumcision were thrown back again into their former bondage of serving by works in order to obtain their reward. They were toying with the implement of their former oppression, and turning from the power of their present salvation. We might look upon this matter in the light of the Apostle's argument. If circumcision or any other work availed for salvation the coming of Christ, or faith in Christ would be unnecessary. He could not have added to that which already effected salvation; thus, would be of no profit. (v. 2). Again, that individual who turns again to the deeds of the law for his hope, utterly ignores the means of grace that God has provided in Christ and makes the power of God in Him of no profit to his soul.

There is an important phase of this question which we should not pass by. Some will say that we are saved by faith alone and others will claim that we are saved by works, and still others that we are saved by faith and works together. In the first place, works have been discredited as a means of salvation by the coming of Christ and his offering of Himself on the cross. If works could have saved, Christ would not have been sent into the world. God had a better system of works for salvation than any that men at the present time could invent, and men could not be saved by that and hence by no other. Secondly, men cannot be saved by faith and works, since "Every man that is circumcised,—is a debtor to do the whole law." And, as above stated, to begin on works as a means of salvation must set aside the merits of the atonement of Christ. There is only one other condition left, the one that does the most honor to our Savior and brings the greatest assurance and joy to the human heart,—we are saved alone through faith in what Christ has done to secure salvation for us. Because of what He has done God gives eternal life to all who believe on His name. This fact does not minimize the place which works has in our Christian life, it rather glorifies our services for our Savior. Works then become the fruit of faith; they are the expressions of our homage to our Master, and that by which we glorify our Savior before the world. Instead of works being a fruitless effort of servitude in endeavoring to be saved, they become the badge of a life that is saved and consecrated to a service of honor to the Savior.

We have noted some of the privileges of the freedom which we have in Christ, and some of the errors which we are apt to commit in connection with our faith in Him. In order the better to understand the peculiar relation which we bear toward God in the matter of our salvation and ever to remember our entire dependence upon Him and His work for us we should never forget that one word, "GRACE" (v. 4). To have Christ alone as the Savior, is Grace. To have any thing else besides Christ or to have any thing else with Christ, is not Grace, and such have fallen away from salvation by grace alone. There is, perhaps, no better explanation of what the Apostle means by the word "Grace" than that given in Eph. 2:8, 9. By the grace or gift method, God provides the entire salvation. Those who would mingle some human effort with faith have fallen away from the **grace method**, and consequently, have put Christ away and also their salvation. They are not hopelessly lost, but are on the wrong way, and may be saved by laying aside every other way and claiming salvation by **Grace alone**.

In the third chapter of the epistle we noticed that Abraham was given the promise of the Holy Spirit as a part of the promised blessing.—See 3:3, 14. The three elements constituting the life of one who is free from the bondage of the law are

clearly stated in 4:5. First, the power of the life,—Faith. Second, the nature of the life,—Through the Spirit. Third, the object of the life,—Righteousness. With these three safeguards the life of Christian liberty is a safe life. Too many confuse Christian liberty with human liberty. God has never intended that man should be set at large to follow his own lusts, or passions, or will. Such a man is a dangerous creature. When God has a man shut up to Himself, he is a safe man. Faith attaches a man to God and he gets his subsistence there. The Holy Spirit makes His dwelling place in the heart of the man whose faith is in God, and keeps the things of God in his heart and mind. With Righteousness as his goal, every energy is bent toward attaining that which pleases God, and turns him from the things which defile and destroy. One cannot get too much of righteousness either in this life, or in the life to come. Righteousness is the essence of the nature of God. Faith holds a man to righteousness and the Holy Spirit helps him to it; and by the grace of God he attains it. Only in the life of liberty in Christ is this attainment possible. This is the liberty of the Sons of God and the attainment of their glory.

The perfection of the liberty which the believer enjoys is emphasized by the Apostle in verse 6. Nothing of human works or efforts of any kind can avail to bring the soul into the grace of God. Circumcision and uncircumcision represent two forms of legalism. The first, the law of doing and the second, the law of not doing. Both are in error. Faith in Christ's completed work alone will save, and that faith will emanate from the pure love which the soul has for Christ. It is the brother love of the liberty which is in Christ. In the verses five and six we find the three Christian graces,—Faith, Hope and Love. (J. F. & B). Shall we look for these most excellent qualities in the life of the slave or the menial servant? These are the glorious characteristics of the Sons of God.

In the section from vs. 7-12, the Apostle writes directly concerning the seducers of the Galatians. These hinderers had preached a system of legality which unsettled and hindered the spiritual progress and the preaching of the true principles of the Gospel. It was not the Gospel which Christ had taught them. Only a little of such teaching is sufficient to destroy the efficacy of the true doctrine of salvation by faith and the hope of eternal life as a gift of God. Any little doctrine of man's invention is apt to so disarrange the working of God's plans that the whole becomes ineffectual and those who accept it lose the joy and peace which God intended it to bring.

The Apostle may have been accused of favoring circumcision, (v. 11), since he at one time had Timothy to be circumcised, but it was evident that he was not preaching it at the time of writing since he was persecuted by those who were in favor of it. Moreover, he declared that judgment would come upon those who were teaching

and preaching circumcision in connection with the doctrines of Christ. A few might practice circumcision as a national rite and separate from his Christian faith, but no Jew or Gentile should feel himself under obligation to keep that ceremony as a part of his faith in Christ or essential to his righteousness or salvation.

If any believer should consider that in some way it is necessary to recognize the Law which God had given from Mount

Sinai, considering it of such Divine origin and so great importance, there was a way to fulfil it without keeping the very letter of it. There was also a way to lay it aside and not dishonor it. First, it could be fulfilled by Love and one could be free from it by not making his freedom an occasion to fulfil the lusts of the flesh. There is no law against our loving our neighbor as ourselves. There is no sin in our denying the lusts of the flesh.

those who undertake to teach the Bible to the children.

Unless you live what you teach your influence counts on the wrong side; and we have learned from actual observation that very few children who are daily taught the Bible in the way suggested, by people who live what they teach, are able to withstand the influence that is brought to bear upon them, but will early in life yield and enter into the service of the Master.

West Liberty, O.

THE BIBLE FOR THE CHILDREN

A. METZLER

We believe that the work which counts for the most, both in our home and foreign missions, is the work done for and with the children. It is an established principle that there must first be a preparation of the seed bed, a sowing and cultivating process before we can expect to gather the harvest of ripe grain.

In the spiritual vineyard the good seed is the Word, while the soil represents the heart. The world is sowing tares at an enormous rate wherever human hearts exist. We are thrown in competition with the enemy at every turn. It is very clear that if we allow him the first use of our gardens the soil will become stocked with tares and corrupt seeds, and it becomes necessary then to clean up and eradicate before the good seed can take root. Hence the importance of sowing the good seed first before the corrupt seed takes root in the soil.

This principle is also recognized throughout the Bible as the following passages show: "Gather the people together, men, women, and children, * * * that they may learn and fear the Lord, your God; * * * that their children which have not known anything, may hear, and learn to fear the Lord" (Deut. 31:12, 13). "We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done" (Psa. 78:4). "Tell ye your children of it, and let your children tell their children, and their children another generation" (Joel, 1:3). "And thou shalt teach them diligently unto thy children," etc (Deut. 6:7). Many other passages might be introduced on the subject.

We find it true that children are almost without exception susceptible to Bible teaching, and greatly interested in Bible stories if presented in a way that their young minds can grasp them; and when they once get a taste, a desire for more is stimulated. The Bible story if properly presented, should have fully as much charm for a little child as anything that can be brought to bear on its mind.

The first problem that confronts us then is to get the child into a position where its training and teaching from infancy will harmonize with the foregoing mandates; for that which is most conspicuously brought to bear upon its mind as it develops will likely make the most lasting impressions.

Various methods might be suggested of presenting the Bible story to the child in a way that will interest it. As a rule the simplest and easiest is the best, without regard to method. Bible pictures in connection with Bible stories told in simple language will greatly interest almost any child. As the child advances in age and intellect these stories and incidents should be taught in a connected form as recorded in the Bible which gives the child a much better idea as to what the Bible really is as a whole, and the place in the Bible where each incident belongs.

Another important consideration in teaching the Bible to children is that this line of work with, and for the children should not be spasmodic and at irregular intervals; but to be effective should be systematic, persistent, even in the face of other pressing duties.

Those who look upon the rearing of children, and especially insofar as their religious instructions are concerned, as simply a secondary matter and allow themselves to drift into a negligent, haphazard way of teaching the Bible, are not only neglecting one of the most important works of their lives, but are also disregarding the direct command of God.

A short time devoted each day, an evening to reading the "Story of the Bible," to the children and discussing the lesson with them, and rehearsing Bible texts from memory is perhaps as good a way to interest them in the Bible as would be possible to suggest.

But we have left the most important suggestion until last; and that is, the power there is in the daily life and example of

SERVING

Said farmer Jones in a winning tone,
To his good, old neighbor Gray,
"I've worn my knees nigh through to the bone.
But it ain't no use to pray.

"Your corn looks twice as nice as mine.
Though you don't pretend to be
A shinin' light in the church to shine
An' tell salvation's free.

"I've prayed to the Lord a thousand times
For to make that 'er corn to grow;
An' why you'n beats it so, an' climbs,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy, quiet way:
"When prayers get mixed with lazy bones,
They don't make farmin' pay.

"Your weeds, I notice, are good and tall.
In spite of all your prayers:
You may pray for corn till the heavens fall,
If you don't dig up the tares.

"I mix my prayers with a little toil
Along in every row;
An' I work this mixture into the soil
Quite vig'rous with a hoe.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row.
An' the Lord, He does the rest.

"It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying
though,
If an answer you would get;
For prayer-worn knees an' a rusty hoe
Never raised a big crop yet.

"An' so believe, my good, old friend,
If you mean to win the day,
From plowing clean to the harvest's end,
You must hoe as well as pray."
—Amos R. Wells.

TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.

If you are a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you feel chilly, get the beloved disciple to put his arms around you.

If you are getting sordid, spend awhile with Isaiah.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation
and get a glimpse of the promised land.—Sel.



TEACHERS, PREACHERS, MEMBERS

In the article by Bro. J. S. Umble in this issue the reader will notice that in Holland the teachers in the Mennonite Seminary do not believe in the Divinity of Christ, as a result most of the preachers, having received their training at this school, are likewise unorthodox and one-third of the members have departed from the faith. It is not difficult to explain the situation or to draw a practical conclusion. In the long run the teachers of the preachers will mould the thought of the membership at large.

Those who are responsible for the welfare of the Mennonite Church in America

will do well to be sure of the teachings of the Bible teachers in our schools and to discourage Christian workers from attending unsafe institutions. Teachers and students should not become impatient when those in authority are cautious and conservative. A sure remedy for keeping our thought true is to keep our schools in close touch with the practical, active phases of the Church. As long as our Bible teachers are so actively engaged in evangelistic and missionary work and the students interested in the study of missions and in the conversion of their fellow students we can feel quite secure that in the future as in the past our schools will send out orthodox missionaries, preachers and Sunday school workers rather than skeptical theologians.

THE WORLD'S EDUCATION

When Christianity was introduced into the world there were three great centers of Education—Ephesus, Corinth and Athens. In the Word of God we have heaven's estimate of the education given at each of them. Ephesus was the chief city of Asia. "Its markets glittered with the produce of the world's arts. Nor was any name more splendidly emblazoned in the annals of human culture." In this city Paul labored for over two years. As a consequence not a few became Christians. To these Paul wrote:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph. 4:17, 18).

Notice the points made in this declaration. These Gentiles were separated from the life of God through the ignorance that was in them.

It was their ignorance that was the cause of their separation from the life of God. But Ephesus was a center of education. This education, however, caused alienation from God. This education the Holy Spirit declares to be ignorance.

Corinth was another educational center. Paul spent eighteen months here, and after his departure wrote.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe (I Cor. 1:21).

The world had reached a point where it did not know God. It was wisdom which

brought this issue. Wisdom here denotes the world's philosophy and the world's science—in other words, the world's education. The world's education then had led to ignorance of God.

Athens was the third of the centers of the world's education. More than this, she was the mother of education. What did Paul say of Athens?

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you (Acts 17:22, 23).

This city was in ignorance. Education in Athens culminated in art, culture, ethics, philosophy and ignorance. The education given at Ephesus, Corinth and Athens was ignorance. This word ignorance which the Holy Spirit uses is peculiarly appropriate. It indicates the principle and the process of that education. Socrates was the great educator of Greece and the father of its educational principles. "Socrates' theory of education has for its basis a profound and consistent skepticism" (Ency. Brit. Art. "Socrates"). The whole Greek education, both in science and philosophy, was rooted in doubt. Now the exercise of doubt causes a person not to know. So long as one doubts he does not know, and therefore is in ignorance. The Greek word for ignorance in this passage is agnosia—Anglicized into agnostic—"one who does not know."

This old Greek education was repudiated

by the early Christians, and only after a desperate struggle did it continue. Gradually, however, it regained hold.

Tertullian rejected all pagan teaching: he saw nothing in classical culture but a robbery of God: a step towards the false and arrogant wisdom of the older philosophies.

Luther met and denounced it in strongest terms.

But now the system reigns supreme in the schools and colleges of the land. The question is often asked, "Why are so many of our educated men skeptics?" How can they be anything else?

The basis of modern education is doubt. Students are persistently trained to question. They are taught to resist faith.

A classical education is four years in skepticism. The mythological literature of Greece and Rome and the philosophy of doubt are its prominent features. The substance taught is false. Not only so but the theory of education most upheld at this moment and recognized by college and university and theological seminary is a "profound and consistent skepticism."

"The educational processes of our time are largely analytical and critical. They consist chiefly in analyzing the subjects brought to the student's attention and sitting in judgment. The process presupposes an inquiring if not a skeptical mood. Doubt is the pedagogue which leads the pulpit to knowledge" (The Outlook).

A professor in Wesleyan University writes:

"In every sphere of investigation he (the student) should begin with doubt and he will make the most rapid progress who has acquired the art of doubting well. We ask that every student of theology take up the subject precisely as he would any other science: that he begin with doubt."

This is simply the old heathen education revived, and it ends now as then in ignorance. Our ministers trained under this process have no settled faith. How can it be otherwise? This process alienates from God. "Without faith it is impossible to please Him."

The writer just quoted further says: "We believe that even the teachings of Jesus should be viewed from this standpoint, and should be accepted or rejected on the ground of their inherent reasonableness."

This principle of education puts reason above Jesus Christ and makes the doubter the final judge. This is the modern theo-

logical education. And the result is few men know what they believe.

They have an "open mind" for anything new. But such is not the Christian process or result. We know.

And we know that the Son of God is come and hath given us an understanding, that we may know him that is true (I. Jno. 5: 20).

This certainty of knowledge we have, not by exercise of reason guided by doubt, but by revelation unfolded to faith. The Christian of today is set over against the world's education both as to method and results.

A CHRISTIAN EDUCATION

"I am Alpha and Omega, the beginning and the end, the first and last" (Rev. 22:13).

"Alpha—Omega"—the sum and total of knowledge and wisdom.

"Beginning—end"—Creator and object of all things.

"First and last"—Arbitrator of all history.

The first of these titles only concerns our present subject.

The first two letters of the Greek alphabet are Alpha and Beta. Dropping the "a" from Beta these two letters give us one word alphabet. This word alphabet signifies all the letters of the English language. But how comes this when the word itself is derived from only the first two letters of the Greek language? In this way.

When we wish to ask a person if he knows the alphabet we do not ask does he know A, B, C, D, E, etc. We ask, "Does he know the A. B. C's?"

The Greeks did the same. And this Alpha-Beta comes down to us for the whole language.

The Greeks said, "He knows that subject from Alpha to Omeka—that is completely. And this is the basis of the expression, "I am Alpha and Omega." Jesus is the sum of all knowledge, the incarnation of all wisdom. As in the twenty-four letters of the Greek alphabet there is hidden all the treasures of wisdom known to Greek thought. So in Jesus Christ there lies "hid all the treasures of wisdom and knowledge" in the universe of God (Col. 2:3). And this alphabet is known in exactly the same way as other alphabets by faith.

We believe to know. We receive to obtain knowledge. Refuse it and knowledge comes not. When God would redeem a world from ignorance He presented His alphabet to be received by faith. With this alphabet we have the key to all of God's truth.

The world's education is rooted in doubt and leads to ignorance. God's education is rooted in faith and leads to knowledge. The world's education alienates. God's education unites the learner with Himself. Education to be Christian must find its spring in Christ the alphabet of God. And the written Word must be the basis and guide in every line of study. And to profit there must be perfect confidence in the Word as the Word of God.

John Wycliffe said: "There is no sub-

He begins with faith and ends with knowledge.

A magazine recently declares that the problem now is "how religion can be preserved and promoted while an education is being acquired." That problem will never be solved under present methods. These will never fail to unsettle.

Faith is the grand element of a true education. It is only by an education in which faith is the beginning and the end that the problem can be solved.—Frank S. Weston, in *Our Hope*.

tlety in grammar, neither logic, nor in any other science that can be named, but that it is found in a more excellent degree in the Scriptures."

This was the position which the Word of God occupied as an educational factor in other days, and it should occupy that place today.

To Christian men this book must be pre-eminent. The purpose of Christian education is to build up Christians; therefore the Book of God must be the test of everything which enters into the training of a Christian.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:14, 15).

Why should books of men—pagan men and infidel men—be put before the Word of God in education? Is it honoring our Maker? Is it Christian?

The Bible should be first in every line of study. First impressions are the enduring ones. The child should therefore have the Bible first of all books. The first things the mind receives endure longest.

A notable instance of this is in the life of Wm. E. Gladstone. As his life was drawing to a close it was observed that he repeated the Lord's Prayer over and over

in French. This excited some inquiry as he was an Englishman. Why should he use French?

It was learned that when a child the French nurse, who was a Christian, taught him the Lord's Prayer in her native tongue. As that was about the first thing fixed in his mind, so it was last to fade out in death.

Now if the nurse had taught him "Hi diddle diddle, the cat and the fiddle," etc., would it not have worked out the same?

If a new language is to be mastered, why not use God's Word? Suppose you learn German. The first words you learn are, "Im Anfang war das Wort." "In the beginning was the Word." As long as you live "anfang" will recall the phrase you first mastered.

Which affords the better prospect, to begin a study in such a way that every advance is accompanied by the thought of God: or to begin with paganism and doubt?

When God's Word overshadows all there is formed the Christian mind and the result is a Christian education. The fear of the Lord is the principal part of knowledge (Prov. 1:7).

This fear is an abiding sense of His being and a reverent respect for His Word. He who does not respect God, leaves out the most important factor in knowledge.

You stumble on a watch. Holding it in your hand you ask, what is it? How came it here? While you are questioning and in doubt one appears who says, "I made that watch." Your attitude is changed. His word now become the all-important factor. All must bend to that. He knows.

Apply this to education. The world's education shuts out God's Word. It reasons on what it sees and finds. These reasonings are all man can say.

The man is exalted. His word is made much of.

When God comes in His Word is all and all. This is received by faith. This is Christian education. This is what we need today as never before.—Frank S. Weston, in *Our Hope*.

PRINCIPLES OF MECHANICS

IX Cutting Edges and Clearances

M. B. STAUFFER

For tools to do work they must have different cutting edges, each class requiring a different style. The efficiency of a tool depends largely upon the efficiency of this edge. The wise man said, "If the iron be blunt, and he do not whet the edges, then must he put to more strength." The lesson is, stop long enough to put the cutting edge in first class condition then its efficiency will be increased more than enough to compensate for the time spent to whet.

Certain principles apply to the shape, etc., of cutting edges, the most important of which will be given here. The thinner the cutting edge the easier it can be forced through the material since it is less disturbed in parting, e. g. the wedge when it

is thin can easily be driven into the densest stump of wood whereas if it is thick and blunt it will enter only with difficulty. This is true of all cutting tools.

Again the cutting edge must be thick enough to insure strength and stiffness to permit being forced into the material being cut.

Also the material and hardness of the edge must be such that it will not break in use. This feature limits the hardness of some tools as described later. A generally safe rule is to make the cutting edge as thin as is consistent with strength. This depends entirely or largely on the material to be cut. Take to begin with, the razor which is the thinnest of all cutting

tools moreover it has the keenest edge. The term "keen" must be considered entirely separate from the term thin as a rather blunt shape may be real keen on the cutting edge. In fact a wood chisel or plane bit may be brought to just as perfect a sharpness if necessary as the thinnest razor blade. The great advantage of having the razor blade thin is so it can be kept in condition easier which is true of all tools. Should we, however, try to cut wood or iron with a razor, notwithstanding the fact that it is harder than wood or iron cutting tools, the edge would quickly break because it is not strong enough. Hardly necessary to say that since the use of a razor is not accompanied by shocks like

hardened part and will give a good strong cutting edge. Mill picks must be hard enough to cut a stone called French burr, yet not be so brittle as to break out in fine nicks. The thickness of a mill pick is about the same as a cold chisel but much harder. The shocks are not so heavy, therefore the greater hardness without danger of breaking off. Ordinary stone quarrying tools have about the same hardness, shape and thickness as cold chisels.

Common hand saws come under the head of cutting tools and are the softest of all ordinary tools. Saws are spring temper. Inasmuch as they must be set and filed they are not made so hard as other tools. They would give better service if they were harder. Some saws are made harder, but don't need setting.

Iron cutting tools that do not have to stand severe shocks are made almost as hard as the razor.

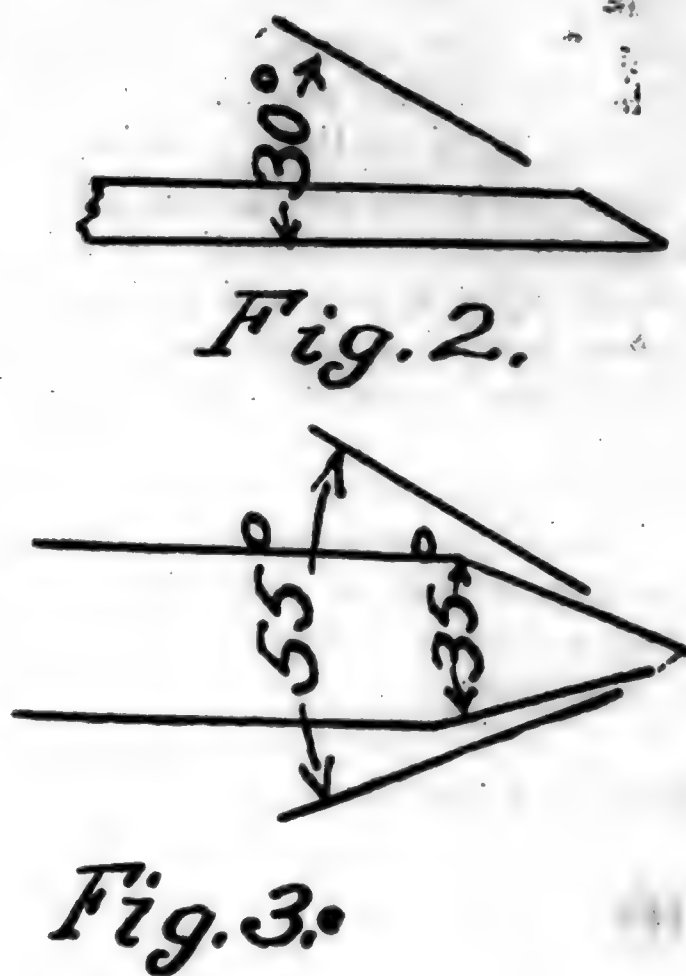
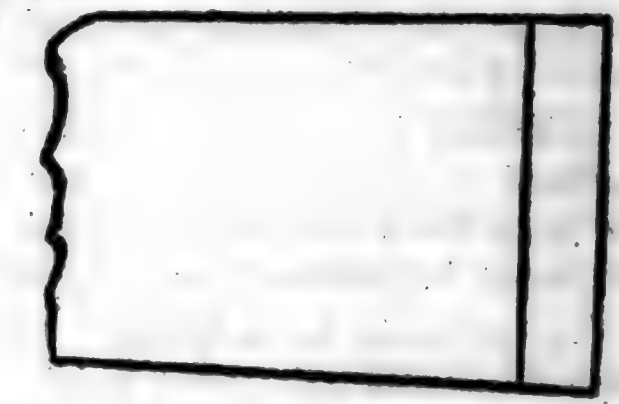
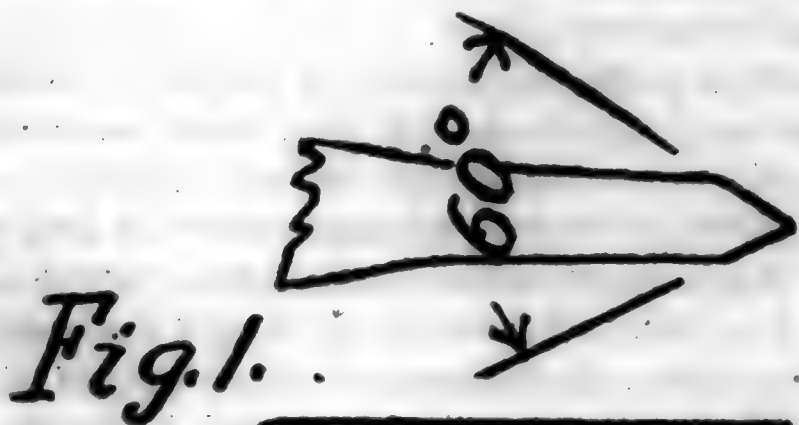
In reference to the hardness of the vari-

ous tools there is no universal standard by which an idea of hardness (other than the color system) can be conveyed. There are instruments with which the hardness of tools can be gauged but their use is far from general so its use will not be discussed here. Also the temper or hardness may be designated in degrees Fahrenheit according to the temperature to which the tool was drawn or heated in the process of tempering, but as this is accomplished with thermometers and pyrometers it would be useless to give that system here.

Reference has already been made, in a previous article, to the color of tempering different tools therefore the reader is referred to it.

The thickness and shape of different tools is illustrated in Figures 1, 2 and 3, cold chisels, wood chisels and rock drill respectively. These shapes may be departed from slightly yet obtain good results.

Scottdale, Pa.



hammer blows, etc., it makes little difference how hard the blade is. Next let us consider the pocket knife blade which must be made somewhat thicker on account of the more severe duty imposed. Again since prying, etc., is likely to be done with it, it is made softer and consequently tougher than a razor. Wood chisels must stand hard blows and are made thicker than pocket knife blades. Cold chisels have to stand very hard blows and shocks yet must be hard enough to cut iron and tool steel. Other tools may be made of most any material and still give good service, not so with a cold chisel which requires a grade of steel that will not break in the un-

MENNONITES OF HOLLAND AND MENNONITE LIBRARY

J. S. UMBLE

Most of the wider and more important streets of Amsterdam consist first of a canal from twenty to fifty feet wide, the bank on either side being a neat, clean-looking wall of brick. On each bank is a row of giant broad-branching leafy elms that often shade the whole canal as well as the broad brick-paved street that winds along on both sides of the waterway. At irregular intervals, usually at street intersections, a bridge somewhat higher than the street so that the numerous boats can pass beneath it, spans the placid sleepy waters of the canal with a picturesque arch.

The effect of picturesqueness and quaintness is further heightened by the way the city is laid out. The principal streets extend southward from the harbor and docks in ever-widening semicircles like the ripples caused by tossing a pebble into a pond. This peculiar street system is explained by the fact that in medieval times Amsterdam was much smaller than now and the wall described a half circle about it on the landward side. As the city grew the wall and moat were moved back several hundred feet. The old wall was razed to help build the new one and the old moat became a wide canal in the middle of a prosperous street that extended entirely around the town. The Singel, or original boundary of the city, was the first such street formed from a wall and a moat. It dates its beginning as a street from 1585. At that time the wall was built where the Heerengracht now forms another semi-circular street running almost parallel with the Singel and some five hundred feet outside of it.

Near the southernmost curb of the Singel on the inner side of the street is the large University library containing many famous manuscripts and over three hundred and fifty thousand volumes including the world-famous "Rosenthal Library," which embra-

ces more than eight thousand volumes on Jewish literature.

Directly across the street and canal from this home of books and ancient lore is the large church of St. Francis Xavier. The Mennonite Library rests in the shadow of the lofty church spire. Although it is a three-story structure it seems low in comparison with the massive church. The exterior is unpretentious enough, which we found to be true of most buildings of a semi-public nature in the cities of Holland. The streets are built up solidly, apartments, stores, shops, museums, libraries, dwellings, all elbowing and jostling and crowding each other as it were for space on the same street. Although the guidebook told us the exact location of some such place of interest, we often walked by the door several times before we finally succeeded in pulling the right door-bell knob; for in Holland one pulls a brass knob out of the door post four or five inches then lets go quickly to ring the bell properly.

The summer vacation had just begun and I experienced considerable difficulty in gaining admittance. The head janitor was not at home and would not return for a week. The students and professors of the Mennonite Theological Seminary were not at work in the building and the assistant janitor seemed to have very definite instructions not to admit strangers unless some one of the faculty were present. However, the third call at the sexton's house brought the response that Prof. Dr. Cramer had just called for the key and intended to spend ten or fifteen minutes looking up some references before starting for Velp in Gelderland, where he was to spend his vacation at the home of a friend. The sexton's daughter led the way into the library building and told the assistant that a stranger must see the venerable doctor. He seemed ra-

ther surprised at the little girl's temerity in daring to disturb the great man; but finally he went quietly and hesitatingly up the steps, beckoning me to follow.

The first floor of a European building usually consists only of store rooms or dark halls and passageways. The Library building is no exception to this rule, but everything is scrupulously clean.

At the head of the long stairs the sexton stopped and cautiously peeped through the half-open door that led into the reading room. There sat a venerable white-haired man, now reading eagerly from a musty old volume, its leaves browned with age and now rapidly jotting down a few notes. Every movement was suggestive of the scholar in an eager search for truth, nervous, intense, entirely absorbed in his work, every faculty concentrated on his task. The janitor hesitated as if undecided whether or not

unnoticed until I spoke. Introducing myself and addressing him in English, I asked permission to copy some pages from the works of Menno Simons for a Mennonite brother in America, a keen student of Mennonite doctrine and church history and a writer of considerable note. Except to correct my pronunciation of his name from Craymer to Crahmer, he gave no sign of having heard me and I repeated my request in German. After another short interval he stated in perfect English what the sexton's daughter had told me in Dutch, that he was to leave on the car in ten minutes and would be quite busy till that time. He gave me a note in Hollandsch, however, to the assistant librarian, Mr. Carel J. Stroer, "Please permit this gentleman to see what he wishes," and signed it "Cramer," at the same time heavily underscoring the word "see." I took that to mean that the treas-

air of haughty reserve and, letting go of a book he was drawing from the shelf he turned to exclaim with a stiffening of the dorsal vertebrae and in a tone and manner that indicated half-pride, half-defiance, "No? Well, we Holland Mennonites are Unitarians! We are all Unitarians!"

"But we visited your cousin, J. E. van Brakel at Witmarsum yesterday and he says he is 'orthodox,'" I ventured.

"Yes, he says he is 'orthodox,' and we call him 'orthodox,' but he is 'modern' too like the rest of us," the doctor rejoined impatiently.

Train time came all too soon and put an end to the very interesting ten minutes in the reading room. I could not help wishing as I passed down the stairs that the fine mind and superior attainments of the learned doctor might be devoted to that whole-Gospel religion that Menno preached and



Mennonite Library, Amsterdam. Looking Across Canal and Street, the Singel.

Interior of Mennonite Library

Seated at table, Carel J. Stroer, assistant librarian; standing, a retired Mennonite preacher living in Amsterdam. This photograph, by the author, is the first one ever taken of the interior.



to allow me to disturb the professor. The fear, reverence, respect and awe that the leaders of the educated and ruling classes in Europe inspire in the hearts and minds of the lower is a psychological phenomenon quite foreign to an American's emotional experience. So, fearful lest his courage should fail him, I entered, expecting him to follow, and went quietly to where the most scholarly, most widely known Mennonite theologian in Europe sat at his work. Panic-stricken at what he had done, the janitor now deserted me entirely and beat a hasty retreat down the long stairs. When he did return some minutes later he was rubbing his hands and bowing in the most abjectly apologetic manner.

I stood for some seconds not more than two feet from the learned doctor, entirely

ures of the library are closely guarded and that strangers are watched.

Dr. Cramer's full beard is almost perfectly white. His face, probably once quite handsome, is now drawn and wrinkled from the almost constant pain he has suffered for some years from a disease practically incurable. Although little above the average height, his spare, gaunt frame makes him appear quite tall.

Probably because he was better informed about the Mennonites of America and the subject was not new to him, he manifested less interest in them than any other Mennonite we saw in Europe. It was not until I said, "We Mennonites in America not only do not accept Unitarianism but we fail to see how any Christian can," that I got a real response from him. He threw aside his

for which he suffered persecution. But conditions are not as bad in Holland as Dr. Cramer would have us believe. It is true, that of the one hundred and thirty active Mennonite ministers in Holland only ten are "orthodox." The others are "modern" (pronounced as in German). Preacher van Brakel said, "As you know, we Mennonites have no creed except the Bible, so, strictly speaking we cannot be orthodox or unorthodox; but here in Holland if a man believes that Christ is the Son of God we call him 'orthodox; that is, non-Unitarian. If he denies the divinity of Christ we call him 'modern,' that is, Unitarian."

The church membership, being more conservative than the preachers, most of whom are educated in the Mennonite Theological Seminary, of which Dr. Cramer is presi-

dent, has "kept the faith" much better than its leaders. Quite a number including Preacher van Brakel told us that at least two-thirds of the entire membership was still orthodox. The church, while not consisting of any recognized divisions, is yet quite peculiarly divided. A considerable portion is avowedly "modern," a much larger number is loyally "orthodox," and a small part at least professes not to know what it believes. But all these people, so divided in fundamental belief, hold communion together.

One young man who had been a student at the Seminary for several years said, "I don't know what I believe with regard to theology. I am what we call a Biblical Christian. I believe the Bible as I understand it, do all the good I can in a quiet way and leave the divinity of Christ and many other problems for the preachers and theologians to quibble about. I don't know what I believe. Many, in fact, most of the young people here in Amsterdam, think as I do."

In Amsterdam there are four ministers, two "orthodox," two "modern." This divided the congregation there into three classes as regards church attendance. Some will not attend divine service when one of the "orthodox" preachers is to break the Bread of Life, others will stay away when one of the "modern" preachers is to deliver a sermon, and the remainder, a considerable majority of the six thousand members in the Amsterdam congregation, attend services no matter which one of the four is to preach.

We see, then, that the Mennonites of Holland have in large part given up the fundamental Christian doctrines of salvation by grace and its preachers at least form a hotbed of Unitarianism, universalism, agnosticism and kindred heresies, that from the earliest times have been the deadliest and most insidious foes of Christ and His Church. It makes one feel sick to think that here on the soil where the Reformation began, in this land where noble men and women of God gave their lives for the fundamental Gospel teachings of simplicity, separation from the world, and of the atonement, their followers should be living in doubt and unbelief and so much like their worldly neighbors that it is almost impossible to distinguish them as God's people.

But a number of the Old Mennonite landmarks remain. They do not take an oath or go to law and do not hold membership in secret orders; they baptize on confession of faith, teach that faith without works is dead, do a great deal of good, and are a quiet, unostentatious, sensible, peace-loving people as in America. In fact, the "orthodox" Mennonites of Holland seemed to me to be more like the majority of American Mennonites in faith and practice than any others we visited except those of Baden and Wurtemberg. We did not visit any Mennonites in Switzerland or in the extreme northeast of Prussia. As far as we could see and learn some of the German Mennonites have absolutely no excuse for

maintaining a separate church existence from the State Church (Lutheran) except that some of them do not swear an oath. It made us see more and more the importance of keeping the American Church free from outside contaminating influences, of holding steadfastly by what is often known as the conservative element in our church, and of carefully avoiding the surrender of a single Bible principle, because when once the spirit of liberalism begins its undermining work, when we lay down a principle taught by the Word and practiced by the Church we open the way for a wholesale departure from the faith and practice of our fathers. The sad spiritual and doctrinal condition of parts of the European Mennonite Church ought to stand as a living and awful example to the Church in America of the effects of liberalism and of the sacrifice of Bible principles to expediency or to gain favor with the government or with the world!

But we must not fail to give credit where credit is due. The Mennonite Church in Holland has always been a leader in establishing all kinds of eleemosynary institutions. It has maintained more orphanages, old people's homes, hospitals, and schools than perhaps any other organization, and still lays great stress on all kinds of charitable and philanthropic work, calculated to relieve human suffering and sorrow or to elevate the morals of the community. In fact, the Church has laid so much emphasis on the text, "Faith without works is dead," that it is in danger of entirely losing its spirituality. One young minister told us that after he had been called to his present charge he saw the necessity of earnestly teaching, "By grace are ye saved through faith." His congregation misunderstood him and was scandalized to think that he was opening the way for moral laxity. Even after a year he had still to exercise great care in teaching the plain, simple teachings of the Gospel.

Preacher Fleischer, formerly of Makkum near Witmarsum, now of Winterswyk far over on the German border, is one of the leading ministers, not only in the Dutch Mennonite Church, but in all Holland. Some years ago after returning home from a visit to America he organized the "White Cross Society," with aims similar to those of the Anti-Saloon League in America. Its methods, however, were vastly different. Instead of trying to influence the lawmakers in an attempt to secure legislation hostile to the saloon and liquor interests, the White Cross Society seeks to reduce the consumption of liquor—first, by educating the people through tracts and lectures as to the harmful effects of alcohol and, second, by establishing in cities, towns and villages numerous booths where hot and cold milk, hot chocolate, pure water and mineral water, and all kinds of soft drinks can be had at very little above cost. The society is doing its work so well that the production and consumption of liquors are falling off at a surprisingly rapid rate. The movement has grown to be interdenominational, but it is still quite largely directed

by Mennonites. The entire kingdom is thoroughly aroused and the days of the wine-room, grog-shop and beer restaurant in Holland are numbered.

There seemed to be no available figures as to the number of Mennonites in Holland but twenty thousand would be a sufficiently high estimate. They have a church in nearly every city and village we visited. The building is usually quite small and plain and very neat in appearance. They are especially numerous in Friesland. Sometimes a congregation is scattered in half a dozen little villages and one preacher may have charge of two or three congregations meeting at different places. The church at Amsterdam can be entered through the rear door of the library. The auditorium on the first floor is quite large. Two immense galleries, one above the other supported on pillars, and extending around three sides of the room, together furnish more seats than the main floor. Instead of benches there are rows of chairs nailed together. The round, closed, carved pulpit is about four feet higher than the floor. Above the pulpit is an immense pipe organ. I could not feel that I was in a church building at all. It seemed more like an immense hall. Outside the church, at the main entrance, on the Heerengracht, there is a large court, shaded by large trees and paved with gravel and small sea-shells. On one side of the church is a tailor shop (see illustration) and on the other is a store of some kind.

Preachers are not chosen by lot nor sent by a conference as in America. Whenever a congregation needs a preacher, several preachers or young graduates from the Seminary fill the pulpit on successive Sundays. Whenever a majority of the congregation can agree on one of the candidates they send him a formal call to be their preacher. He lives in the parsonage (Pastorie) kept up by the church and is paid a salary. We did not learn what the salary usually is, but Preacher van Brakel told us that some of the Frisian peasants are quite wealthy, the richest ones making almost \$240.00 a year! When we asked whether a preacher was paid that much we were told that he was seldom paid so much because many of the peasants are laborers and gardeners and do not expect ever to be able to make any more than just enough to keep them scantily clothed and fed.

Many of them are much interested in America and some of the young ministers would like to come to our free shores. They would come if they were sure they could make a living here. The militarism, church formalism and class system of Europe are very distasteful to them. They are very hospitable and deem it a high honor to receive a visit from American Mennonites. Preacher van Brakel sent us a copy of the "Bolswordsche Courant," which contains an item from Witmarsum telling at considerable length how that humble village had been "honored" with a visit from two American Mennonite school teachers who were still loyal followers of

(Continued on page 287)

Young People's Bible Meeting



Conducted by J. R. Shank, Carver, Mo.

THE PERFECT LIFE—Matt. 5:48

Topic for September 3

MOTTO

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

OUTLINE OF TOPIC

I Kinds of Protection.—

- 1 Absolute, as the perfection of God.—Rom. 11:33-36.
- 2 Qualitative, of a pure kind.—Matt. 5:48; Luke 6:36; Eph. 4:32; Luke 6:40.
- 3 Relative, as man to child, whole to part,—maturity.—I Cor. 13:10-12; Phil. 3:15.
- 4 Of healthy growth, Perfect in state as far as developed.—III Jno. 2; Col 3:10.

II The Perfect Life Defined.—

- 1 We are not considering what man will be after this life, or state (Phil. 3:11, 12; I Jno. 3:2). That will be perfection of the glorified.
- 2 We are considering the God approved life of this present age (Tit. 2:11, 12; Rom. 5:1, 2).
 - a It is not withdrawn from temptation—I Pet. 4, 12, 13; Jas. 1:12.
 - b It is not a removal of infirmities and fleshly limitation—II Cor. 12:7-9.
 - c Not an impartation of perfect knowledge and experience—I Tim. 4:13-16; II Pet. 3:18.
 - d But it is the Spirit-filled, fruit-bearing life—Gal. 5:22, 23; Jno. 15:5, 8.
 - e It is the life that is zealous of good works—Tit. 2:14; Eph. 2, 10.
 - f It is the life victorious over the world—I Jno. 5:4, 5; I Cor. 10:13.
 - g It does not love the world of lust—I Jno. 2:15, 16.
 - h It grows continually and walks in the light—I Jno. 1:17; Phil. 3:16; I Jno. 3:19-22.

III How the Perfect Life Becomes Ours—

1 God's Operation.—

- a By virtue of Christ—II Cor. 5:21; Heb. 10:10.
- b By the Blood—Heb. 13:12; I Jno. 7:9.
- c By the Holy Spirit—I Thes. 2:13; Rom. 8:1-9.
- d Through the Word—Jno. 15:3; Rom. 10:17.
- e His Providences—Rom. 8:28.

2 Man's Part to Meet.—

- a Faith and Repentance—Acts 26:18, 3:19.
- b Yielding obedience—Rom. 6:19-22.

c Steadfastness—Col. 1:21-23.

d Separation—II Cor. 6:17-7:1.

e Diligence—II Pet. 3:14.

STUDY OF THE TEXT

"Be ye therefore Perfect."—Our Father in heaven is the model character. His principles are right. His treatment of every one is ideal; therefore it behooves us to be like Him. "Even as"—like, having the same quality of character and the same manifestation toward men.

PERSONAL THOUGHT

The plan of God, for every child of His, is perfect. Any failure of our life in our journey through this world is due to our mistake and not the weakness or imperfection of God's plan. God will make our life according to His plan if we let Him.

SUGGESTIVE ASSIGNMENTS

For Children.—

- 1 Text word, "Perfect."
- 2 Name all the good things about Jesus you can.

For Young People.—

- 1 Like Christ in Love.
- 2 Like Christ in Humility.
- 3 Like Christ in Service.
- 4 A Heart Right in the Sight of God.

For Older People.—

- 1 How Can We Be Perfect as the Father?
- 2 How Test the Quality of Our Characters?

SEED THOUGHTS

The child of God, by the grace of God, does not walk voluntarily and knowingly into sin. The seed of God is in him. Human weakness in the devoted child of God is not sin to him. So long as we have the seed of God in us we cannot sin. So long as you go on sinning every day, there is something wrong with you. What you need is to be born of God; to be regenerated.

J. E. H.

But then we believe in a growing that does really produce continually progressing maturity, and in a development that, as a fact, does bring forth ripe fruit. We expect to reach the aim set before us; and if we do not find ourselves on the way toward it, we feel sure there is something wrong with our growing.

H. W. S.

THE OVERCOMING LIFE

Gal. 2:20; I Jno. 5:4, 5

Topic for September 10

MOTTO

"We have this Treasure in earthen vessels that the excellency of the power may be of God and not of us."

OUTLINE OF TOPIC

I Definition—The life that has victory over its foes is the overcoming life—

II The Enemy to Meet—

- 1 The Devil in his different methods:—
 - a Temptations of the flesh,—appetites, feelings, passions, etc.—I Pet. 4:3.
 - b Temptations of the spirit,—anger, pride, envy, covetousness, idolatry, unbelief, etc.—Eph. 4:25-32; I Cor. 10:4; Heb. 4:11.
 - c Opposition to the Kingdom.—
 - (1) False doctrine—II Cor. 11:12-15; Matt. 7:15-19.
 - (2) Ungodly Association—II Cor. 6:14-18.
 - (3) Persecution—II Cor. 5:7; Heb. 12:32-39.

III How the Victory Comes—

- 1 Through Faith and Patience—Heb. 6:12; Jas. 1:4, 12.
- 2 By walking in the spirit—Gal. 5:16; Rom. 8:2.
- 3 Through Prayer and Watching—Mark 14:38; Heb. 4:16.
- 4 Through the armor and weapons provided of God—II Cor. 10:4, 5; Eph. 6:10-20.
- 5 By Submission and Trust—Isa. 40:31; Jas. 4:7, 8; I Pet. 5:6-9.

IV The Overcomer's Reward—Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:7.

STUDY OF THE TEXT

Gal. 2:20

"I am crucified with Christ.—The penalty for my sins has been met in Him and as far as the law is concerned I am dead."

"Christ liveth in me."—Since the Savior has met death for me and yet rose again in life, my hope is in Him. My life in its own merits and power is unable to stand or do anything that will be acceptable, but in my substitute who also becomes my life by the Spirit given to me, I am enabled to fulfil the righteousness of the law.

"I live by faith in the Son of God."—I can of myself perform nothing, but by faith in Him, I actually live by His grace without condemnation.

I Jno. 5:4, 5

Whoever is born of God overcometh—The life imparted to us by virtue of Christ's

death and resurrection is a victorious life. It is a life that triumphs over the power of the Devil in the world.

"This is the victory * * * even our faith."—Faith connects and enables us to abide with the power, hence it is the instrument of our victory. "Who is he that overcometh?"—There never has been a man outside of Jesus Christ who overcame the world without the sacrifice, and power of a Savior superior to Him. By faith we overcome through Him.

PERSONAL THOUGHT

"A way of escape that ye may be able to bear it." Is it possible that we are so indifferent to the opportunities placed before us that we do not use the possible power granted to us in the battles of life? Am I failing in any battle? It behooves me to search out the reason. It lies at my door.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Overcome." "Conquer."
2. Things Children Should Overcome.

For Young People.—

1. Elements of Power.
2. What to Overcome.
3. The First Victory.
4. Conflicts Peculiar to Young People.
5. Means for Overcoming.

For Older People.—

1. Jno. 15:5 Contrasted with Phil. 4:13.
2. Secret of Overcoming Power.
3. Beginning and End of Our Conflict.
4. Reward for Overcoming.

OVERCOMING LIFE

John W. Hess

The Christian life in its true sense is an overcoming life, or victorious life, a life in which we overcome the world through Christ, who said, "I have overcome the world." The Christian has a continual warfare, the flesh lusting against the spirit and the spirit against the flesh, and we either overcome sin through Christ or when we reject Christ sin overcomes us.

There are many who have a desire to overcome sin. Many have said, "If I could be a good Christian, or if I could hold out, I would accept Christ." There is no doubt that when we accept Christ that we will overcome the world. "Whatsoever is born of God, overcometh the world. Who is he that overcometh the world, but he that believeth that Jesus Christ is the son of God?" "Now thanks be unto God which always causeth us to triumph in Christ." "Ye are of God, little children and have overcome them because greater is he that is in you than he that is in the world."

These are only three verses from God's eternal Word. There are many more, but if we had only one verse in God's Word promising us to be victors over sin, we would believe in it. God's Word is truth.

My dear reader, if you are yet in sin and have been doubting as to the leading an overcoming, or victorious life, believe in God. Accept Him, and the victory will be yours. The question may be asked, why are so many Christian professors not overcoming sin? A short time ago in conversation with a man, he said, "I am doing the best I can." This I have heard so often be-

fore, and some add to it, "that's all we can do." If we are doing our best in our own strength we are not overcoming sin. It is impossible to overcome the flesh and the devil in our own strength; everything human fails. As soon as we take our eyes off God we fail. Some strong Bible characters have failed when they tried to stand in their own strength. Moses, Elijah, Peter and John, and many more we might mention. Jesus was a complete victor and if we can say like Paul, "Nevertheless I live, yet not I, but Christ liveth in me," then we have Him that said, "All power is given unto me in heaven and in earth," and it is with that power that we meet all our enemies, even death which is our last enemy.

Much more might be said, but we will close with God's promise to those that overcome. "He that overcometh shall inherit all things and I will be his God and he will be my son."

Palmyra, Mo.

SEED THOUGHTS

In order to prevent failure, or to discover its cause, if we find we have failed it is necessary to keep continually before us this prayer: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

—H. W. S.

The person who has succeeded in having things his or her way, though seemingly a victor, is not a real victor spiritually. The true victor first brings self into subjection by a willingness to forbear with the weakness of our fellows, and through the spirit of meekness provokes others unto love and good works thereby gaining a double victory over the enemy.—Sentiment expressed by S. G. Lapp.

SINGING IN YOUR HEART TO THE LORD—Eph. 5:19; Col. 3:16

Topic for September 17

MOTTO

"Our heart shall rejoice in him."

OUTLINE OF TOPIC

I The Cause of Heart Songs—

- 1 A sinner repenting and giving his heart to God.
 - a Joy with the presence of angels—Luke 15:10; Zeph. 3:17.
 - b Joy in the heart of the penitent—Rom. 5:11; Zeph. 3:14, 15.
 - c Joy in the church—Acts 2:46, 47.
- 2 Giving our substance to the needy—
 - a Joy to the ones receiving—Job. 29:13; II Cor. 9:12, 13.
 - b Joy to the ones caring for the flock—II Cor. 9:14, 15.
 - c Joy to the one giving—Acts 20:35.
- 3 Hope in the plans and power of God—Isa. 12; Rom. 5:2; 12:12; Isa. 30:29; 65:13, 14.

II God Delights in Songs from the Heart Unto Him—

- 1 He cannot bear the songs of the unsincere—Amos 5:21-23.
- 2 He accepts the song of innocent children—Matt. 21:16.

- 3 He is well pleased with praise of those who sing in Jesus name in sincerity—Heb. 13:13-16; Jas. 5:13.

STUDY OF THE TEXT

Eph. 5:19

The music of Paul's time was not unlike the music of our day. It was needful to draw a distinction between the heathen worship and that of the Christian. In the heathen feasts they had wine and things to satisfy the sensual passions. They had songs that stirred up the spirits, accompanied by instruments that added to the general feeling. In contrast to this Paul writes; "Be not drunk with wine * * * but be filled with the Spirit." "Speaking to yourselves," i. e. Edifying one another. "Psalms—sing songs of praise. "Hymns"—sing songs of doctrinal edification. "Spiritual songs,"—songs of rejoicing in the Holy Ghost. "Making melody in your heart."—Not the music of the lyre or stringed instrument, but a response of heart emotion to the sentiment of what is sung. "Unto the Lord."—Not unto idols, or the heroes of worldly fame, or the lusty passions, but to "the Lord."

PERSONAL THOUGHT

Ezek. 33:32.—Have we as the people of God only learned to appreciate the pleasant sounds of the songs we sing? Is there a true sounding of heart strings at the sentiments expressed? Do we hear, exult in praise, rejoice in the Lord, and live out our emotions in daily life? If so we make true "melody in our heart to the Lord."

INSERT 3

SUGGESTIVE ASSIGNMENTS

For Children.—

- 1 Text Word. "Sing."
- 2 Sing Children's Songs.

For Young People.—

- 1 Songs We Read of in the Bible.
- 2 When to Sing.
- 3 How to Sing.
- 4 My First Song.
- 5 How to Enter the Spirit of the Song.

For Older People.—

- 1 Song as a Power in Evangelism.
- 2 Teaching Children to Sing.
- 3 The "New Song."
- 5 Conditions that Provoke Heart-songs.

SEED THOUGHTS

When you meet, let your enjoyment consist, not in fullness of wine, but in fullness of the Spirit; let your songs be, not drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre but the melody of the heart; while you sing them to the praise, not of Bacchus, or Venus, but of the Lord Jesus Christ.—Conybeare and Howson in the exposition of Eph. 5:18, 19.

True emotions and sincere words never perish. The great heart of humanity gladly receives and embalms every true utterance of the humblest of its offspring—E. L. Magoon.

Every one who enters into the spirit of song has a song in the heart. Not everyone who has a song in the heart has a suitable sentiment to sing unto the Lord. Some are filled with the Spirit of worship for musical harmony, because it pleases the feelings; some are filled with sentiments of worldly glory or earthly endearments, because they love such things; but those who

through the Spirit are filled with the harmonies of things above can sing their song unto the Lord because such music goes out in His honor.

THE CHURCH AT WORK (MISSIONARY)—I Thes. 5.

Topic for September 24

MOTTO

"Be ye steadfast, unmovable, always abounding in the work of the Lord."

OUTLINE OF TOPIC

I The Work of Waiting and Watching for the Lord's Coming—

- 1 To every man his work—Mark 13:33-37.
- 2 Blessed in faithfulness to duty—Matt. 24:45-51.

II The Work of Keeping the Household in Order—

- 1 Feeding the flock—I Pet. 5:2; Jno. 21:15-17.
- 2 Supporting the weak—Rom. 15:1; Heb. 12:12-15.
- 3 Restoring the erring—Gal. 6:1; Jas. 5:19.
- 4 Helping one another—Gal. 6:2.
- 5 Purging out leaven—I Cor. 5:7-13.
- 6 Directing the household to the field of service:—
 - a Assembling in worship—Heb. 10:25.
 - b Directed in doing good—Gal. 5:10.
 - c Manner of giving—II Cor. 9:6-8.
 - d Duties in prayer—I Tim. 2:1-4; Luke 10:2.
 - e Choosing of leaders—Tit. 1:5-9; I Tim. 3.

III The Work of Spreading the Gospel—

- 1 To all the world—Mark 16:15.
 - a At Home—Acts 1:8.
 - b Abroad—Acts 1:8.
- 2 The gospel proclaimed—
 - a Way of Salvation—Tit. 2:11-14.
 - b The only way—Jno. 14:6.
- 3 The believer established—
 - a Baptized in the name of the Trinity—Matt. 28:19.
 - b Taught to observe all things—Matt. 28:20.
 - c To commit the work to faithful ones—II Tim. 2:2.

STUDY OF THE TEXT

I Thes. 5

- V. 1. "Times and seasons."—The date or period when they would expect Christ's coming.
- V. 2. "Cometh as a thief."—It will be so unexpected by the world as the coming of a thief is.
- V. 5. "Ye are all the children of light."—While the child of God does not know the exact hour, he knows how to be ready and waiting because of the light of Christ in his life.
- V. 8. "Let us * * * be sober."—Be of a sound mind and consistent temperate life.
- V. 10. "Whether we wake or sleep."—Whether we be alive or dead when Christ appears we shall yet share with Him in His glory.
- V. 11. "Comfort."—Help each other by your words of exhortation. "Edify."—Build up each other making the church a fit temple for the dwelling of God.
- V. 19. "Quench not."—Suppress not, hold not back, don't stifle.
- V. 20. "Despise not."—Don't think meanly or contemptuously of.
- V. 21. "Prove."—Sift or test the prophecy so as not to be deceived by anything

wrong, "hold fast,"—keep, cling to, so as not to lose the good.

V. 22. "Abstain."—Stand aloft from.

"Appearance."—Species, or kind.

PERSONAL THOUGHT

The church, of which I am one in the number, has a work in the world. Am I so working that my life is not a dead-lock in the wheels of progress? Is the church reaching the standard of service which the Lord expects from her? If not, what am I doing to have her reach such a standard?

SUGGESTIVE ASSIGNMENTS

For Children.—

- 1 Text word, "Doing."
- 2 Children of the Heathen.

For Young People.—

- 1 The Busy Christian Life.
- 2 How to Be Prepared for Christ's Coming.
- 3 Work for Jesus Everywhere You Go.
- 4 Go Wherever you Are Called of God.

For Older People.—

- 1 Every Church Member a Missionary.
- 2 The Central Mission of the Church is to Evangelize All People.

WORK! REAL WORK

Rudy Senger.

Concerning the "nominal church member" Christ might say: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Pointing to His disciples upon one occasion He said: "My mother and brethren are these that hear the word of God, and do it." Not hearers only, but doers.

In his report to the recent International Sunday School Convention at San Francisco, Secretary Lawrence remarked: "These figures mean that it takes four officers and teachers a whole year to bring one scholar to Christ, and this is not enough." Yet we are inclined to congratulate ourselves by arguing that since one soul is worth more than the whole world, this is doing pretty well. "Letting good enough alone" sounds reasonable, but "working to our limit" would be an improvement.

It doesn't cost much for a superintendent to ask the Sunday School children to raise their hands in promise to bring others along next Sunday; but for him to go in person and bring some needy one might require heroic sacrifice. A causal invitation to a non-churchgoer requires almost no effort; but to drive around and bring him along, and then follow this up until regular attendance is established, requires real work. But such work counts for victory and success.

We spend much time in talking about what ought to be done, and about best methods. Our Sunday School meetings are getting more numerous, and some are talking of a general Sunday School Conference. Seemingly this is a general waking up. Yet much of this commotion is after all only for the purpose of "devising ways and means," but to go out into a face to face conflict with actual facts is something different—something like real work. Talk is cheap and

plenty, but honest effort, especially in the form of personal work, is the price required to bring the world to Christ.

Paul paints a good picture of a live church in the following words: "Speaking the truth in love (the constraining motive), may grow up in all things in him (all around development); from whom all the body fitly framed and knit together (well organized) through that which every joint supplieth (every one a contributor), according to the working in due measure of each several part (each member working full capacity), maketh the increase of the body (growth) unto the building up of itself (internal effort) in love" (willing service). Read and reread Eph. 4:4-8, 11-16 until you get a clear vision of the whole picture.

Goshen, Ind.

SEED THOUGHTS

A lazy indolent Church tends toward unbelief; an earnest busy Church, in hand to hand conflict with sin and misery, grows stronger in faith.—John Hall.

What is the average type of a counterfeit Church? A hammock, attached on one side to the cross, and, on the other, held and swung to and fro by the forefinger of Mammon; its freight of nominal Christians elegantly moaning meanwhile over the evils of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social adulations into perfumed unheroic slumber.—Joseph Cook.

To know the dying love of Jesus; to feel His present saving power; to have a vivid vision of His presence at the right hand of God; to realize the certain triumph of His second return, and the momentous events connected with it; to understand that the opportunities of the present hour will seal the weal or woe of souls in that grand and awful time; is a mighty impetus in the Church to untiring activity in work of saving souls.

"We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling;
To be living is sublime.
Hark the waking up of nations.
Gog and Magog to the fray;
Hark what soundeth is creation
Groaning for its latter day.

"Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!
On! let all the soul within you
For the truth's sake go abroad;
Strike, let every nerve and sinew
Tell on ages, tell for God!"

—A. C. Cox.

WANTED—AT ONCE

A statement of the needs of your Young People's Bible Meeting insofar as the Committee on the selection and arrangement of topics for 1912-13 is able to supply that need. The Committee is grateful for the suggestions and criticisms already received, but is anxious to become still more thoroughly versed in the needs of the var-

(Continued on page 287)

Our Boys and Girls

A WONDERFUL STORY OF HEROISM

Miss Anette Whympfer tells the following incident connected with the "Boxer" uprising in China a few years ago.

To a Christian Chinese family came one day a peddler and asked:

"Have you heard the news?"

"What news?"

"The edict that every Christian in China is to be killed. Ever so many people have been put to death already!"

A few days later another report was brought to the door:

"Have you heard the news?"

"What news?"

"The foreign devils have had to fly. Most of them are killed."

A little time after came the word:

"There is not a single Christian left in China. All are dead or banished."

The Chinese mother and daughter in their poor little home thought they were the only Christians left in the whole of China. Solemnly they spoke the one with the other.

"We will be true to our God and Savior," they said, and they were. The neighbors jeered at them, and threatened them, but no one actually did them any harm. In those troublous days many doubts and fears came into the hearts of these two lonely disciples of Jesus. "If the Boxers come on here they will take our books and burn them, and we cannot, no! we cannot live as Christians if this precious Word of God is taken from us. What shall we do?"

"Suppose we hide our book until all this confusion is over?"

So at midnight, when the opium-smoking husband was fast asleep, the poor woman and her daughter stole out with their precious little "library," and away they went, guided by the light of a little lantern, over the dark mountain. In a wild, lonely part they dug a deep hole, buried their treasure, marked the place with a secret sign, and hurried back to the village, sore and sad at heart that they had left behind their most cherished possession.

During long, weary months of suspense the thought weighing on the hearts of these two was the sad refrain—"She and I are the only Christians left in the whole of our land!"

But at length there dawned a brighter day. Once again the peddler brought tidings, but tidings very different to those which had previously given them so much sorrow.

"What do you think?" he said. "The foreign devils are back again!"

How the two pricked up their ears at

that! but terror kept them silent, while the peddler gossiped on. "Yes, it is true. The foreigners are back again, only nine miles off."

"But you told us they were all dead!" said one of their neighbors.

"Oh, well, you can't believe all you hear," replied the peddler, "but this, at least, is certain. I have myself been there, and they look just as usual. Only as their house was burnt down, they are living in just a little shanty in one corner of the ruins. And now the Government says we must treat them well, and that all the Christians are to be unmolested."

Hope now began to revive within them. Anyway, they could go to the town and see for themselves.

It was very early in the morning when they reached the mission station, and very frightened they both were as they stood quaking at the door of the humble little building. They knocked hurriedly, and the Chinese evangelist, whose face had once been familiar to them, opened to them quickly.

"Is the teacher within?"

"Oh, yes!"

And then they told the pitiful story of their fear and their loneliness, and their conviction that every Christian, save themselves, had been exterminated from China. "But we have kept true," they wound up with honest pride, "we have kept true to our Savior."

They brought out their Testament and they told how it had been buried in the ground, and they showed the earth stains plainly visible on its pages. Their English teacher rejoiced in heart as she saw their faith. She pressed them to remain at her home for some days, and when they at last returned to their village, cheered and inspirited by a happy time in the company of other believers in Christ, they carried with them some new books instead of the old. For the lady missionary had begged them to give her the precious copy of God's Word that had been hidden in the mountain so long. She brought it to England afterwards, and I who tell you the story saw the book with my own eyes.—Selected.

WITH MASTER TO THE LAST

In a special dispatch to the Toronto Globe, the thrilling story is told of the tragic death of Surgeon Flood and his leading dog at Fort Churchill, where they were frozen to death in the worst storm that Winnipeg has experienced for twenty-five years.

Dr. Flood was one of a party of three

who went out exploring for timber. When they left the weather was fair and everything looked favorable. They had prepared a camp, but found they had dropped their grub box on the way and were without food. Laughingly the fact was noticed by Dr. Flood who thought it not far away and offered to return for it, jocularly treating any offer of assistance.

"He took the dogs back and as he disappeared over the snow the last of him was seen until his dead body was found by a mournful search party three days later.

"While he doubled back over the track a snowstorm, which was destined to bury him, came up and he lost the trail. Over the bleak wilderness, miles away from any chance of succor, unless he could find his way to the camp, he wandered until he dropped from exhaustion. The search party found that he had guided the dogs and when they instinctively turned towards the camp he turned their heads away and went further into the wilds as the faithful leader took the trail in the direction indicated by his driver. That wonderful instinct which has been noticed in horses and dogs, who never seem to lose their sense of direction, guided them, and had he left them go they would have taken him to safety, but he trusted to his intelligence in the blinding snow and perished. Whenever the trail left by him showed that the dogs were given their heads, they turned towards the camp and made for it, only to be turned away into the very way of destruction.

"When the body was found it was a pitiful sight. Flood lay in the snow and his faithful leader lay alongside of him, also frozen stiff. Faithful to the last, the dog had tried to keep his master's body warm and had perished. The responsibility of a leader of a dog team is felt by that animal, and when Flood dropped in his tracks the other dogs bit themselves free of the harness and each other and sought safety, while the leader lay down beside his master and with him died in the snow."—Dumb Animals.

If you have the art of seeing the sunny side of things, if nothing that is cheery and bright and beautiful escapes you, then make a point of calling the attention of others to what you have found. There are some people who never see a sunset unless it is pointed out to them. They are always looking in the wrong direction. If you can do nothing else for those about you, be a guide-post, pointing to the right side.

As a man is within, so he judges what is without.—Thomas a' Kempis.

Current Events

A special report sent to the Senate by the Department of Commerce and Labor, on conditions of employment in the iron and steel industry in the United States, said that, "out of more than 90,000 employes covered in the report, the customary working week of one-third of them was a seven-day week, Sunday not differing from the other days; and approximately one-fourth of the 90,000 worked 84 hours or over each week, which, in effect, means a twelve-hour day in the week, including Sunday." The report says that much of this Sunday work is no more necessary than that in other industries. It is pointed out that in other industries where continuous operation is necessary entirely practicable systems have been found by which one day of rest out of seven can be obtained for each employe. "It is therefore in striking contrast to this general tendency in other industries," says the report, "to find in a great basic industry that approximately only 15 per cent of the 90,000 employes in special iron and steel concerns work fewer than sixty hours per week and almost 50 per cent seventy-two or more per week." Nearly 60 per cent of the employes are foreign born, and nearly two-thirds of these are of the Slavic race. Almost half of the 90,000 employes receive less than 18 cents an hour; one-fourth, under 25 cents per hour, and the other one-fourth, 25 cents and more an hour. Those receiving 50 cents and more an hour number less than one-twentieth.

On August 3 the general arbitration treaties between the United States and England and the United States and France were signed. The signatures for the U. S. and England were attached in Washington, and for France in Paris. The following day President Taft sent the treaties to the Senate to be ratified by that body. If these treaties are ratified by the Senate one of the greatest steps toward the abolition of warfare has been taken. On the day these treaties were signed a conference of economists and historians was in session in Berne, Switzerland, at which the first active steps for the formation of a permanent Bureau of Peace were taken. It is hoped that the work of this conference will go far toward putting the International Peace Movement on a practical instead of a sentimental basis.

It has been announced that a French doctor, after experimenting for five years, has found a remedy for the cure of apthous fever, or foot and mouth disease, among cattle, which is now prevalent in all the grazing regions of France. The method of treatment consists in inoculating the ani-

mals with his phagogene solution in doses varying according to the weight and age of each. The inoculations during the period of incubation arrest the disease. They also prevent its development if made within three days after the first appearance of ulcers on the mouth or feet. Experiments indicate that by timely inoculation cattle, pigs and sheep are rendered immune from the disease. This disease is becoming more prevalent in this country and a remedy is very much desired.

General Acevedo, a revolutionary veteran, with eight or ten companions armed and mounted, raised the standard of revolt in a suburb of Havana, on the night of Aug. 1. Before leaving the suburb, Acevedo issued a manifesto denouncing the administration and calling on all patriotic citizens to arise and overthrow it. He declared he would give President Gomez fifteen days in which to resign, after which if the warning was not obeyed, he would apply the torch and destroy property indiscriminately until the whole island was reduced to ashes. Within a few days after issuing the manifesto he surrendered. Acevedo headed an uprising about a year ago. He was captured, tried and sentenced to life imprisonment. He was pardoned last fall.

On August 14, the bill lowering the tariff on wool was passed by the House of Representatives by a vote of 206 to 90. The President has threatened to veto all bills that would lower the tariff as fixed by the Payne-Aldrich bill, which fixed duties so as to favor the manufacturer and with practically no consideration for the consumer. It has been estimated that if this bill becomes a law it will mean a saving of several hundred million dollars to the public this fall and winter because of the reduction in price of woolen goods. Before the special session of Congress adjourns some more tariffs may be lowered in the interest of the public. Senator La Follette is the leader in the fight for lower tariff.

Haiti is in the throes of another revolution. President Simon who gained the presidency in 1908 through his successful leadership of revolutionary forces has been forced to flee. On August 3 there were two rival revolutionary forces occupying the capital. One of the forces is led by General Leconte, a former minister of the interior, and the other by General Firmin, who deserted his post as Haitien minister to Great Britain to take part in the revolution. Self-aggrandizement is the basis of all this trouble.

Texas defeated statewide prohibition by a scant majority of 5000. It is charged that 30,000 illegal votes were cast by the anti-prohibitionists. The total vote cast was over 450,000.

The investigation of the Steel Trust by Congress which has been under way for some weeks is bringing to light some interesting facts concerning the business methods employed by the Trust. Of especial interest is the information concerning the absorption of the Tennessee Iron Company during the panic of 1907, when the Steel Corporation secured the control of property alleged to be worth four times the price paid for it. It is alleged that the panic was artificially created for the express purpose of securing this property. One of the chief witnesses said it was impossible for the big corporations to do business under the present laws without violating them.

"East of the Missouri River in South Dakota, it is estimated, more than one thousand artesian wells now exist, drawing their water from the supply carried by the underlying sandstone formation, and supposed to come from the Black Hills and the Rocky Mountains. These wells, used mainly for irrigation purposes, are from 500 to 1,000 feet deep, and the pressure of water in the eastern part of the State is sufficient to give a surface flow, except on the highest lands. One well yields 3,292 gallons per minute, and furnishes power for a flour mill by day and for an electric light plant by night. The development of this source of water supply is still going forward."

Since the latter part of June the retail price of sugar has advanced from 5 cents to 6½ cents a pound. Indications are that there will be no drop in the price for several months. Various reasons are advanced for the increase. At one of the refineries it was said to be due to a severe drought in Europe which affected the sugar beet crop, and the cornering by foreign refineries of most of the supply outside of this country. However many of the consumers have a pretty clear notion that the advance in price is for the purpose on the part of the Sugar Trust to reimburse itself from the public for the fines paid the Government for customs frauds.

The Carnegie Foundation scientists who went to Hawaii some time ago to solve a number of vexed questions about volcanoes have just succeeded in testing the temperature of boiling lava at the volcano of Kilauea. Their first thermometer was destroyed by the chemical action, and the second was crushed by floating lava blocks, but on a third attempt a pyrometer lowered in the lava registered 1,010 degrees Centigrade, equivalent to 1,850 degrees Fahrenheit.

The Nevada Senate has passed a bill making it unlawful to sell or give cigarettes or cigarette papers to any man, woman or child in the State of Nevada. According to expressions from members of the lower House, the bill will be passed without amendment. Similar laws should be placed on the statute books of each State.

The alleged conspiracy to oust Dr. Wiley chief chemist of the Department of Agriculture, is being investigated by a congressional committee. Evidence thus far seems to indicate that a conspiracy existed in which prominent officials of the agricultural department are implicated. Documentary evidence shows that the solicitor of the Department, McCabe, did all in his power to hinder Dr. Wiley in his prosecution of impure food manufacturers. It appears as though the Secretary of Agriculture has for some time been betraying the interests of the public and playing into the hands of the food poisoners. What the result of the investigation will be remains yet to be seen.

"In view of the rapid disappearance of the herds of elephants which formerly roamed in Africa, and the limited number of those remaining in Asia, attention has been called to the enormous supply of ivory which exists in the frozen tundras of Siberia, and which, it is thought, will probably suffice for the world's consumption for many years to come. This ivory consists of the tusks of extinct species of elephants called mammoths. The tusks of these animals are of great size, and are wonderfully abundant at some places in Siberia, where the frost has preserved them, and in many cases has preserved the flesh of the animals also."

Dr. Mawson of Australia will command an expedition which will leave Australia about the end of this year. The object is to explore the long stretch of coast known as Wilkes Land in the Antarctic regions. The expedition is being recruited chiefly from graduates of the universities of Australia and New Zealand, and every member of the land parties will be a specialist in some branch of science. A visit to the south magnetic pole is part of the program. From a geographical point of view this expedition will likely yield more interesting results than any of the other Antarctic expeditions now projected or in the field.

The danger of war between Germany and France because of the Moroccan question has been greatly diminished. Negotiations have been going on between the two countries and both are said to have made important concessions. France, it is said, will cede to Germany territory in the French Congo, in return for a free hand in Morocco. France, however, desires to submit the Moroccan affair to another European conference, but Germany is opposed to it. It is to be hoped that the question may be satisfactorily settled without resorting to force of arms.

Today there are fewer saloons in the thirteen southern states than in Greater New York, and only a few more than in Chicago. New York has 30,000 places where liquor is sold, Chicago 28,000, and in the entire South only 29,000.

On August 8 the Senate passed the bill granting statehood to Arizona and New Mexico. The bill as passed by the Senate differs slightly from the House measure. These differences will likely be agreed to by the House. The amendment which sought to strike from the constitution the judiciary recall provision was defeated. This part of the bill is very unsatisfactory to President Taft. He has threatened that he would not sign the bill unless this amendment was adopted. Indications are that if he vetoes the bill it will be passed over his veto.

The first step of the special session of the Legislature of Texas toward stringent saloon regulations in Texas was taken when a Senate committee reported favorably a resolution for the closing of saloons from 7 o'clock at night until 6 in the morning, a ten-mile law and a quart law. The ten-mile law will not permit a saloon within ten miles of a school house. In view of the fact that the Legislature is prohibition stringent anti-saloon laws will likely be passed.

The United States Steel Corporation is adding another addition to Gary, Ind. Three miles from the heart of Gary, one thousand men are at work transforming a waste of sand dunes, swamps, pines and scrub oaks into a modern city, by building streets, sewers, sidewalks and homes. From present indications this new addition will have twenty-seven streets. There are now in construction 168 houses. The homes range in cost from \$3,000 to \$13,000.

Plans for a new union railway station for Chicago to cost \$20,000,000 have been announced. The station is to be used by the Pennsylvania lines; Chicago, Burlington and Quincy Railroad, and the Chicago, Milwaukee and St. Paul Railway. Work on the new structure is to begin January 1, 1912. It is expected to have the new terminal ready for use before January 1, 1913. The new building will be erected on the present site of the Union Station.

Meat prices began soaring again. On August 14 the prices advanced from two to three cents a pound on some of the better cuts of beef. Meat packers predict that before the advance ceases the prices will go beyond those of last year. The shortage of cattle is blamed for the increase. It is said that the supply of corn-fed, "finished" cattle has diminished 50 per cent during the first few weeks of August.

Captain Felix, of the French military aviation school, ascended 11,330 feet, breaking the world's altitude record. The ascent was made in 63 minutes and the descent in 12½ minutes.

Des Moines, Iowa, provided an open market place for hucksters and farmers to sell their produce direct to the consumer. This step was taken to compete with the local food trust which was maintaining high prices. Thus far it has proved successful as it resulted in the consumer being able to purchase at prices from 40 to 50 per cent. lower than prevailing store quotations.

A new revolutionary plot, involving many officers of the army, was discovered in Paraguay the first week in August. The leaders of the movement were arrested.—On August 5th a battle was fought between the troop of Colombia and those of Peru at Coqueta, which is an unorganized territory held by Colombia but claimed by Peru. The Colombians were defeated.

A conflagration started in Constantinople on July 23, which devastated two square miles. It is estimated that 5,000 houses burned, the majority of them being wooden buildings. It is believed that the fire was the work of political incendiaries. It started simultaneously at several points while the people were celebrating the anniversary of the new constitution.

Prospects are good all over the country for an extra large yield of both early and late apples, according to reports from the International Apple Shippers' Association. The shippers estimate that the total yield will approximate 28,000,000 barrels, or about 5,000,000 barrels more than last year. This increased supply should mean lower prices.

Admiral Togo, the Japanese naval hero, arrived in this country for a twelve days' visit on August 3. Admiral Togo is on his return home from the coronation of King George.

John G. Leishman, Ambassador to Italy, has been appointed Ambassador to Germany, to succeed Dr. David Hill, who resigned last spring.

SPAIN'S OLIVE OIL PRODUCTION

One of the most valuable and extensive industries in Spain is the cultivation of the olive and the manufacture of olive oil. An idea of the vast amount of territory given over to the growth of the olive tree at the present time may be derived from the following official figures: In the region of New Castile, 197,847 acres; Mancha and Estremadura, 307,396 acres; Old Castile, 20,348 acres; Aragon and Rioja, 87,025 acres; Navarre and the Basque provinces, 22,173 acres; Catalonia, 449,367 acres; Leon, 9,144 acres; Galicia and Asturias, 410 acres; western Andalusia (Seville, etc), 1,220,073 acres, and in the Balearic Islands, 64,220 acres.—Sel.

"Many a Christian thinks he is bearing his cross when in fact he is only torturing himself by his own lack of grace."

Miscellaneous

THE PYRAMIDS OF MEXICO

Mexico is a land of ruins and almost as fertile a field for research by the archeologist and anthropologist as Egypt. It is impossible to contemplate these mysterious monuments of a lost civilization without a strong feeling of curiosity as to who were the architects and what is their probable age. Some claim they are as old as the architecture of Egypt and Hindustan. All of the ruins have marked Oriental characteristics. It is not generally known that the pyramid was one form of their structures, and that the Mexican pyramids are worthy rivals of those on the banks of the Nile. The largest Egyptian pyramid, Cheops, is more than twice as high as the largest Mexican pyramid, but its base is almost one third less on each side.

East of the City of Mexico, about twenty-seven miles, lies the village of San-Juan Toetihuacan. Near this hamlet are traces of a great city covering more than four square miles, and remains of walls and fortifications, a part of the wall that still stands being more than two hundred feet thick and thirty-two feet high. The most marked feature of these ruins are the numerous pyramids, great and small, which lie scattered over the plains. Toetihuacan means "City of the Gods," and doubtless these pyramidal structures were a necessary part of a holy city in the eyes of the race that constructed them, and were mounds of worship. Otherwise why would a race build such great structures at such an infinite cost of labor?

The largest of these numerous pyramids is called the "Pyramid of the Sun," which has a base seven hundred feet square and a height of one hundred and eighty-seven feet. The next largest is the "Pyramid of the Moon," which is one hundred and thirty-seven feet high, and has a base four hundred and fifty feet square. At a distance the pyramids seem rather insignificant, and their outlines resemble an ordinary steep-sided hill, but on nearer approach they are better appreciated. The comparison with the noted pyramids of Egypt would, at first glance, seem unfavorable, for the vegetation and vines that cover the sides rather hide the pyramidal outline. They were probably higher originally, but the destructive work of man and action of the elements have reduced the size. Recent investigation shows that these pyramids are built in layers of volcanic rock, cement, pottery, and sun-dried brick. There are five layers—each layer being a complete pyramid in itself.

It is supposed that on the summit of each pyramid was a platform which supported great golden images of the sun and moon respectively, but no vestige of any such image has ever been discovered. If

made of gold, and the Spaniards set their eyes on it, it would not have remained long. Authorities differ as to whether the Toltecs, or a race that preceded them, erected these mighty structures. The Mexican government has undertaken the work of restoring the two pyramids, and has appropriated a large sum of money to carry on the work. Several hundred laborers are now engaged in denuding them of the soil and growth of centuries that covers them.

Near Puebla, and situated in a rich and beautiful valley, is the most noted pyramid in Mexico—that of Cholula. Legend says that it was built by a race of giants who intended to raise it to the very heavens themselves, but that the gods became displeased and destroyed them. It is very similar in nature to the Hebrew story of the Tower of Babel. Because of its great base, which is more than a thousand feet on each side, and covers twenty acres, and has a height of only one hundred and seventy-seven feet, it looks like a natural elevation that has been squared in places and leveled at the top rather than a pyramid. Like the other pyramids the sides are overgrown with trees and bushes. Examination shows that it has been constructed of sun-dried brick, clay, and limestone.

This valley was sacred in early times. Cortez says he counted four hundred towers in the city of Cholula (a much larger city then than now), and no temple had more than two towers. Above the city loomed the great pyramid, on the summit of which stood a sumptuous temple, in which was the image of the mystic deity, Quetzalcoatl. He had "ebon features, wearing a miter on his head waving with plumes of fire, with a resplendent collar of gold around his neck, pendants of mosaic turquoise in his ears, a jeweled scepter in one hand, and a shield curiously painted, the emblem of his rule over the winds, in the other."

This was the god who drew pilgrims and devotees by the thousands from the farthest corners of Anahuac. This god was credited with power over rains, and was appealed to especially in times of drought. To it sacrifices of young children were made. The first act of Cortez was to destroy this temple and erect a church on the spot, so that spires and crosses have replaced the pagan towers. All over the valley are many great churches so conspicuous in comparison with the humble homes of the natives. The view from the summit of Cholula is inspiring. With feet upon the Aztec pyramid, one's hands can almost reach the symbol of the conqueror's faith. Just beyond tower those eternal pinnacles of snow. Popocatepetl and Ixtaccuehuatl, with the sun reflected on their hoary heads. It seemed to me that there is a lesson to be learned from this scene. Races have come and gone, but the mountains endure. Human tragedies have been enacted here, but the sky is just as blue and the sun just as bright as when the Aztecs were performing their ceremonies on the summit of this

pyramid, or when Cortez first looked upon Cholula. The mimic-play of men and women and races has scarcely left its imprint, except in this pygmy mountain when compared with the giant peaks of nature. The lesson is this: that higher, grander, and far more enduring than all the accomplishments of humanity is the God who created the mountains and the valleys, the forests, and the plains; that beyond the temples of the Aztecs, or the edifices of the Spaniards, is the Infinite One, the Almighty God, who is most perfectly revealed by His work.—The Classmate.

PROVIDENCE AND A MAIL BAG

We often hear the saying repeated: "It is the unexpected that happens." The saying is confirmed in almost every human experience. In the experience of many it is also true that it is the incredible that happens, when truth is seen to be stranger than fiction. A story recently told in the newspapers—a real incident—is far stranger and more incredible than some of the Scripture incidents that hostile critics have rejected on the score of improbability. The story is worthy of permanent record on this account, and also because it furnishes a most striking instance of the often slow but sure movements of Providence in the vindication of suspected innocence. This is the story:

Thirty years ago Samuel Burdette, a brother of the noted humorist and now minister of the gospel, "Bob" Burdette, was a registry clerk in the post-office at Peoria, Ill. One day in making up the mail—as a New York daily tells the story—Mr. Burdette "put a large manilla envelope containing twelve separate registered letters, in which \$3,500 had been placed, in the bottom of a heavy leather mailbag. On top of this he dumped the unregistered mail, and then put in his registry book. The bag was duly locked and sealed. In the mail car the railway clerk emptied the bag and, failing to find the envelope containing the registered letters, which were entered in the book, he so reported. Suspicion fell on Burdette. The postmaster, who knew him and trusted him, stood by him, and he remained in the service two years longer. Then he studied for the ministry and went as a missionary to the Far East. Latterly he has been a preacher in Springfield, Mass. But the mystery of the lost registered letters has always burdened him. It was cleared away in San Francisco the other day, when the missing manilla envelope, with its contents intact, was found hidden in the leather lining of an old mail pouch sent to the Post Office shops for repairs.

"The story is verified. The details are all at hand. Yet what an improbable tale it is! How it would be condemned if a novelist or dramatist had invented it! Why did not the railway clerk examine the bag more carefully? How can we believe that a mail bag could be in use all over this continent for thirty years with \$3,500 of lost money concealed in its lining? There is no 'excuse' for this incident, save that it happened."—Sel.

THE QUAIL SEASON

The quail is found over a wider range of territory than any other useful bird found in America. It thrives from the New England States to the extreme southern border of the Gulf States. Early in the fall hunters begin killing the bird and continue throughout the winter, destroying them by the thousands. City sports spend their autumn vacation in hunting quails. A few farmers will not permit hunting on their land, but many of them have not yet learned the value of a good crop of quails on their farm. They are the farmer's best friend in destroying insects, as they will eat worms, bugs and insects of all sorts. One of the teachers of Clark University gives as a single meal of one of these birds 100 chinch bugs, 12 squash bugs, 2,500 plant lice, 39 grasshoppers, 12 army worms, 568 mosquitoes, 8 white grubs and 101 potato beetles. It has been estimated that the quails of Virginia and North Carolina consume annually 1,341 tons of weed seeds and 340 tons of insects. The farmer should consider himself the protector of the quail against the ravages of the hunter who comes from the city for the mere sport of killing. At the present rate of killing them they will in a very short time become entirely extinct. The pleasure of the sport for a few city lads does not in any way compensate for the great loss, should the bird become entirely extinct. Every farmer has a right to prohibit the shooting of quails on his farm, and he should exercise this right for the sake of his best friend among the feathered tribe. The quails have never in any way been known to interfere with growing crops nor to disturb the ripened crop before it is gathered by the farmer. It has everything to be said in its favor and nothing to be said against it.—Inglenook.

THE "STONE FOREST" OF CALIFORNIA

California among many other natural wonders, contains a "Stone Forest." This is located in Sonoma County, only a few miles from the little resort of Calistoga Springs. This "forest" consists of a great many petrified trees—all of which are prostrate.

In respect to the great number of petrified trees, and their immense size, the California "stone forest" surpasses that of Arizona. Strange to say, but very little is known about these wonderful Sonoma County petrifications—so far as the general public is concerned. Many of these trees are of enormous size. The famous "Queen of the Forest" is a prehistoric redwood, about 80 feet long, and nearly 12 feet in diameter. It has been broken in several places, and these breaks are as clean as if cut off with a saw. A tree has grown up through one of the breaks and has attained quite a large size. Another giant tree known as the "Monarch" lies near by, which is almost 90 feet long and is without

a break. This tree is a fir, and averages 10 feet in diameter. Not far away is another giant son of the forest—a redwood that is about 60 feet long and 9 feet in diameter. This tree is broken into many hundreds of pieces, yet it retains its shape almost perfectly. Scattered about for the area of several acres, are many other pieces of petrification. So perfect has been the transmutation into stone, that the grain of the wood still remains very clear, and the variety of the tree may be easily determined.—Sel.

THE WONDERFUL MECHANISM OF THE WATCH

Few pieces of machinery show more marvelous features than that of the watch. As a general proposition it may be stated that a watch is the smallest, most delicate instrument of the same number of parts that has ever been devised. About one hundred and seventy-five different pieces of material enter into its construction, and upward of twenty-four hundred separate operations are comprised in its manufacture.

Certain of the facts connected with its performance are almost incredible, when considered as a whole. A blacksmith strikes several hundred blows on his anvil in a day and, as a matter of course, is glad when Sunday comes; but the roller jewel of a watch makes every day—and day after day—432,000 impacts against the fork, or 157,680,000 blows during the course of a year, without stop or rest—or some 3,153,600,000 blows during the space of twenty years, the period for which a watch is usually guaranteed to keep good time.

But the wonder of it does not cease here. It has been calculated that the power that moves the watch is equivalent to only four times the force used in a flea's jump. The watch-power is, therefore, what might be termed the equivalent of a four flea-power. One horse-power would suffice to operate 270,000,000 watches.

Furthermore, the balance-wheel of a watch is moved by this four flea-power one and forty-three one-hundredths inches with each vibration, or 3,558 $\frac{3}{4}$ miles continuously in one year.

Not much oil is required to lubricate the little machine on its 3,500-mile run. It takes only one-tenth of a drop of oil to oil the entire machinery of a year's service.—Scientific American.

DRYEST AND WETTEST

The driest place in the world is between the two lower falls of the Nile, in Egypt. Rain has never been known to fall there, and the inhabitants do not believe travelers who say that rain can fall out of the sky. The wettest place in the world is Assam, between the Himalayas and the mountains of Burma. Four hundred and eighty-nine inches in a year is the record. Torrents fall, the earth steams, everything seems about to dissolve, and then comes the dry season.—Selected.

Christianity A World Movement

(Continued from page 269)

and it was not until within rather recent years that Catholics have interested themselves seriously in the propagation of their faith in heathen lands.

Among the Protestants as we have already seen there was evidently little missionary zeal for several centuries. The sixteenth and seventeenth centuries were required by them to establish themselves in Europe and in fierce contests with the Catholics for the right of existence. The eighteenth century saw these rights firmly secured throughout northern Europe, but witnessed also the low water mark of spirituality in every land. This is the century which Carlyle calls the faithless century. The age of materialism. The Protestant world was saved from the depths of immorality and spiritual decay into which it had fallen by the great moral revival in England known as the Wesleyan movement during the latter half of the century. It was not until the early part of the nineteenth century however that the missionary movement for carrying the Gospel unto non-Christian people began in earnest. The nineteenth century was pre-eminently a missionary century in the Christian Church. The faith secured footing amid great obstacles in China, Japan, India, Africa, and numerous islands of the seas. The twentieth century finds Christianity equipped as never before, for a conquest of the world. With an annual home income of \$25,000,000 for carrying on the work, with 115,000 missionaries in the field, with some 45,000 stations scattered as beacon lights in every dark corner of the heathen world, with over 2,000,000 communicants and with 30,000 educational institutions, the Protestant Church is well equipped for transforming the civilization of heathen nations.

What has Christianity done for that part of the world which has come under its influence? is the next question in this discussion. What has been its contribution to our western civilization?

This leads us first to a brief analysis of the great forces that have made for social progress in history. Some writers would make physical environment the basis of all progress. They locate ancient civilizations on some isolated peninsula, protected by water and mountains from outside enemies, or in some hidden nook of the world protected in a similar way from all interference in their peaceful pursuit of life. Thus the early civilizations of Europe and western Asia were first developed in Greece, Italy, Arabia and Egypt, all of which are isolated or protected rather by some great boundary division. Others would make intercommunication and commerce the beginning of civilization and would explain Greece, Rome and Egypt from this basis. Climate too plays an important part in this development.

Others again give great personalities credit for carrying forward the progress of the world. Personality according to

them is a greater force than environment. This is the view emphasized by Carlyle in his heroes and hero worship. His explanation for growth is that occasionally a great leader is ushered into the world with a keener insight into the spiritual or material needs of the world than the masses possess and all the rest of us like sheep follow wherever he leads. And thus the masses are carried another notch forward in their march toward perfection.

According to still others religion is the great motive force which has made for progress. There can hardly be any denying the fact that the natural tendency of society as of the individual everywhere, apart from some "super-natural" interposition bringing inspiration, guidance and power, is to go wrong and stay wrong." The tendency of human nature without some great ideal of perfection vital enough to stimulate it upward, is downward. Religion must furnish this stimulus.

These then are the great factors in the onward and upward march of mankind. No one of these however is responsible for the achievements of the human race to the exclusion of all the others. All have made their contribution. The Christian religion undoubtedly has been the most potent factor in the development of Western civilization and yet it has been conditioned by these other factors. The product which the Christian religion turns out depends largely upon the material which it has to work upon. Medieval Christianity was not quite the same as modern Christianity; American Christians, Chinese Christians and African Christians do not all look out upon the great problems of life from quite the same point of view. Even within the field of western civilization where Christianity has had a long and uninterrupted development, racial characteristics, climate, mountains, political complications and numerous other factors have brought about great difference in religious conception. Anglo-Saxon Protestantism is by no means the same as Sicilian Catholicism.

Not all the good things of European civilization then need be traced to the Christian religion. Some are to be credited to the inherent qualities of the Anglo-Saxon race, some to a rich soil and favorite climate and other favorable geographical conditions. It is safe to say, however, that by far the best of our achievements, have been made possible only by the fact that in addition to the above factors the Europeans have also accepted the teachings of the lowly Nazarene. The Christian religion after all has thus far been the saving force in history. All the great civilizations in the past which have risen and fallen—Rome, Greece, Arabia, Egypt—were intellectual and not religious. Whatever may have been the reasons for the force of these great civilizations, this much can at least be concluded—Progress can not safely be entrusted to intellectual development alone.

(To be continued)

MENNONITES OF HOLLAND

(Continued from page 278)

the teachings of Menno Simons and had made the long trip to Witmarsum for the express purpose of visiting the former home of Menno and the place where he first preached. Bolsword is the capital of the district in which Witmarsum is located.

The first time I called on Mr. Carel J. Stroer he was not at home, having gone to the Royal Library at The Hague on business. But I had a pleasant visit with his father whose Hollandsch I understood fairly well and my mixture of Hollandsch and German seemed quite intelligible to him. He asked me to call again at seven thirty, as he thought his son would return by that time.

At seven thirty when I called again I was shown up three long flights of stairs to the young man's apartments at Derde Helmerstaad 29. His rooms were very elegantly and comfortably fitted up, almost sumptuously, indeed. He speaks English well and we spent a pleasant hour during which he told me much of the government and people of Holland and especially about the Mennonites. Ten o'clock the next morning was the hour appointed for our meeting at the Mennonite Library on the Singel.

The next morning found me in front of the University trying to photograph the exterior of the Mennonite Library across the canal. The crowd that assembled in a few seconds made it impossible to get an unobstructed view of the building. Twice, in order to get rid of the crowd I was compelled to fold up the camera and walk around the corner as if to leave. Some were simply curious, but the majority had the average European's determination never to miss an opportunity of being photographed. Finally a policeman stepped up and asked if I wished the crowd to move on. I did, to be sure, and at a word from the steel-helmeted blue coat they instantly went about their business without a look or a word. Four or five orphan boys remained and one girl whose black and white garb showed her to be from the Catholic Orphanage. The policeman remained on the spot till the picture was taken and then asked if he was needed any longer. He even refused a generous tip I insisted he should take.

On entering the Mennonite Library one is apt to feel some disappointment at seeing nothing but the gray painted panels of the walls and the long table with the row of chairs on each side. One wonders where the books are. The shelves of the reference room and reading room are fitted with doors which at first sight do not seem to be doors at all but simply panels in a board wall. On three sides, on the floor and on the balcony like gallery above, solid door after door securely guards the hundreds of shelves that hold all the earlier historical and doctrinal writings of the Mennonite Church. Each door is about eight feet high, three and a half to four feet wide and can not be opened except with the

librarian's and attendants key. The library contains over sixteen thousand titles, and there are a number of volumes under some of the titles. There are probably twenty thousand volumes in the library.

An interesting piece of furniture in the reading room is the long table probably hundreds of years old. The top is made of heavy planks over twenty feet long. Its polished but unvarnished surface bears scores of crudely carved initials, designs and marks of various kinds.

Menno Simons' works, small leather-bound volumes about five inches high, three inches wide and two inches thick published as early as 1535 and 1539 and other priceless old treasures of sixteenth and seventeenth century printing, are securely locked up in a large fireproof, burglar-proof safe fitted with drawer-like shelves. There are scores of these tiny books each in itself a treasure. Other works of scarcely less value are kept in carefully guarded store-rooms. Most of the books are written in Dutch and German; a few are in French, English and German. What a mine of truth is here stored away on the dust-laden shelves! I was made to wish that I could study here for months and attempt to get back into the life and spirit of the time of Menno Simon!

Akron, Ohio.

Y. P's. B. MEETING

(Continued from page 281)

ious communities before meeting for the final work.

It is at once evident that before a need can be supplied there must be a knowledge of the need on the part of those who are supposed to provide for it. It is also evident that all the needs of so many different communities using these topics cannot be fully supplied, however, the more extensive the knowledge of these needs on the part of the Committee the more intelligently and the more nearly will they be enabled to provide for them.

To this end we urge that all interested workers in our Young People's Bible Meetings, and especially those having direct supervision of the work and the ministers write the Committee at once informing them of their needs, noting the strength and weaknesses of the series of topics for 1910-11 as related to their work, and give suggestions and hints for the improvement and strengthening of the series of topics for 1912-13 so as to meet their special needs the more definitely. All suggestions and criticisms will be considered by the Committee and acted upon as thought best for all concerned. To this end we ask the prayers of God's people that the work for the coming two years may be such as will serve the best interests of the cause of Christ. All who are interested in this work send your suggestions and criticisms at once to the office of the Christian Monitor at Scottdale, Pa.

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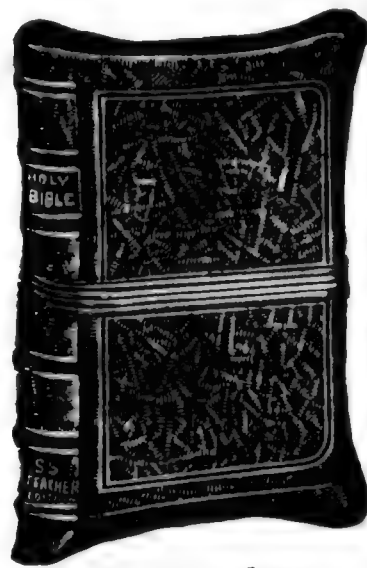
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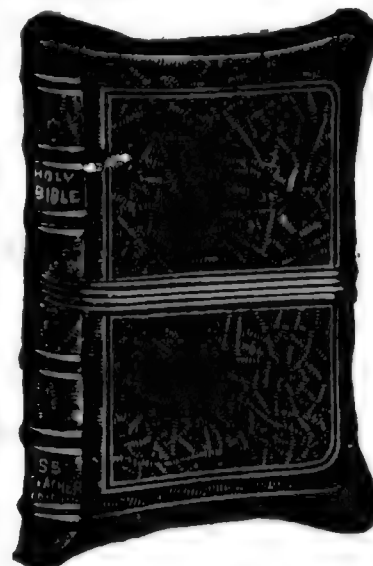
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Posterity of Abraham.

1 CHRONICLES, 2.

The sons of Israel.

was divided: and his brother's name was Jök'tan.

B. C. 4004.

any king reigned over the children of Is'ra-el; Bē'la the son of Bē'or: and the name of his city was Dīn'hā-bah.

20 And Jök'tan begat Al-mō'dād, and Shē'leph, and Ilā'zar-mā'veth, and Je'rah,

CHAP. 1.

A Gen. 11, 10.

Luke 3, 30.

44 And when Bē'la was dead, Jō'bāb the son of Zē'rah of Bōz'rah reigned

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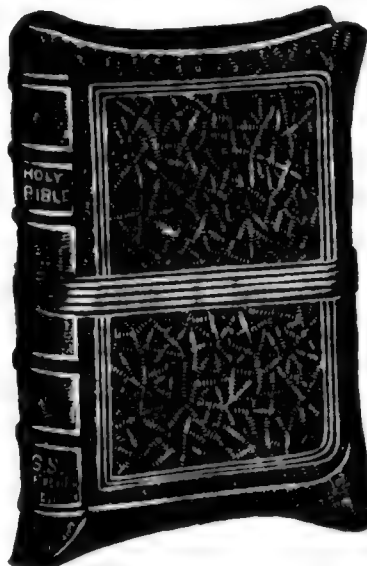
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CHRISTIAN MONITOR

OCTOBER, 1911

It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit in life. Human knowledge is but an accumulation of small facts, made by successive generations of men,—the little bits of knowledge and experience carefully treasured and growing up at length into a mighty pyramid.—S. Smiles.

SELECT READING

YOUR BOY

Teach your boy to be accurate. If he be not taught accuracy in childhood, he will never learn it in his manhood. Teach him to speak accurately on all subjects, and he will scorn to tell a lie.

Teach him the valuable lesson of consideration for the feelings of others. Teach him to disdain revenge. Impress him with this beautiful sentiment, "Write injuries in dust, but kindness in marble."

Let your boy be boyish. A mannish boy—a boy who is a man before his time—is a disagreeable object.

Early instill into your boy's mind decision of character. The undecided boy is sure to become a namby pamby man. He will be, as Dryden says, "everything by starts and nothing long."

Teach your boy courtesy. "Manners make a man," says a proverb. True politeness is rapidly becoming in this country one of the "lost arts."

Do not give your boy expensive notions. Bring him up to be simple in his habits and pleasures.

Teach your boy to look upon labor as a real dignity and idleness as a disgrace.

Teach your boy to be open and frank. If he has carelessly broken anything and takes the full blame upon himself and makes no excuses about it, don't punish him, but commend him for his honesty, and he will grow up every inch a man.

Teach your boy to be self reliant. "Ability and necessity dwell near each other," said Pythagoras. Let your boy learn no other language but this, "You have your own way to make, and it depends upon your own exertion whether you sink or swim, survive or perish." The wisest charity is to help a boy to help himself.

Teach your boy that there is no such thing as "luck." Good pluck is good luck. Whole hearted energy crowns men with honors.

The word can't ought not to be found in your boy's vocabulary. Teach him stick-to-it-ness. Don't flinch. Never fly the track. Hold on; hold fast; hold out.

Teach your boy that the use of tobacco is a filthy, costly and unhealthy habit. The only verse in the Bible that can be quoted in favor of this habit is, "Let him that is filthy be filthy still." The boy with a cigar in his mouth, a swagger in his walk, impudence on his face, a care for nothingness in his manner, older than his father (judging from his demeanor) is going too fast. Stop him, father; stop him! The chances are ten to one that in a dishonored grave will soon lie the buried hopes of a father, the joys of a mother's heart and the pride of sisters fair.

Teach your boy to be strictly honest in all his dealings with his brothers and sis-

ters. If he disregards their rights, he will grow up to disregard the rights of men. "As the twig is bent, the tree inclines."

Put your boy on his honor. Trust his honor. Nothing will improve his character more. The boy that always requires looking after is in danger.

Be your boy's companion. Treat him as a gentleman, and if such treatment does not make him a gentleman nothing else will.

Teach your boy that the best whiskey sling is to sling the bottle or the concealed jug out of the window, and that the best throw of the dice is to throw the dice away. Teach your boy not to despise little things. Life is made up of little things. The "little things" in the aggregate make up whatever is great. Look to the littles. If we make the little events of life beautiful and good, then will the whole life be full of beauty and goodness.

Never permit your boy to associate with your neighbor's badly managed boys. "He who goes with wolves soon learns to howl." A boy readily copies all that he sees done, good or bad. A boy's temper and habits will be formed on a model of those with whom he associates.

Above all, bring up that boy of yours in "the nurture and admonition of the Lord." The only way to bring him up in the way of the Lord is for you to walk in that way yourself. Let yours, then, be the religious home, and God's blessing will descend upon it. Your children shall be like "olive plants around your table"—the "heritage of the Lord." It will give to the boy's soul its "perfect flowering" and make it "lustrous in the livery of divine knowledge."—Sel.

HOME, ITS INFLUENCE

There's no place upon earth that is so helpful, God's sanctuary excepted, as the Christian home. From babyhood to age it is just the place above all others where life is at its best.

Many a time the young go wrong simply because they are away from home. Love and the rightful authority that are found at home as nowhere else is so helpful, so wholesome, that they hold the young as nothing else can. As one said of late regarding a young growing girl, when it was proposed to send her from her home in order that she might earn her own way:

"No," said the wise friend to whom the proposal was made, "defer this till the girl is wiser concerning the world and its wiles; if now you take her out from home's wholesome restraints she will likely go wrong in some way. If you let her feel that she is her own mistress, and may guide her own affairs, you have removed from her one of the best restraints that can be kept over the young." The girl

was an orphan, and the dear friend who spoke so kindly in her behalf cried. "Do not as yet send her from a Christian home, her safeguard is here."

To the man of business the home is a harbor of rest from the office, the store, the workshop, and how needful to have that home a pleasant place for him to enter after the cares and labors of the day.

To the aged the home is perhaps more of a rest and solace than to any other class. Here he sits down to meditate upon the past, and, if a Christian, upon the not far away happy future. 'Tis hard, indeed, if he has to be torn as it were out of his home. "It is hard to make old trees take new root" is a proverbial saying, often applied to the dear aged ones.

How often we hear the exclamation, "I am so glad to reach home." The love, the confidence, the freedom from conventionalities that are found in the home as nowhere else oh, how blest, how sweet they are!—Anna D. Walker.

A THOUGHT FOR MOTHERS

"I am almost heartbroken over it," she said to me once, during a pastoral call.

"And what is it, pray, that you are so almost heart-broken over?" I asked.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"O, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl to-day?' I thought a minute, then answered: 'Why, yes, Jennie, you have been a good little girl to-day.' A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for a word of commendation which I should have been thoughtful and loving enough to have given without her hungry little heart having to ask for it."

APPROPRIATING SLIGHTS

She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offence she laughingly disclaimed any such thought.

"I am honest, you know, and so I never pick up things that don't belong to me—not even slights," she said, merrily. "I don't like them, anyway, and I have to be quite certain that one is intended for my use before I appropriate it."

So many people spend wearisome hours in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this art of honesty is heartily to be commended.—East and West.

CHRISTIAN MONITOR

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VOL. III

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No. 10

OYSTER FISHERIES

J. E. BRUNK.

Oysters are a common article of diet with which all of us are quite familiar. Yet we frequently know very little about their life, and often less as to how they are fished and prepared for market.

They are animals which scientists class under the head Mollusca, meaning a soft bodied animal with a hard shell. Some authors call them Acephala Mollusca, that is, without a head. They are also called bivalves, because the shell is in two parts. In spite of their peculiar body they have well defined digestive, circulatory and respiratory systems. Oysters, like most mollusks, live in clusters or beds on the surface of the mud in streams and bays. These beds are of two kinds, natural and artificial.

By natural beds we mean those formed by nature; that is, the oysters grow of their own accord, just as the fishes and other marine animals. At such places nature has provided a proper bottom, which is one of the first essentials for a good oyster bed. An ideal condition is found in a firm substratum of stone or clay covered with two or three inches of loose organic mud. The first furnishes a foundation, and the latter a suitable place for food to grow. Rocky, clayey or sandy bottoms are generally poor food producers, and the latter are liable to shifting by currents which results in a burial of the oysters. Deep soft mud engulfs and suffocates them, and too rapid a deposition of sediment has the same result.

There are other necessary conditions for a natural bed such as the proper temperature, density and kind of water. As the oysters are by nature brackish water animals they cannot live in any but medium salt water. Where such conditions are favorable the oysters multiply very rapidly without the aid of man. But the quality of the oysters is improved where the

grounds are worked over every year. By this we mean taking them up and culling out the largest then putting the rest back. This causes a more rapid growth and as a result the oysters become longer and thicker.

As long as the market for the Eastern oysters was limited to a relatively narrow belt along the seaboard, and before the population of some parts of this region had reached its present state, the natural beds afforded a sufficient supply. But the increase of population increased the demand for oysters, and as a result artificial



Oyster Tonging

beds were made in places which originally were barren. This is made possible by preparing the bottom, which in most cases is too muddy. It is covered with stones, cinders, sand or oyster shells, the latter most frequently used. Then if the bed is in a good spawning place, near another strong bed where the larvae can swim across it, nothing further need be done but to care for and protect it.

But in places where this condition is lacking seed oysters must be planted. This is done by scattering them evenly over the ground with a shovel. From three to six-hundred bushels may be planted per acre. But they must not be put down too thick, for that causes them to stand on end, a position which results in the oysters

growing long and thin. Such oysters are called "stick ups" and are not worth very much. The normal position for growth is lying on the left side.

Their food consists of a great variety of minute animals and plants, protozoans, eggs and swimming larvae (including their own) of many kinds of sponges, worms and mollusks. The larger portion of their food consists of plants known as diatoms, which grow in large numbers on the surface of the mud in shallow bays, and during warm weather multiply very rapidly. Where these plants do not grow on the bed, or near enough so that the tide can carry them there, the oysters will not amount to much for these plants constitute about ninety percent. of their food. They take their food

by allowing the valves to open slightly just enough for water to filter through with the food, which is microscopic.

The oysters like all other mollusks reproduce exclusively by eggs. One oyster may lay from ten to sixty million eggs in one season. From the eggs small free-swimming larvae hatch which swim about until after the first appearance of the shell. This aids to distribute the species, as the larvae may settle five miles from place of birth. After a few days

this free life ceases, and the young become attached by their left mantle fold, which secretes a limey deposit at its margin. This is the time when the oysters must have some hard surface upon which to fasten themselves. If they happen to fall on some hard substance they will survive but otherwise they will die. At this young stage they are known as "spat" which grow rapidly. When large enough for transplanting they are termed "seed oysters," which are about the size of the end of one's thumb and three years old. For the next three years they increase about an inch each year, after which they grow much slower. Some oysters have been found seven and one-half inches long and four inches wide which were probably thirty

years old. They were healthy and might have lived fifteen or twenty years longer. Then too they were just as palatable as the ordinary market oysters which average from four to seven years old.

Although the oysters are well protected by their hard shell they nevertheless have their enemies. Among which are the various boring snails. These make holes through the shell by their rasping-tongue and extract the contents. Then there are also some varieties of sponges which make holes in the shell by means of a secretion. Like most animals the oyster has its parasites, but the starfish is by far its greatest enemy. They bend over the oyster and fasten themselves to each shell and then pull until the oyster becomes fatigued and opens. If the tide should happen to wash a school of starfish on an oyster bed, they would almost destroy it in a single day. In the face of this fact the statement of Professor Mobius regarding the European oyster, that each oyster when born has one one million one hundred and forty-five thousandth of a chance to survive and reach adult age, seems well within reason.

Since oyster fisheries in a general way are all quite similar I will describe those of the James River, having been in touch with the work at this place. These beds are nearly all natural and belong to the government. They are governed by law allowing the oyster to be taken up only from sunrise to sunset in the season. The season opens in September and lasts until March. During this time all who have license, which costs \$2.50, can take up oysters. The artificial beds are private property just as a farm or other property. These are survived and staked off and each owner holds a deed for his beds.

The most interesting time of the oyster fishing is the beginning of the season. Everything is prepared beforehand, overhauling boats, getting proper equipment, etc. When the season opens the river is soon alive with boats of all descriptions. Hundreds and hundreds of boats can be seen. The canoe and yawl are chiefly used. Each boat contains two, three or four men. They stand on the sides of the boats and by means of tongs, which are like two long handled rakes hinged so as to open and close like shears, rake the oysters together, lift them out of the water and place them on the "cull-boards." Here the shells and mud are separated from the oysters and scraped back into the water, while the oysters are placed into boats. They are then taken to the market boats and sold. These are usually large sail boats, anchored nearby, which haul them to the shucking houses where they are taken from the shell and prepared for shipment. Baltimore is one of the principal markets.

But where the water is too deep for tongs to be used the oysters are taken up by a dredge. This is a rectangular frame about four feet across with teeth on one side and a kind of network of iron fastened to it. Two, four or six of these are fastened to one ship and dragged over the bottom. The teeth scrape the oysters together and the net-work catches them. When the

dredges are full they are raised to the surface, usually by steam. The rest of the process is similar to the way before described. As may be expected oystering is a muddy sloppy work; and yet it is estimated that over sixty-thousand persons are engaged in it annually.

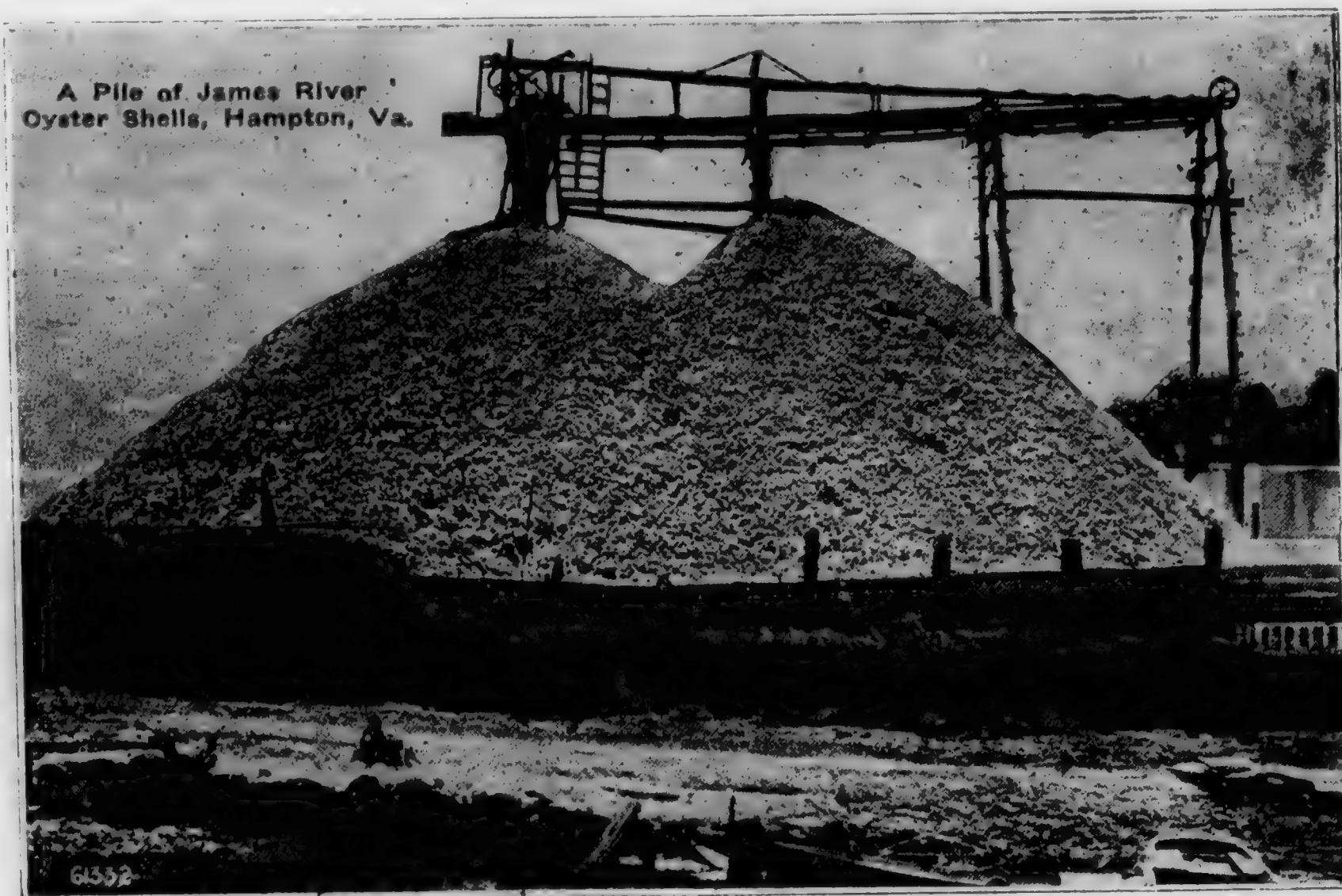
The fisheries of the United States are all along the Atlantic, with the exception of a small one on the Pacific. As the Chesapeake Bay is the largest natural bed, Maryland and Virginia are the leading states engaged in this industry. Their season crop for 1902 amounted to over fifteen million bushels, valued at over six million dollars. Nearly all the other Atlantic states are engaged in this industry, but must depend on artificial culture. A few of these states, such as Massachusetts, New York and New Jersey, have very good beds.

The Chesapeake oyster fisheries are the largest in the world, but Japan may soon take the lead if her fisheries keep growing as they have in the past. There is how-

on one tile of six by fourteen inches. They are then put into a wire frame, and again placed in the water. In this way the oysters are kept out of the mud, allowing them to grow rapidly and evenly. They are sorted over several times till large enough for table use, when they are again taken up and sold.

Besides collecting spat in the open sea it is often collected in enclosed ponds provided with spawning oysters. Floodgates prevent the escape of the water which is kept at an average depth of about four feet. The same style of collectors are used as in the open sea. This method is most satisfactory because the ponds can be drained thus killing all animal and plant life which is injurious, especially to the young oysters.

On the whole the oyster industry is increasing. Much more is being done today to protect the oysters than ever before. This is particularly true of some eastern countries where the oyster culture is made a specialty. Although this is not so true



A Large Pile of Oyster Shells

ever no danger of this if the United States awakens to her opportunities. She has better natural conditions to carry on artificial oyster culture than Japan, but is doing comparatively little along that line. The Eastern countries are setting her a good example, especially Japan and France. They must depend almost wholly on artificial culture, and yet their fisheries are becoming noted. One of the marked features of their artificial work is that of collecting spat. This is collected in two ways, either in the open sea or in ponds. Culturists place arched tiles or wooden trays in the neighborhood of the natural grounds about the first of July. These tiles soon become covered with the little spat. They are allowed to remain on the tiles until October, when they are about the size of a finger nail. The tiles or collectors are then taken up and the spat removed, which usually average about four-hundred per tile, but as many as two-thousand have been counted

of the United States yet she is doing more now than she has in the past and will likely do still more in future. Fifteen or twenty years ago people were afraid there would be an oyster famine, but instead oysters have become more abundant. It is evident from this that the oyster industry is not likely to die out, but continue to grow in importance and magnitude.

Denbigh, Va.

EARTH'S GLADDEST DAY

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.

Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just a day apart.—Sel.

EDITORIAL PAGE

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HEATHENISM IN AMERICA:—One striking effect of the propagation of Christianity in heathen lands is a dawning consciousness among the leaders of Oriental religions, that, if their religions are to retain their past influence over the people, they must bestir themselves and inaugurate an aggressive propaganda. The superiority of the moral teachings of Christianity is very evident to the heathen and consequently these leaders incorporate some of these teachings into their systems and as a result will be able to make stronger appeals to their followers and more successfully combat the true faith. This aggressive spirit is becoming very evident in many foreign fields. This may cause a temporary check to the spread of Christianity among certain classes.

These leaders are no longer satisfied to simply prevent Christianity from making inroads among their adherents, but are conducting an offensive warfare and carrying the conflict into the very strongholds of Christianity. These propagandists are to be found in practically all of the so called Christian nations. Buddhism has its agents in both Europe and America. Their efforts are not confined only to retaining their adherents who may have come to these countries and prevent them from accepting Christianity, but to win new recruits.

Recently an event occurred in San Francisco which was considered of sufficient significance by the press to receive only passing notice, but to the Christian it was of great significance. The fact that three native Americans were elevated to the Buddhist priesthood should cause us to become deeply concerned about the spread of Christianity in our own country. It is evident that the American adherents of Buddhism number more than these three. The fact that some of them are priests will give the leaders of Buddhism a stronger hold upon and a greater influence over others who may be considering the acceptance of Buddhism. That there are those, who, brought up in a Christian nation, accept the Buddhistic faith in preference to the Christian faith is surpassingly strange. However when we consider that man in his fallen state desires to worship that which requires no denial of self, no curbing of carnal desires and passions; that which requires the least resistance, it is not so strange that men reject the true faith in preference for a false religion which permits the gratification of the baser desires of carnal man.

It is urgent that the Church become aroused about the salvation of the heathen in our own country as well as those in foreign lands. The heathen are sending their missionaries to America, and Buddhism, Mohammedanism and other Oriental cults are gaining a foothold on our shores. The issue is sharply drawn, and there can be no question as to the ultimate result

of the conflict, no fears need be entertained about that. The ultimate triumph of Truth over Error is assured.

This fact, however, does not give us a license to rest at ease and be indifferent to the immediate outcome of this conflict. It is our duty and privilege to witness very definitely for the Truth and do all we can to advance the interests of our Master. It is our privilege to rebuke by both word and deed these false beliefs so prevalent now. The true follower of Christ cannot sit idly by and be indifferent to the great conflict between Error and Truth.

These are perilous times. Men are laboring under strong delusions. Satan in his campaign to deceive man concentrates his efforts in the propagation of beliefs that are as nearly in accord with Truth as possible, hence the eagerness of the leaders of false religions to incorporate some of the moral teachings of Christianity. Satan is not so much interested in the spread of an evident falsehood as he is in the spread of a falsehood that is so nearly like the truth that it is difficult of detection. This fact makes these religions modeled after Christianity more formidable enemies of the Truth.

OUR OFFER:—The offer made in the September issue of the *Christian Monitor* is still in force. A number have availed themselves of the opportunity of securing the paper at a greatly reduced price. However we believe there are many more who would subscribe if they knew of this offer. Here our readers have an opportunity to render some practical Christian service. Simply inform your friends of this offer, have a sample copy sent to them and ask them to become a subscriber.

We offer to send the *Christian Monitor* the remainder of the year and all of next year (1912) for the sum of seventy-five (75) cents to new subscribers. To every new subscriber we will send, while they last, a copy each of the July, August, September and October issues, thereby enabling them to secure all the articles of both series on India, written by the brethren J. S. Hartzler and M. C. Lehman. Thus you will secure the paper for a year and a half for the price of one year. These back numbers are limited in quantity, consequently subscribe at once.

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CHRISTIAN — LIFE



WHAT A HASTY JUDGMENT DID

A couple who expected soon to be married, crossing from Africa to England, were seated on the vessel's bulwarks contrary to rules. Suddenly the man lost his balance, and next the cry "man overboard" was heard, engines were reversed and a boat lowered. The man struck the water flat and seemed to have lost his senses, for he made little effort to keep afloat. Life bouys were thrown him, but before they reached him his intended wife had plunged in after him, and struck out for the helpless man, pushing a life buoy before her. By the time a boat was lowered and manned she had reached him, and then both clung to the life buoy, till help arrived. In the dim light an ominous ripple on the water told of the rapid movement of a shark toward them.

"Pull your hardest, lads!" screamed one. "Fifty pounds if you get them safe," shouted the girl's father wildly, and then with closed eyes he prayed in helpless unutterable agony. The men bent to the oars, for they, too, saw the fatal ripple. The boat reached in time and both were dragged in, but just as the man was over the side, a flash of white was seen, and a loud snap heard, as the shark rolled over, and next, all the fingers of the man's hand were seen to be gone. Loud were the praises of Miss D. who had so nobly rescued her affianced but she bore her honors modestly. The wound healed rapidly and they were to be married on reaching England, but on reaching Maderia, the man said: "I'm going ashore. I've changed my mind about going to England," and he left without further explanation of the change of affairs.

Years passed and a person who knew of the sad matter, having met Miss D., who lived in quiet retirement in North Daven, since this great mystery of her life, also very unexpectedly met in Africa the other party concerned in it, recognizing him by the four fingers gone. After some acquaintance he asked the man bluntly why he left the vessel so suddenly at Maderia? He was met with anger and he denounced Miss D. as a thief, then told his story of having lost a diamond ring, which he had seen in her hand, as she in confusion had passed out of his room. But a few facts transposed, changed the whole aspect of affairs. A man, who had stolen it, as he passed hurriedly along, dropped it, and Miss

D. found it and was at the very time when she was being counted a thief, then going to her father's room to know what was best to do with it. Their rooms being next to each other, she had thus made the mistake, and out of this simple mistake the fact that the man going in and finding that his portmanteau was searched, had based his hasty conclusions. At once, on hearing "the other side" he set off to find the woman whom he had so cruelly wronged, and make matters right, if able, and as far as he could. He proved not too late for it, and the sequel was a cheerful contrast to the sad and bitter feelings and condition that had come about. Truly, "All things come to those who can wait," if that be to wait on God. Commit ourselves into His hands, who judges righteously, submit our whole case to Him. But we need to pray the prayer of the Psalmist, "Do then for me, O God the Lord, for Thy name's sake; because Thy mercy is good deliver thou me, for I am poor and needy, and my heart is wounded within me" (Ps. 109:21, 22).

Many have to be misjudged for even their honest desires and efforts to serve and befriend others, and this is often apart, the very bitterest drop in the cup of life's sorrows. Many have to taste, as our blessed Lord before the wrong of false motives imputed to them, and to know no way to clear matters up, or relieve the brooding minds, where suspicion instead of loving confidence reigns. But as the tide turns, and so with the events of life, and the less we weary ourselves to be better thought of, or esteemed, and say, "the Lord do as seemeth best unto Him," and pillow our hearts on the assurance that as to all. He knows, the better for us. May we learn His precious secret. In all life's tangled web, who said: "Even so, Father, for so it seemeth good in thy sight" (Matt. 11).—Home Friend.

TWO KINDS OF PREACHING AND THE KIND WE WANT

About ten years ago two young fellows, just out of high school, were converted and felt a call to the ministry. For a year or two they attended college together. Then, for some reason unknown to me, Jim dropped out of school. John graduated, both from college and from one of the leading theological seminaries. Today they are ministers in a certain conference of the

Middle West. As a layman who knows them both, I wish to make a comparison of the two.

John is a very able preacher. Having made a special study of oratory, his gestures are always graceful, and his delivery almost faultless. His sermons are always carefully prepared, his sentences polished, his thoughts logical. He reinforces his argument by frequent reference to original root words, by allusions to history, science, and philosophy. For a man so young, he is an unusually profound thinker and able speaker.

Jim is not a "fine" preacher. He knows little of Greek and Hebrew, and but little of the art of oratory. His thoughts are not always presented in logical sequence. Sometimes he even lets slip a grammatical error. Unlike John who always stops at exactly the scheduled place, with an eloquent, impressive sentence, Jim is likely to go on for a while in exhortation—for he doesn't find it so easy to stop. His gestures are as unstudied as his words. But Jim always has a red-hot message, and he preaches with all the passion and abandon of one who yearns for souls.

People listen to John's studied eloquence, say it is "fine"—then go away to lead the same kind of lives as before. They listen to Jim's faulty sermons—and are stirred to the depths. John never forgets himself nor his beautiful polished sentences. Jim simply loses himself in his message. John gets numerous calls for commencement addresses, and has even, in a small way, begun to lecture. But when people want a revival they send for Jim. The number of conversions under his preaching has gone up into the hundreds. The number under John is—well, he always has somebody else to preach during revival meetings.

What is the natural inference? Making all due allowance for difference of temperament, the only logical difference is this: John has been longer in the "upper room." In other words, John has more education, but Jim has more religion.

Let me be understood. I am not so narrow-minded as to object to an educated ministry, nor to deny the great truth that training enlarges a man's power for good. But what I do mean is that learning should be kept in its proper place—as a humble inferior to that pentecostal experience which alone can make a real preacher. It

is something more than the product of a laborious mind over books that the people want today.

And by "people" I mean all of us. It is a mistake to think that educated people must have the Gospel served to them in some nice correct style, that a little rhetorical mistake will so offend their fastidious taste that it spoils all the force of a plain, searching sermon. If our colleges turned out small-minded pedants as that, they would better quit—but, with few exceptions, they don't do it. As for myself, when I want something to feed my mind, I go to my library. When I want something to feed my soul, I go to church. And, if the preacher thinks that, because I have been in school a few years, he must bolster up his message to me with a lot of history, science, and abstruse reasoning; if he thinks he must drag in Caesar and Cicero and Socrates, and all those old fellows, he is badly mistaken. Rather let him tell me that I am a poor mortal on my way to the judgment, and that Christ can save.—A Layman.

THE ART OF FORGETTING

I remember an occasion when I gave utterance to a narrow-minded, unworthy opinion while talking with a man that I knew only slightly. The words were hardly out of my mouth before I regretted them. He said nothing—just looked at me. His silence was impenetrable. It disarmed and rebuked me.

For days and weeks I thought about it, and then one day when I had a chance I said to this man that I hoped he would excuse my folly. He declared—bless his heart—that if I had said anything of the sort he had forgotten it. I believed him. When I knew him better I learned that while he had his full share of patience and temper-trying things, disappointments, and so on, he had the happy faculty of keeping his mind off them—forgetting them and going on—when it no longer did any good to think about the unpleasant things. He saved the powers of his mind for the things that were worth while, and today he is a \$10,000 man!

But you know, and I know, folks very close at home who for years will keep fresh in their memories little differences of opinion, discourtesies, injustices, losses, misfortunes, and so on—people who allow their minds to fill up with these morbid weeds when they need all of their concentrative powers for the things that are at hand and that are to come, rather than for the mistakes, ills and wrongs of the past.

"What do you think?" said a department head of a big concern some time ago, as he rushed into the office of a fellow worker. "So-an-so said to me just now—" and on he went, relating how a prominent man in the company had just given expression to a harsh criticism that had hurt the feelings of Mr. Sensitive Man. And Mr. Sensitive Man wound up his recital with, "What would you do about it?"

"Aw, forget it," said the other. "Smile

at him tomorrow as if he hadn't said it. You are not going to let a little thing like that 'ball you all up,' are you?"

Forget it—that's it. A sure way to have a hard time in life is to keep thinking about the unpleasant things.

Time is a great healer. We hear much about the blessedness of a good memory; but, valuable as a good memory is, often it is more blessed to have a good "forgettery."—Selected.

SAVED ALONE

A number of years ago a steamer left New York harbor for an European port, having amongst the passengers the wife of a Chicago lawyer and her four children. The voyage was drawing to a close, and they were within sight of the shores of "Old England," when a terrible catastrophe occurred. In the darkness a vessel collided with the Atlantic liner and she immediately began to sink. The lady collected her children around her and commended them to her Heavenly Father and God. As the water rose higher and higher one of the little ones sought to comfort her sorrowing mother by remarking that it was as easy to go to Jesus from the sea as from their beautiful American home. One by one of her precious jewels were swept from her grasp though she was mercifully preserved and picked up several hours later by a passing ship. Knowing that the tidings of the disaster would soon be flashed through the Atlantic, Mrs. Spofford on reaching land despatched a cablegram to her husband. He had heard of the loss of the steamer, with many of the passengers, but as yet he knew nothing of the fate of his loved ones. With trembling heart and faltering hand he broke open the envelope containing the telegraph message. The cablegram was short, consisting of but two words. His eye caught the word "SAVED," and his heart was filled with rapturous delight. On glancing again at the message he perceived the second word, "ALONE," and a tremendous revulsion of feeling ensued. The one moment he was filled with indescribable joy, and the next moment he was overwhelmed with sadness. He could, and did, thank God for saving his beloved wife, yet he mourned the loss of his little darlings. Yet in spite of it all he was able to sit down and compose the familiar hymn beginning as follows:

When peace like a river attendeth my way,
And trouble like sea billows roll,
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

Mr. Spofford knew that at a future time he would see his flowerets. They were not in the true sense "lost"; they were gone before.—Sel.

There may be a yellow peril if China and Japan are not Christianized—what they need most is the spirit and heart of Christianity.

ONE

By H. T. Miller.

A congregation of one is my supreme, absorbing and satisfying study. He who did not refuse the presence of one—Nicodemus by night, the woman of Samaria by day, the thief on the cross, and Mary at the tomb, doth not refuse, nay, brings the most delightful moments of my life, as He helps me to minister to one. By Him I saw, with Him I am concerned, by special request of His Presence I minister. By an educated abnegation I make no request and thereby I am open to receive, and do actually receive the most surprising and joyful indications of His most gracious helpfulness. Is this a spiritual duality? He first, He most, He best, and yet He near, He dear, He so intertwined, fiber folded in fiber that the dissecting knife cannot work without destroying both. Whose are the words to help me hear? I need the alphabet of the stars, and then have only words! Who can make a chart of the Divine navigator, in His guidance of each chosen servant? He holdeth up the heavens that they may work. He treats each one as if that one were the only servant alive on earth. Talk of isolation, this one thought pursued to its extreme conclusion, would maroon us on the island of Desolation. And yet He who was alone as never man was, who emptied Himself, came not to be ministered unto, but to minister, did thereby obtain a name above every name and puts the world beneath His feet, claiming nothing. He inherits all, even the right to furnish our loneliness with clustering beatitudes.

Vineland, Ont.

THE CONQUEROR OF DEATH

What glory shines around the tomb?
Why is the stone all backward rolled?
What breaks the darkness and the gloom
Before the morning's glint of gold?
See, Death's strong gate is open'd wide
And He comes forth, the Crucified!

Rise up, oh, stricken hand, to hear
The word the women gladly bring,
Dismiss your grief, your doubt and fear,
And with exultant voices sing:
Although your faith was sharply tried,
He lives again, the Crucified!

Death could not hold the Prince of Life,
Nay, could not hold Him in his power.
Though sharp the conflict and the strife,
It lasted but for one brief hour;
Though wounded in His hands and side,
He conquered death, the Crucified!

What means the rising from the dead?
The quelling of death's awful sting?
The robbing of the grave from dread?
The victory of our mighty King?
It means we may in this confide,
In Him is life, the Crucified!

Again will glory break the gloom,
The Lord will rend the further skies,
Will open wide each loved one's tomb,
And they with Him to heaven shall rise:
Oh, saints, in this rest satisfied,
Your surety is the Crucified!

Creation's glorious work and plan,
And all the prophets wrote and said,
Means not as much to guilty man
As this, the rising from the dead.
All other hopes are vain beside,
He conquered Death, the Crucified!—Sel

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXVI

J. A. RESSLER.

To continue the famine kitchen for the lepers after the famine had closed when there was an abundant crop of rice ready to harvest would evidently not be wise from the standpoint of the Government. To turn the lepers adrift would evidently be cruel from a humanitarian and Christian standpoint. But what to do was a problem far beyond our wisdom.

The mission did not have a never-failing storehouse from which to supply the needy or at least there was none visible. When the first intimation reached our ears that the leper kitchen with its helpless dependents would ultimately come over to the

too far away just then to be consulted. We happened to have a lot of rice on hand that was owned by Government, and, now that the last famine kitchen was closed, it was no longer needed. It was a rule that when a kitchen was closed, all helpless ones who had no one to care for them should be given a supply of rice to last them a month. We availed ourselves of this order and gave the lepers a "valedictory dole" of rice. We took special care to make a mistake in counting and when they came to use the rice it was found to be enough for two months instead of only one.



The Leper Chapel

mission I resented it as a gross imposition. Did we not already have much more than we can care for? The orphans, the schools, the evangelistic work yet to come, were these not enough? But in face of it all there were the lepers and we had to give some kind of answer to that man waiting at the door with the question, "What shall I feed the lepers at noon today?"

I knew the mind of Assistant Commissioner Rogers on the matter and I knew he would assume the responsibility for what I did in the matter although he was

As soon as possible we wrote to John Jackson, then traveling in India in the interest of the Mission to Lepers in India and the East. We told him the circumstances. He responded at once with a remittance of fifty pounds sterling or two hundred fifty dollars (Rs. 750) for the immediate needs of the suffering lepers.

These negotiations resulted in course of some months in the leper kitchen being turned into a leper asylum owned by the Mission to Lepers and managed by the American Mennonite Mission. The work has grown since then and developed in

many ways. But before the asylum went fully into the hands of the Leper Mission there was a series of events that gave color to the work and yet have almost been forgotten in the rush of business that followed.

When our friend Rogers was about to leave the place at the end of his term of service as Famine Charge Officer they got up for him what they call a *darbar*. They had a great tent arranged and all the men of Dhamtari and vicinity that could get into it were gathered there. Speeches were made and songs sung in honor of the man who was leaving this work of mercy. When the speech making was over Rogers came up with a part of the program that the natives had not counted on. He had a subscription paper arranged and went to the wealthy men of the place one by one and asked them to subscribe something for the founding of a leper asylum. They responded with a contribution of four hundred seventy rupees in all. The names of these contributors may still be seen in a stone in one of the buildings of the asylum.

At first we tried to manage the affairs of the asylum through a committee of the influential people of Dhamtari. The sub-judge was to be chairman of this committee and the superintendent of the Mission was to be secretary. After a short time the natives themselves felt that it would be better to turn the whole management over to the Mission and this was done.

What a blessing that asylum has been! The Light of the World has shone into many a dark heart there and many a one has passed from earth to the future world happy in the Savior's love because of the Word there heard for the first time.

The task of caring for the lepers once looked more hopeless than the tasks of caring for those other helpless ones—the deaf-mutes and the blind—does now. Yet the work went on. And we hope the day may not be so far distant when the work among these helpless ones may be resumed and carried to a successful issue.

Smithville, Ohio.

The Plague in India

While the horrors of the plague in China are still vivid upon our minds the reports come that plague is making inroads in India. In the month of March the United Provinces reported 72,000 deaths from plague, which would be an average of more than 2,322 in twenty-four hours. Other provinces are reporting equally as many. Sometimes whole households die before the dreadful disease is stopped. One household of twenty-six people is reported to have died in two weeks. Out of the 41,000 deaths from plague reported from Manchuria, fifty were Europeans. With the present knowledge of the disease much can be done to check it when all observe carefully the sanitary principles and the antiseptic precautions. But the people are helpless when left to the mercy of the native priests.

Missionary work means conquest, sacrifice, suffering and victory.

INDIA

J. S. HARTZLER

IV Religions

In the article on Religions in the last number of the Christian Monitor the Hindu's idea of the importance of the bath was presented, also the stress laid on pilgrimages. There are many people who think that to bathe themselves in one of the sacred rivers of India has special cleansing power. They usually go to some place along the stream where the banks are considered sacred and bathe a number of times before leaving. The Nerbudda River

claims of the Gospel and because of that or some other cause became convicted of his sin. He made a long journey of several hundred miles to a place on the Ganges River that is supposed to have special merit, remained for several days and bathed once or more each day. He came home seemingly feeling that he had much virtue laid up for many days. He brought some of the water along in a bottle and asked Bro. Friesen whether he did not want

some of it to prevent certain maladies.

It is a common thing for the people of a village to have a place of worship under a large tree. There are several kinds of sacred trees where they especially delight to have these worshipping places. One of these is the banyan tree which is shown in the

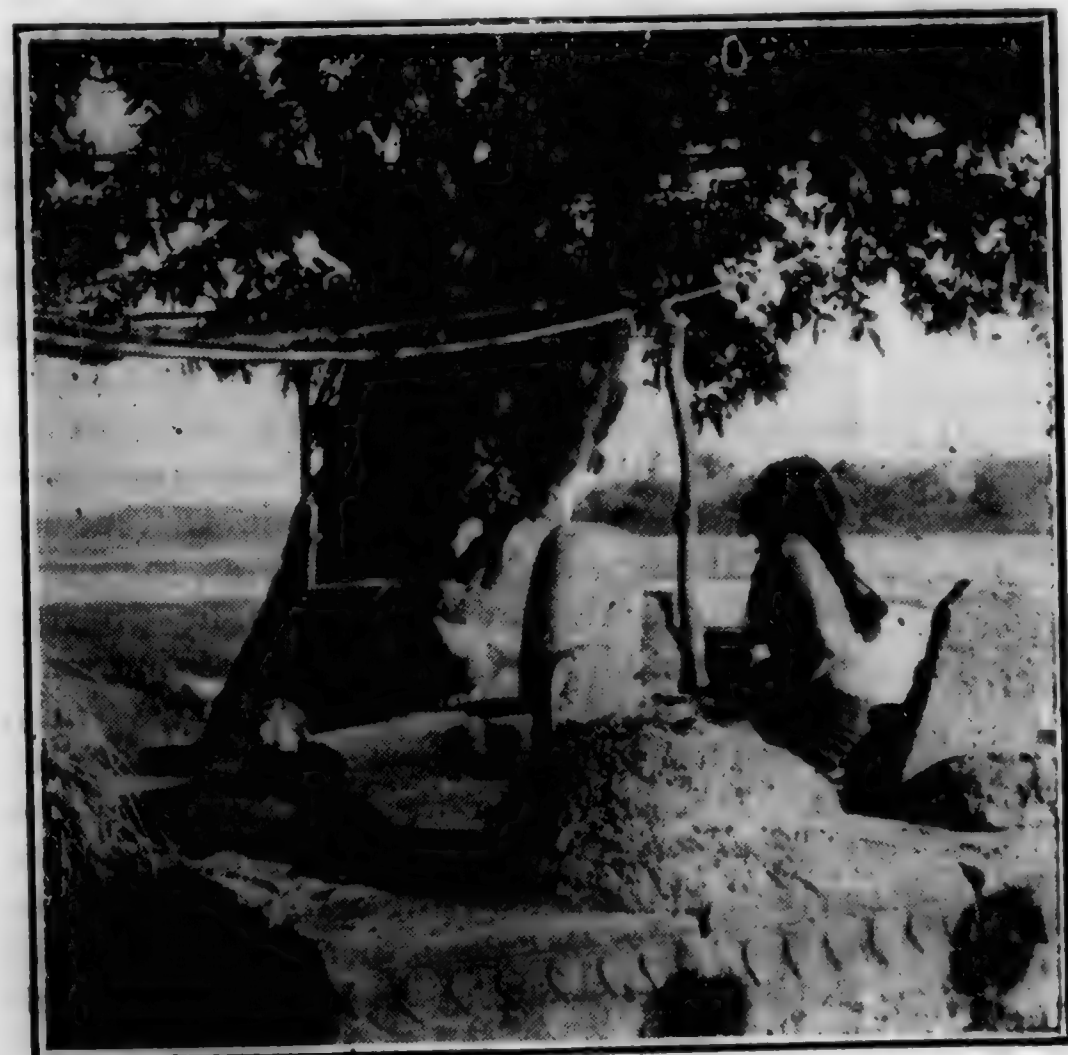


Banyan Tree near Calcutta, India

is claimed to have the largest number of miles of sacred banks of any river in India. It is a beautiful river as shown in the picture. The mulgazar (overseers) of the village, Sankra, where the new station is being located, heard Bro. Friesen with some of the native workers present the

picture. The object worshiped under these trees (I Kings 14:23) may be only a bank of earth or it may be an image of a horse, an elephant, a human being or even some imaginary thing. As the villagers pass they bow their heads and often fall upon their faces before it, or they offer to it some cocoanuts. This offering is made by breaking the shell and with bows and mutterings wave it before the god. After this they sit down and eat the cocoanut themselves. Wonderful sacrifice (?). I have seen dozens of shells lying around under such trees.

The clay not being quite the right quality for brick at the new station many of them cracked while drying under the hot sun. The same mulgazar above referred to said, "This is quite a loss; we have a very heavy (important) god only a few hundred yards from the kiln, go there and offer a few cocoanuts, then the brick will quit breaking so." We did not go. At a village between Dhamtari and Balodgahan this bank of earth (nothing more) is under a tree near the village school. It is a very common



In Charge of the Gods

thing to see the school children run up to this bank of earth, bow with their foreheads touching the ground then touch the bank with their hands then put their hands to their heads before running into the school room.

Another method of worship is the counting of beads. These beads are placed on a string and pushed back and forth and counted as they are moved from one side to the other. Men will be seen walking along the road with a string of beads in one hand and at the same time talking with the person at his side. Each one of these beads is supposed to represent a verse of their scriptures or a certain prayer and each time that the bead is moved the verse or the prayer is supposed to be repeated.

Their religious festivals are so numerous that it is not advisable to try to discuss them separately here. Suffice it to say that while they are times of rejoicing and while the things they do are often very licentious the whole is religious. Giving of alms, doing deeds of kindness, making bonfires, throwing red powder over each other, burning incense, worshipping a great serpent to secure protection from snake bites for another year, throwing sprouted grain into a river or tank, singing hymns, and playing musical instruments are all prominent in some one or more of their festivals.

Each festival also has its particular things to be done as a preparation. For one they white wash their houses, another they gather wood for the bonfire, another they make certain kinds of clothing and so on.

One of their religious doctrines that must not be overlooked is transmigration of the soul. A very common but mistaken idea is that the Hindu has no idea of a Supreme Being. In fact they believe that every act of good or evil is placed on the debit or credit side of our account and when by enough good deeds and the overcoming of evil we are good enough we shall be absorbed in the divine as the little river is made one with the great river or with the mighty ocean. It may require a thousand lives to accomplish this for we may go lower in the scale as well as rise higher. All the hell that there is, is that of being born a despised animal. For certain wrongs a person may become a snake, a mouse, a sea monster and so on. That is one reason that they do not like to take life. They might be taking the life of some friend, a son or daughter, brother or sister, or even of their father or mother.

A native Christian writer tells a story that is believed by many Hindus. A man bought a ram and taking it by the hind legs began to drag it. Finally the ram began to laugh. The man asked the reason for laughing upon which the ram said, "In the next life you will be a ram and I a man then I will drag you."

Many more things that the Hindu does from a religious point of view (for as one author says, "He does every thing relig-

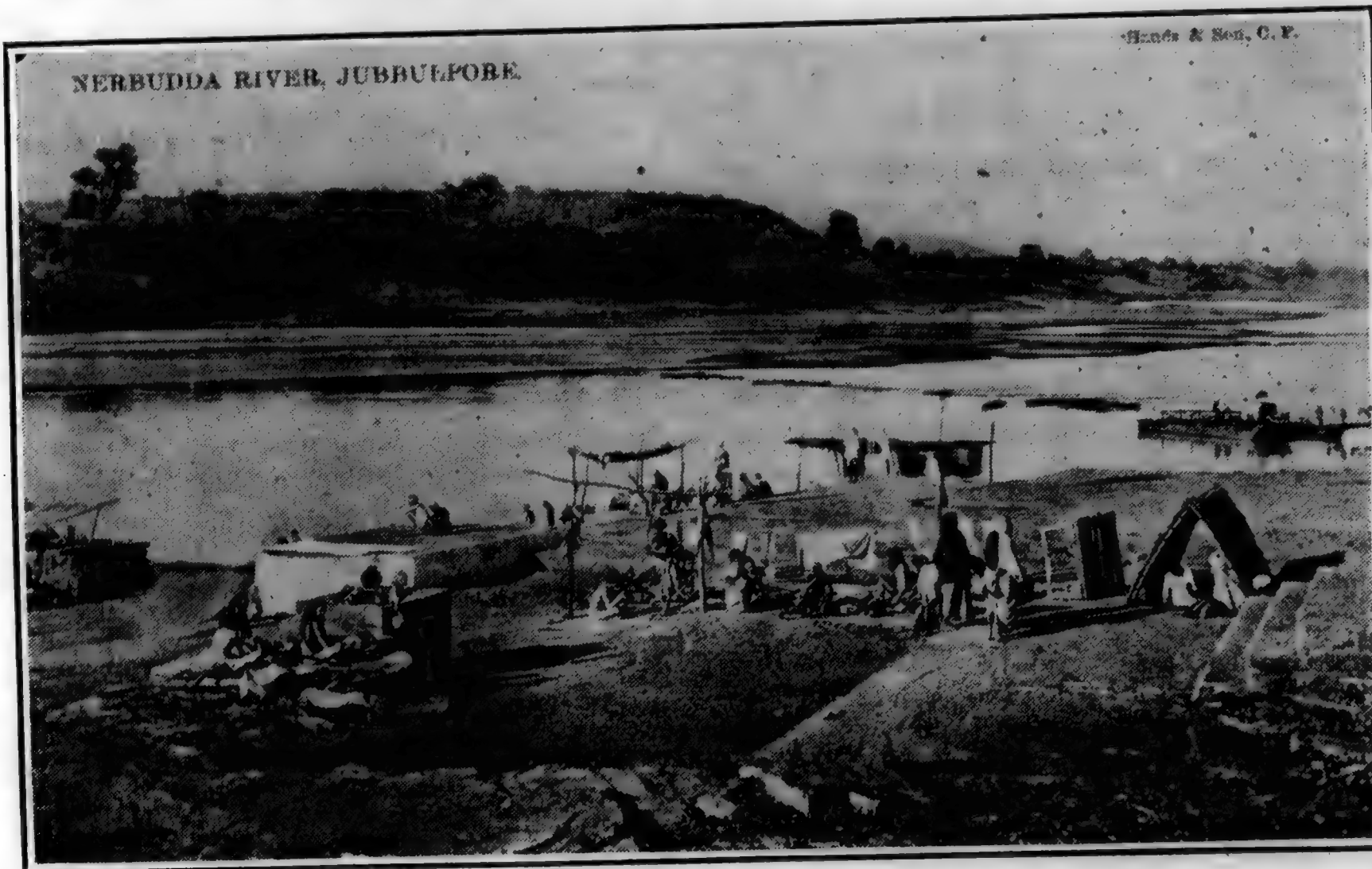
iously") might be given here but these are sufficient to show that while he has his sorrows and fruitlessness he also has his joys

ease. To accept Christ would mean persecution and trials and he prefers to go along the line of least resistance. In this

against disease which has made such marvelous progress during the past decade—the care for delinquents and defectives—the abolition of war—the spread of education—all these and in fact every great movement for the improvement of man, and every fight against the evils to which he is heir either individually or socially, are the fine fruits of the Christian religion, they are found only where Christianity is found.

4. It is hardly necessary perhaps to call attention to the fact that incidentally Christianity has been the greatest factor in history in the unification of the Western World. This force has made itself felt (1) through common ideals and purposes which Christianity stands for among all peoples. Even though a common religious faith was not strong enough to conquer racial hatreds, commercial rivalries, and selfish greed among the nations of Europe in the past, yet these common ideals and purposes have never been lost sight of and they have always been the strongest factor among the factors making for peace. It was the Christian Church in the Middle Ages that secured at least three days each week for peace through the Truce of God, and which put an end to private warfare by the Peace of God. As an example of what common Christian ideals do for the unification of the world the present relations of England to Germany may be cited. During the past few years the press of both Germany and England have been predicting war between the two nations, although just why there should be war no one can tell. Recently the churches of the two nations began an organized movement to counteract this war sentiment, by an interchange of ministers who are to promote the cause of peace. This is only one illustration of how Christianity welds the nations together. (2) In the second place Christianity has served the cause of unification by means of a common language. Language is a powerful dissolvent of racial antipathies and other differences which keep nations apart. The universal language of Christianity in the medieval Church was the Latin. All nations were taught to think and speak in the same tongue. It is perhaps fortunate that today the two great missionary nations, England and America, are teaching all nations the use of the English tongue wherever their mission stations are located. (3) Finally historic Christianity was given the characteristics of a world movement through a common organization. The medieval Church was one vast ecclesiastical organization, as large as the civilized world—the universal Catholic Church, under the guidance and control of one master mind—the pope. Whatever we may think of the rule of papacy when the Catholic Church was in her prime, it was the strongest of all the factors working toward an amalgamation of the nations. This influence was not altogether lost when the Reformation broke up the universal church into a number of warring factions.

But what of the future? Will the Christian faith conquer Africa and Asia, as it



Nerbudda River, One of the Sacred Rivers of India

in his religious life and it is no easy job to draw away from it as there he may gratify his passions and live his life of

the Hindus it after all not very much different from the ordinary American. Goshen, Ind.

CHRISTIANITY A WORLD MOVEMENT

II

C. HENRY SMITH

What then has Christianity done for the world thus far? To answer his question let us see how vitally it is related to the fundamental problems of life. In their simplest form the great problems of human life may be reduced to two and may be stated as follows:

1. How to overcome the evil that is always dragging us down, and
2. How to get along with our neighbors.

These are our primary individual and social needs. It is these questions which all religions and philosophies of life try to solve. But none but the Christian religion has ever offered a perfect and satisfactory solution. This it has accomplished by a perfect system of ethics supplying every need of the soul, backed by the greatest, most attractive and only perfect personality this world has ever seen. The teaching of Jesus is adequate to supply every individual and social need, but without the example of His matchless life as a source of continuous inspiration those teachings would not have been able to accomplish such a transformation of human life and civilization. The first of the above problems Christianity solves by establishing a lofty conception of the worth and dignity of man, and high ideals of personal righteousness attained through faith in God. The second by a perfect love for our fellowmen. The Gospel is simple and easily comprehended by all conditions of humanity. What have been the fruits of Christian civilization?

1. It has raised the dignity of man. It

has taught him that he is the son of God, of divine origin. He is the object of the most tender solicitude of a loving heavenly Father. He is no longer the slave of his surroundings, the victim of superstitious fears. His God is one to be praised by loving service, not to be placated by goats and rams as peace offerings. Jesus emphasizes over and over again this conception of the worth of an individual. The value to mankind of this ideal as a power for individual and social progress can not be over-estimated. It has filled man with hope. It has made life full of great possibilities. It offers every incentive for living up to the best that is within us.

2. Christianity was a Gospel of freedom. Religion was a question to be decided between man and God, not a matter to be determined by the State. Freedom to decide the great questions of religion indirectly gave great impetus to the freedom of thought in other directions and in this way greatly encouraged the course of progress.

3. The great contribution of Christianity to social progress is the conception of the universal brotherhood of man. Love should be the guiding principles in all our relations toward our fellows. We must do unto others as we would have them do unto us. Out of this teaching have come most of the great movements of the past for the betterment of mankind—the abolition of slavery—the emancipation of woman—religious toleration—democracy in government—the fight against poverty—the fight

conquered Europe and America? Is the whole world finally to be won to the Gospel which has been a saving force in Western civilization? Of course such a question can not be answered with certainty. The problem of the future is not the same as was the problem of the past. In Europe Christianity was pitted against numerous decaying tribal religions for the most part espoused by the savage and ignorant races.

The advantage was all on the side of Christianity. But the struggle now is with great historic faiths, in some cases well organized, and based upon a strong intellectual background. Mohammedanism, Buddhism, Confucianism will not fall as easily as did the decaying polytheism of Rome or the superstitious nature worship of the savage Teutons.

(To be continued)

A CHRISTIAN GATHERING AT DHAMTARI

IV

M. C. LEHMAN

A perfectly smooth level plain about one square mile in area just east of the Rudri station compound with a number of shade trees conveniently located for pitching missionaries' living tents and a large temporary roof constructed of bamboo thatch

now that the Christian people from other places have come to attend the meetings and are staying with friends in this para.

Under clumps of trees affording the best shade are the tents of the missionaries who are temporarily living at this place so as to

ing man can invent boxes that can be filled and then folded so as to take up no more room than a folded camp or deck chair the work will be complete and the touring missionary can live as comfortably in his tent as in his bungalow and at less expense during the cool season.

Eleven o'clock and the girls are coming out of the orphanage enclosure to the place of meeting and the boys are coming down the road from Dhamtari and each take their places on the straw covered ground under this temporary roof, sitting in rows nearest to the speaker for the session. From the houses in the village near by come the Christian people who have come from the other stations and from Rudri and take their seats farther back. A number of non-Christian people are in attendance and give polite attention as the work of the meetings are carried on.

A brief song service as the people are gathering in and then the devotional period prior to the main session and the sermon of the session is given after which the moderator will probably call for testimonies from the audience. And the people respond.

You, dear reader, are cordially invited to come and attend this conference with your brothers and sisters of a different race and color than your own, and to sit on the ground besides them as they give expression to the same saving power in their lives as you have experienced. They will make plans for the propagating of the same Gospel that was given to America by missionaries to our forefathers when they lived in Western Europe not so many centuries ago. They wear few clothes and their food will not be of such variety as that of their western brothers, but some of them can and do discuss problems relating to church work with as much intelligence as is done in the home land.

The coming Indian Mennonite Church with its organized Conference sending its delegates to the General Conference is a thing of the near future. One in faith and practice, rejoicing in the same salvation, members of the same church, desirous of spreading the same Gospel; one in one hemisphere and the other in the other, ways of living, methods of thought, temperament, all different, but ONE in CHRIST.

Dhamtari, India.



From These Come the Christian People

work and rice straw was an ideal spot for this gathering. The scene was a picturesque one as on a bright, crisp morning the sun shone and the village herders went by the place leading their cattle to near by pastures, and the children from the near by village came out in groups to shyly inspect the place where the white people and the people who believed on their God were having a "jalsa." A quarter of a mile distant is a heathen temple where every evening the gods have been put to sleep for years and as regularly waked up every morning. Just by this temple flows the stately Mahanadi or great river where thousands of people bathe every year believing themselves to attain merit thereby and to be made pure by the sacred waters. A stone's throw east of the spot where the conference is being held is the "para," or section of the village where the Christian people of the Rudri community live, and the little place is full of life and interest

attend the conference. Camp life at this time of the year in India is a treat and as invigorating and health-giving as could be desired if exposure to the sun can be avoided. The comfort that can be had from folding chairs, tables, beds, etc., are not inconsiderable and when once the invent-

When Columbus discovered America he thought he had reached India and for that reason the aborigines of the Americas were called Indians.

The Aborigines of South America were of the same general type as those of North America, although no historical connec-

tion can be clearly traced. There were more in South America than in North America and they were found in all sections of the continent. They showed marked similarities yet had decided differences in different localities. There were distinct tribes and nations presenting "a wide range of savagery and civilization,

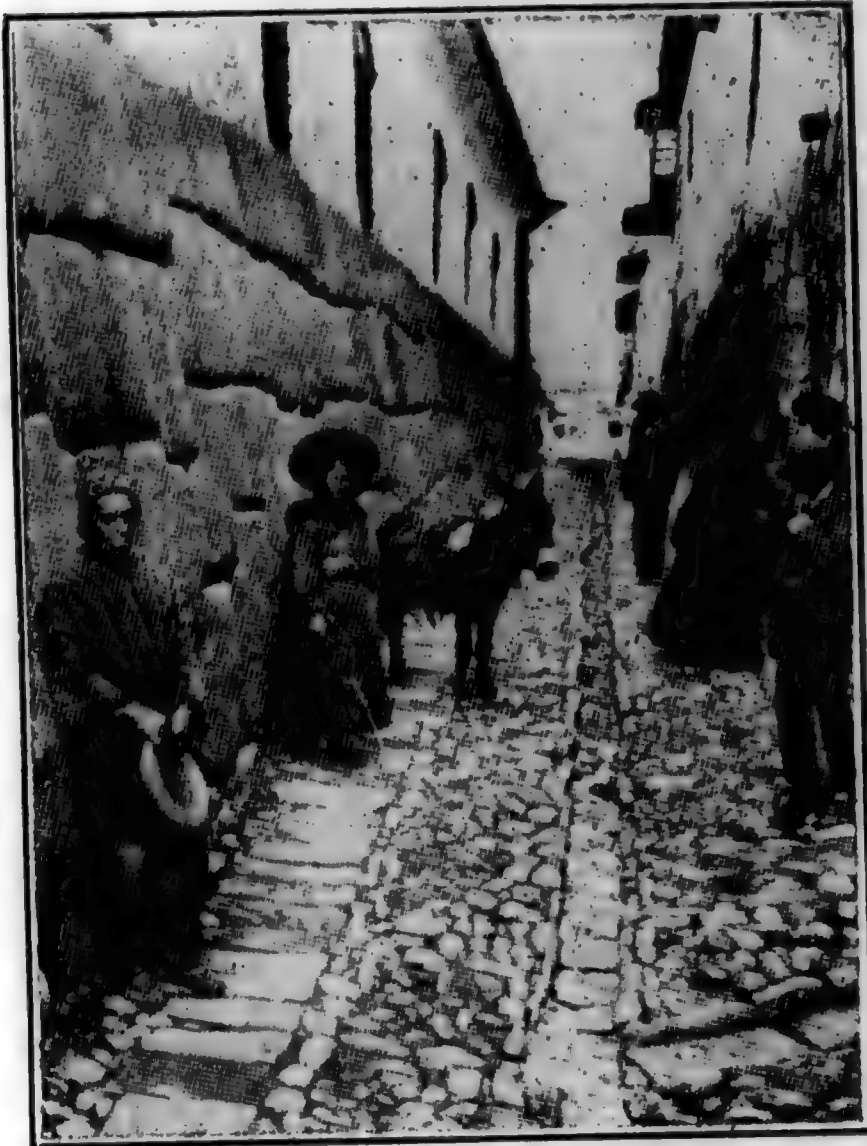
SOUTH AMERICA

II The People

FANNIE H. HERSHEY

and many forms of government and political, social, military, and industrial organization."

These tribes had different names in dif-



Masonry of the Incas Laid Without Tools or Mortar

ferent localities. The Caribs were in the north and northeast, the Arawak tribe in Dutch Guiana, the Tupi Indians in Brazil, the Guarani in Paraguay. In Argentina were the Tehuelches or Pampa Indians. Beyond the Andes in Chile were the Aucas, in Peru the Inchuas and the Aymaras in Bolivia. The Incas were related to these tribes. In northern Bolivia and eastern Peru were the Antis, from whom the Andes Mountains received their name. The Caras were in Ecuador and the Chibchas in southern Colombia. These tribes varied in shade and color as well as in degree of civilization or barbarism.

The Indians on the highlands and west slope of the Andes reached a high state of civilization. That of the Incas is considered the highest.

From ruins found in Peru it is proven that at some remote period before the rise of the Incan period, powerful nations of advanced civilization lived on the Andean plateau and the coast valleys. In tombs have been found cotton twine, woven cloth, and cobs of maize. "The domestication and breeding to perfection of the llama as a beast of burden, and alpaca as a fleece bearer, the development of potatoes, maize and the quinoa grain, must have consumed untold cycles of time. There is no doubt of the remote antiquity of the civilization of the Indians who inhabit the Andean plateau south of the equator, nor that their culture was wholly self developed, owing nothing to outside influences."

About the year 1000 the Incas were one of several tribes living on the plateau of Cuzco. Tradition says that they migrated to Cuzco under the leadership of Manco

Capac from some unknown ancestral seat by some supposed to have been the shores of the prehistoric fresh water sea of the Amazon plain. Manco Capac claimed descent from the Sun-god. The nation worshiped the sun and the Monarch was considered divine. Each family had its household god and worshiped an imaginary ancestor. "So profound was the religious feeling of this people that they finally rose to the conception of a supreme diety—a creator of the universe. His temple filled one side of the great square at Cuzco." They reserved the best for the emperor and the diety. The common people lived in huts made of bricks or reeds while the emperor and the gods had palaces of stone.

Their social and industrial organization was remarkable. There was no private property in land. From time to time it was allotted to the heads of families. Every one was obliged to work. The produce was divided between the government, the priesthood and the communes. All cultivatable land was used. Their homes were built on rocky hills and the deserts or sides of barren cliffs were used for cemeteries. Mountain sides were terraced by carrying the earth up in baskets and putting it on the bare rocks. They mastered and applied the art of irrigation and used fertilizers.

"They erected immense buildings, and used stones of such remarkable size that the modern engineer wonders how they managed to lift them into place." They built great roadways of which there are numerous remains, some portions of which are still perfect.

The empire gradually grew so strong that within 500 years it controlled nearly all the tribes of the Andes and extended as far south as to where Santiago now stands.

Next to the Incas in organized government and general civilization were the Chibchas. They were skilled weavers, dyers and potters, also built highways and constructed durable suspension bridges. They used weights and measures and had a currency in the form of gold disks. They were skilled in the working of metals, lived in houses and were expert agriculturists.

In southern Chile and across the mountains in Argentina were the Araucanians, who, while not having the high culture of the Incas or the Chibchas, still were a powerful people. They formed a confederacy and the head chiefs composed the grand council which decided public affairs. They were a brave people and are not known to have ever been conquered.

In what is now called Peru were the Caras who invaded that territory about the seventh century. They were warlike and their civilization was higher than that of the people of the region. By the end of the fourteenth century their empire controlled the Andean plateau from the first degree of north latitude to the sixth degree south and to the coast.

The plateau of the high Andes was the dividing line between the civilized and uncivilized Indians. On the eastern slopes were barbarous and warlike people. There

was barbarism with head hunting and cannibalism and the brutal treatment of women and children.

The early inhabitants were very religious. All were pagan and all worshiped idols made with human hands. In addition many worshiped the sun and moon. The highest type of worship was found among the Incas. The most renowned of their temples was built at Cuzco. It was constructed of stone and the work was finely executed.

"The interior of the temple was most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the diety consisting of a human countenance looking forth from amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were every where incrustated. Gold in the figurative language of the people, was 'the tears wept by the sun' and every part of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material; and a broad belt or frieze of gold let into the stonework, encompassed the whole exterior of the edifice."



Typical Incas of Today

But this is not a picture of the religion throughout South America. Away from this civilization were found the wild aborigines with their coarse, paganism and rude

worship. There were cannibals in many sections.

In 1532 there occurred the meeting of the Incas, Atahualpa with Francisco Pizarro, the Spanish general and adventurer who the year following by his duplicity caused Atahualpa's life to be taken that he might have control of the Incas empire. Atahualpa was strangled to death by the hands of the Spaniards.

The story of the Aboriginal tribes after the coming of the Spaniards and Portuguese is one of ill treatment, of slavery and forced labor. The Spaniards and Portuguese "found an innocent and unsuspecting people and proved themselves greater barbarians than the uncivilized Indians." They robbed them of their land as well as their silver and gold. The Spaniards divided the land into estates, which they made the Indians cultivate and forced upon them a terrible form of slavery. The Indians were also impressed for work in the mines.

"The destruction of life was frightful. The Incan empire in its prosperous days numbered it is calculated some twenty millions, and even in 1575 the Peruvian Indians numbered eight millions. In two centuries, it is believed, the population of Peru alone had fallen to less than a million and a half, and that of the whole empire to not more than four million."

The Europeans who came in the early days were merely adventurers who came to seek wealth. Later many of these mixed with the natives and formed alliances, settling down and founding new families, so that there resulted two new types of people, the Spanish-Indian and Portuguese-Indian. Then Las Casas, the Spanish priest, pitying the Indians who had been made slaves and were suffering harsh treatment had negroes brought over from Africa to lessen the burden of the Indians. This did not bring the desired result however, the negroes were used as slaves, but the Indians still labored for their task masters. This added a sixth race and when the Indians and negroes blended there was a seventh race, so there were seven races where originally there had been only one—the Indian.

Other races have entered since then. There are Chinese as a result of bringing Chinese coolies to Peru about the middle of the nineteenth century and later. One will find the Dutch in Dutch Guiana, the French in French Guiana, and the English in British Guiana. There are also some Japanese in South America. European immigration is rapidly increasing because of the resources of the continent. Many of the immigrants come from Italy and Spain as well as the other countries of Europe.

The Indians have not been killed off, in spite of terrible destruction. They constitute the laboring population. "In Bolivia the descendants of the proud Incas will hardly look at the passing white man but cast their gaze toward the ground, but there is a lurking hate for the race that oppressed their forefathers and which continues to oppress them."

In speaking of the Indians of Ecuador

one says, "When on a journey they generally take a slow trot, which they can keep up for hours without tiring, even with a hundred pounds on their backs. They never laugh nor sing, have no sports, no songs, no tales; but are sullen, morose, stupid, and submissive to all sorts of cruelty and oppression." A result of years of oppression.

The Indians are kept in practical slavery by keeping them in debt. If the Europeans had come as Christians instead of coming as adventurers how different would be the condition of the aborigines of South America! Instead, they checked their progress, destroyed their civilization and degraded them. "Even at this day it is said in South America that the wild Indian is more moral than the Indian who has come under the control of the early Spanish and Portuguese influence and the rule of the Roman Church of South America."

The white race which crushed and degraded these Indians owes them a heavy debt and should come to their rescue. Professed Christians of the Roman type checked their advancement and now genuine Christians should lift them up. They must help right the wrong and the only way in which it can be accomplished is through the power of the Gospel of Jesus Christ.

Manheim, Pa.

NOTES

All-India Convention of Religions

The spirit of unionism is possessing the hearts of the people of India as well as the people of our own country. Recently a convention of all the religions of India was held at Allahabad. There were 400 delegates representing the prominent religions, such as Hinduism, Islam, Jainism, Zoroastrianism, Judaism, and Theosophy. The possibility of such a meeting speaks for the friendliness that must exist between the different religions. This meeting has given the Christian leaders large opportunities to present the Gospel of Jesus Christ. Such meetings as these tend to create friendliness and sympathy between the leaders of the various sects. It also is an aid in establishing confidence, but these opportunities, while they can be turned to large advantage for the Christian religion, are not without their temptations. The leaders of the heathen religions expressed an appreciation of the truth of the Christian religion and no doubt will be led to accept some of the great principles of the Christian religion, and some even to accept Jesus Christ as a personal Savior. There is however also a possibility of uniting the Christian religion with the other religions and go hand in hand in friendly terms in things that can not be otherwise than antagonistic to one another. We should all be friends, but when it involves the uniting of Jesus Christ with the prince of darkness it is all wrong. The Christian is a friend to all men, but this kind of friendship must not be confused with friendship with the sins of the other party.

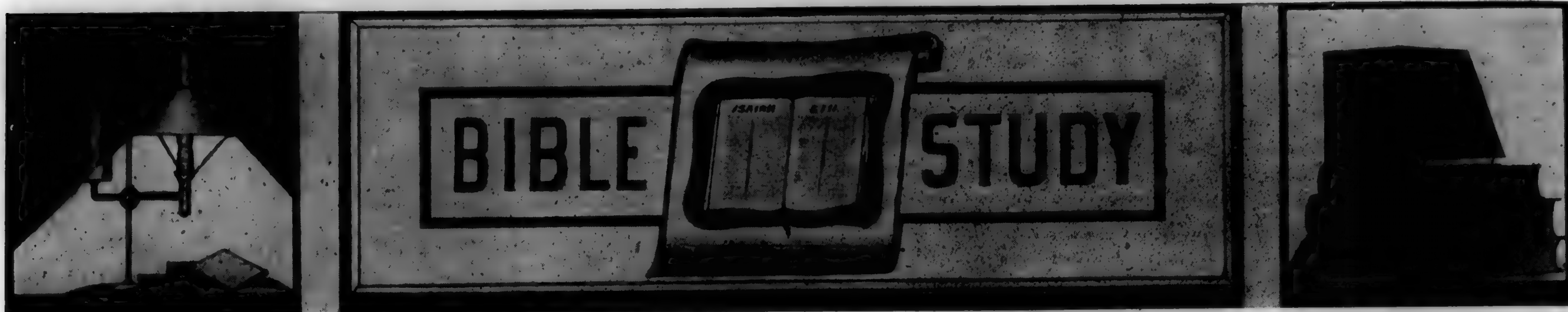
What a Christian College is Doing

Mr. Ellis also says: "Despite the success of their work as a leavening influence and in making actual converts from Islam, these missionaries retain the good will of their Moslem neighbors. Extraordinary stories are told of the number of Moslem scholars and officials who are quietly studying the Bible. More than once the native officials who have been examining graduates from Assiut College have themselves, without a book, conducted the examination into the student's knowledge of Christianity. Once the questions were so learned and searching that the governor had to be reminded that the students are not advanced theologians. The simplicity of the United Presbyterian worship and their devotion to the Book, even in song, have apparently appealed to the Moslems, who are opposed to all liturgy. Converts in their own churches are said to be the only Egyptians who know anything about the art of self-government; they all manage and support themselves. From Assiut College the evangelistic bands go forth weekly to preach the Gospel; and the Christian spirit among the students is so strong that the Sabbath I chanced to be in Assiut, 60 students united with the church. The average is 100 a year. There are practically no non-Christian graduates. And of the college alumni of 256 men, 104 are preachers, 69 teachers, and 23 physicians—a most astonishing record. So far as my observation goes, Assiut Christian Training College is the most nearly ideal of all the educational institutions on the mission field."—Missionary Review.

The Salvation Army in a New Field

General Booth has recently announced that the Salvation Army had new operations in view in India, that he had seen Lord Morley on the subject, who was at once deeply interested. "There are 3,000,000 of people in India who live by robbery in various forms," went on the General, "and we propose to take charge of them if the Government will furnish us with land reservations, such as those given to the Red Indians in the United States. Given suitable land, we will endeavor under the influence of religion and kindness to teach these criminals to earn an honest living." The settlements of Sainsiyas in the Kheri district have been specifically mentioned as being about to be placed under the Salvation Army. The Methodist Episcopal Church has been working in that district for some years and has between two and three hundred Christians among this class, most of whom since their adoption of the faith have lived respectable lives and some of whom have been freed by the local authorities from police supervision. If the proposed plan is carried out such cases deserve consideration and the interested mission should be consulted.—Selected.

If any man will follow me, let him deny himself. There's not one law for the poor and another for the rich.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

X Leviticus

The Book of Leviticus is peculiarly the book of holiness of all the books of the law. In the first eleven chapters the means of procuring a standing of holiness before God are given. The offerings and sacrifices are all efficacious as a means of taking away the guilt of the transgression of the people. The abstinence of meats as given in the eleventh chapter was a token of their separation to God in a peculiar holiness. The following chapters deal with actual impurities in the lives of the people whom God has chosen as His own, and shows how God deals with these defilements, and how He preserves His people and saves them from the power of the sins and infirmities which beset them.

The twelfth chapter of Exodus is the first of the series that deal with the natural defilements and infirmities of the human family. They are not such as are peculiar to the Hebrew people. They are such as are common to all flesh. It is fortunate that this is the case. Were God to select some peculiar species of the human family and deal with conditions that were not common to men of all nations, we would not be able to understand the grounds of His dealings with us in our infirmities and sins. Of a common parentage, we have inherited common infirmities and a common nature. We are all smitten by the same disease—sin.

The first great principle of defilement with which God deals in this law of holiness, is that of the natural sinfulness of man. We may call it Adamic sin, or inbred sin or the sinfulness of the "Old Man," or any other term which may express sinfulness of man; the fact, as revealed in the law of God, is that man that is born of woman is unclean—and uncleanness is sin.

The Uncleanness of Child-Birth Lev. 12.

I. Upon the Birth of a Son.—Vs. 1-4.

1. The first period of separation, seven days.—V. 2. (Cf. Lev. 15:19.)
2. The circumcision of the son.—V. 2.
3. The second period of separation, thirty-three days.—V. 4.

Note.—The first period of separation agreed with that of her natural infirmity when required to separate herself from the people as unclean. The second period required only that she separate herself from the sanctuary and from the holy things belonging to the worship of the Lord.

II. Upon the Birth of a Daughter.—V. 5.

1. The first period of separation, fourteen days.
 2. The second period of separation, sixty-six days.
- III. The Offering of Purification.—Vs. 6-8.**
1. The same whether for son or daughter.—Vs. 5, 6.
 2. A burnt offering and a sin offering.—
 - a. The burnt offering must be a lamb of the first year if possible. In cases of poverty it may be a turtledove or a young pigeon.—Vs. 6, 8.
 - b. The sin offering could be either a turtledove or a young pigeon.—Vs. 6, 8.
 - c. Offered by the priest.—Vs. 6, 8.
 - d. Presented at the door of the tabernacle.—V. 6.
 - e. The effect of the offering, an atonement for the mother. We should note that the efficacy of the offerings was intended for the mother to restore her again, first to her society, and second, to her fellowship with God.

The words of the great Law-giver Himself, come to our minds as we read the solemn declarations of this twelfth chapter of Leviticus. "That which is born of the flesh is flesh." Every issue from the flesh of a man was considered an unclean, defiling thing. To be spit upon was considered a reproach and a defilement. "That which cometh out.....defileth a man." The Lord used that expression with reference particularly to the words which are defiling and which proceed from the evil heart; but it is evident that, under the Law, these natural issues of the flesh were symbolical of the defiling nature of the flesh and spirit of mankind in general. The fifteenth chapter of Leviticus emphasizes the fact in a very definite way. In every case where there is an issue of the flesh there is corresponding defilement. There is no good thing in the flesh (Rom. 7).

It is evident from the teachings of this chapter that the offspring of the human family is naturally sinful. The law of defilement by fellowship, association, or contact with sin is no less applicable in the case of child-birth. The sinful nature of mankind is transmitted to the offspring from the parents. The body is the same body as that of the parents and the nature of the life in that body is the same nature as that of those who bare it. The flesh and nature will not change from generation to generation, because it cannot. Kind reproduces kind, as a result of the unchanging law of God from the beginning. Again we

must say, "That which is born of the flesh is flesh." We enter into the new life only by "Regeneration."

Neither marriage nor the fruit of marriage are sinful in themselves. This lesson is not intended to teach such a principle. Its object is to teach the absolute sinfulness of man, and his dependence on the mercies of God and his need of the atonement which God has provided for him. The law is a schoolmaster to bring us to Christ, and this lesson reveals the fact that man is so sinful that his coming into this world is defiling to her who gives him birth.

The first period of separation is the period of actual uncleanness. In the case of a male child the period is the ordinary one of seven days; if a maid child, the period is doubled—fourteen days. During this period she is accounted unclean to the extent that she contaminates everything with which she comes in contact. (Lev. 15:19-27.) In this respect any unclean condition is a type of man in his sinful and sinning condition.

The second period, thirty-three or sixty-six days, according to the sex of the child, is peculiarly a period of separation. The mother is separated from the defiling condition of her body and waits for the purification to be accomplished by the offering of the sacrifice when she shall be accounted clean and have a right to partake of the blessing of the altar. In the first application of this truth, we may compare the period of separation to the period of our earthly probation after that we have separated ourselves from our defiling sins. We wait in faith, hoping for the day of our redemption when we shall have full fellowship with the household of God. That this period points to the time of our earthly life is emphasized by the fact that it is a forty day period and that the offerings belong to the beginning of another period. That the sacrifices which she offered for her cleansing was a token of her complete redemption is evident in this that no other ceremony was required to give her the full privileges of the children of God. In this life, we wait for the deliverance which Christ Himself shall give us, even the redemption of our bodies.

The periods of uncleanness and separation in the case of the female child are doubled. We have previously noted that the female is especially the type of the human family, or the Church. The woman is the Church, or bride. She waits for the redemption and deliverance that the man,

Christ, the Bridegroom, will bring to her. The shorter period of time required to complete her cleansing at the birth of a man-child denotes no less impurity of the woman, but a singular purity of the child, whom God uses as a type of His own Son. The natures of the children are equal, but the representations as types of spiritual things are different. The fact that there was a double period of separation required upon the birth of the female child, should doubly impress us with the sinfulness of the human family and our need of a purification from sin by the grace of Him against whom the whole family of man has transgressed.

The circumcision of the son was performed on the eighth day. It was particularly related to the separation of the mother from her defilement. She was separated from her defilement by the separation of her son unto God by blood, which was the sign of the Abrahamic covenant. Every son in Israel was in this respect a type of Christ. It was that in part that kept alive in the hearts of Israel's parents the promise which God gave to their father, Abraham. They looked for the Son who would bless them and the world. When Christ came as the son of Abraham He also received the sign of that patriarchal faith. It was He who separated Himself to God by His own blood, and gave Himself an

offering for the sins of His people and for the whole world. This act of the mother in the circumcision of the son, was the mark of the beginning of the period of faith, which ended in the period of redemption.

Two offerings were made when the full period of probation had passed by. The first a burnt offering—a sweet savour offering, showing the acceptableness of the gift to God. In Christ the sinner is made acceptable to God. In the day of our final redemption Christ will present us to the Father as a most acceptable gift. We are made acceptable "in the Beloved." The sin offering is made, showing the absolute freedom from the guilt and the past judgment for the sins of the individual who presented the offering to God in faith.

The two offerings combined prove that our acceptance with God must be based on Christ's acceptance with God and His atonement for our sins.

Either the lamb or the bird could be used as a burnt offering. The poor were just as acceptable as the rich. The parents of Jesus could present themselves before the priest with their "offering of the poor" and go away with the blessing of God resting upon them, fully restored to that fellowship which made them one in the household of which the son Jesus was the Divine Head.

Spirit occupies in the believer's life, as the monitor of his conduct and the guide of his understanding and the inspirer and supporter of his affections. He who came forth from the Father and the Son will teach the soul the true love of the Father and the Son. He will give the believer the proper respect for the law and make him to delight to keep it and fulfil it in love. Love to God and the love of God for others will be the source of every act whether to God or man; and hence the fulfillment of the law which relates to our conduct Godward and our relations toward our fellowmen.

The province of the Spirit in the believer's life is complete. His offices are varied and His powers unlimited. But one of the first evidences of the work of the Spirit is that of the limitations of the works of the flesh. The flesh has no longer control of the life; its lusts are there, but because of the supreme control of the Spirit the lusts are denied and the will of the Spirit is obeyed. The same, but better results, are thus obtained as those under the law. The latter rule through fear of judgment while the Spirit kept the law against which the flesh lusted, with a sense of delight in the holy service of God. How much more completely is the law fulfilled by the Spirit who delights in it than by the man who keeps it in the sense of fear of its judgments? "Walk in the Spirit and ye shall not fulfill the lusts of the flesh."

The relation of the flesh to the Spirit is one that has been the subject of an infinite amount of study and discussion. We can not give a better statement of the relation than that given by the apostle. "The flesh lusteth against the Spirit and the Spirit against the flesh." In the discussion of the subject of the natural condition of man in this issue, we notice that it is sinful, and will always resist the spirit of righteousness. In the many references in the Scriptures, the same truth is brought out, and the context of this passage indicates that there is a perpetual strife between the flesh and the Spirit. Because of this fact it is essential that the believer should walk in the Spirit. The lusting of the flesh against the Spirit is the cause of unbecoming, inconsistent and unwilling or unintentional acts which would condemn the believer before God, and make him a transgressor of the law instead of one who keeps it in faith. Because of this conflict the believer may not always "do what he would," but he is safe from the judgment of the law because he walks in the Spirit. This fact is supported by the following verse. "But if ye be led of the Spirit ye are not under the law" (V. 18). The fact that lust is present in the flesh and in opposition to the Spirit is never an excuse to the true child of God for any failures in his life, but rather a cause of his watchfulness and care over his own life and a cause of his consideration for the deeds of others. Moreover, the fact that even his failure in keeping the law are not attributed to him as sins, is never accounted by him as a token that he is free from sin. He considers, rather, that he is under that grace of a continual atonement which preserves him from any

DEVOTIONAL STUDY

X Galatians

Having made clear to the Galatian Christians the facts concerning their freedom from the ceremonial law because of their faith and righteousness in Christ, the Apostle Paul goes on to show them the true spirit of the life of liberty in Christ.

The former walk of the Jews had been one of bondage to the ceremonial and moral law of Moses. They had no choice of their own. They had no inspiration, or conception concerning that law other than the interpretations given them by their religious instructors, concerning whom Christ said, that they laid burdens on the people which they themselves were not able to carry. Yet we must remember that all of these laws were given to the end that the people should not fulfill the lusts of the flesh. Was not the whole law of Sinai given so that the people of God should not lust after the things which they had seen in Egypt and to keep them from lusting after the evils of the peoples into whose lands the Lord would lead them? Did not the Lord plainly tell His people not to desire the things which they saw among the nations around them? The whole law was intended to keep them from the lusts of the flesh. The apostle, in his letter to the Romans, says as much in stating that sin took advantage of the law and wrought in him all manner of concupiscence. Insofar as the law revealed the things which were evil and declared the things that were good, it was perfect and right and good. But because it could not effect righteousness, owing to the weakness

of the flesh, it could neither save the soul nor perfect righteousness in one who was saved. All that it could do was to keep that soul in bondage that endeavored to keep the law.

The beginning of the Christian life with the Galatians was by faith in Christ. In this faith they should have continued. By it they were able to fulfil the law and would in no wise dishonor or discredit it. (See Gal. 5:14.) In the section of the chapter which we would consider in this article—5:16-26, especial emphasis is laid on the fact of fulfilling the law in the matter of righteousness, without being bound by the tenets of the law. Just as faith in Christ justifies without the aid or addition of the law, so also may righteousness be secured by faith.

We have previously noted that the Holy Spirit was a part of the promise of faith, and a portion of the inheritance of every believer. He has His office in the Christian life as well as Christ. It is the work of Christ which saves and the work of the Holy Spirit to guide and preserve the life of that one whom Christ saves. His work is as essential as that of Christ. Faith and the Holy Spirit come into one's life as a part of the same promise and belong to the Christian's life. (See 5:4, 5: 3:1-3.) The Holy Spirit continues by faith, that which Christ begins by faith. Christ makes us free from the yoke of bondage by faith, and the Holy Spirit keeps us free as we walk in the Spirit by faith (5:16).

We see then, the place that the Holy

guilt or judgment that might otherwise rest upon him. He is saved because of the grace of God and not because of the perfection of his life.

The works of the flesh are the things against which the law of God is set. They are the things for which the flesh lusts (Vs. 19-21). The object which the apostle seems to have in enumerating these evil propensities of the flesh is to show the Galatians in what way they may use the liberty which they have in Christ. (Cf. V. 13.) Such liberties are not consistent with the nature of Christ and are not in harmony with the Spirit. It is still necessary, even under grace, to respect the law as a true index of the nature of righteousness. Those who "do such things" are living contrary

to the law of God. They will not inherit the kingdom of God.

In opposition to the things which the flesh lusts after and which are contrary to the law, the apostle discreetly sets the list of things which the Spirit prompts in the life of the believer. It is those things which the spiritual man will delight in. Walking in that character of life one will never be condemned, because there is no law against them. Those who belong to Christ have accounted themselves condemned for their past lusts and have accepted the penalty for their transgressions and leave behind them the flesh and its lust, while they press forward to the life in Christ and the righteous walk in the Spirit where there is life. This is true liberty.

BIBLE CLASSES IN SCHOOL

J. B. BRUNK

The Bible classes in our schools may be designated as of two kinds: 1. There are the devotional classes, chiefly under the management of the student organizations. They are intended to form in the student the habit of daily, devotional study. They are very practical and furnish immediate moral and spiritual food so essential in the development of Christian character. The student is urged to study the daily outlined lessons in the early morning hour in a devotional mood. He is further urged to be at the weekly class meeting where the seven lessons for the week are discussed under the leadership of some able student or oftentimes some member of the faculty.

2. There are also regular Bible classes that follow the courses outlined by the faculty of the school. These classes are found in both academy and college. They are under the direction and instruction of consecrated and well-trained Christian teachers. They furnish not only immediate food for the student, but in addition to this bring to him an intelligent and comprehensive view of Christ's life and teaching. They give a knowledge of the development of the early Christian Church and her great fundamental doctrines of salvation. In fact, they give the student a greater reverence for God and the Bible and equip him with the information and training so essential for every Christian worker. Finally, this training directs him to pursue his Bible studies by the use of the best and latest approved **methods**. The student having the proper **method**, will be able to have a better viewpoint and form a more correct interpretation. A better **viewpoint** will naturally be conducive to a more fruitful and soul-satisfying **application** of the truth to the life of the student, which is the most important purpose of all Bible study.

The Method

The topic method has in the past and shall continue to serve an important purpose in the discovery of Bible truths. However, much evil has resulted from the too close use of this method, at the neglect of other and more fundamental methods. Many have unconsciously missed the real

vital message because this method has caused them to dwell upon and magnify the details and subordinate things at the expense of the primary truths. It has led the seeker for truth to take small portions of Scripture out of the context of the various books of the Bible, and put them together in a way that resulted in wrong ideas, interpretations and conclusions. On the surface such results often seem scriptural, but many times they are fundamentally wrong because they are out of harmony with the context, the purpose of the author and the conditions of the times when written. The topic method, is in the main analytic. It takes to pieces and often leads to extravagant hair-splittings.

The book study method is recognized as more basal, is more synthetic, and considers each Scripture in connection with the whole book. This method is destined to be recognized more and more as the better because it tends to avoid misinterpretations, hair-splittings, wrong ideas and conclusions. Further, it brings to light such all-important information as the purpose of the author in writing, the general conditions of the times when written, the peculiar circumstances of the people to whom written, and the principal facts as distinguished from the more subordinate facts.

The question may be asked, Why have our people so long pursued Bible truth mostly by the use of the topical method? Various influences have doubtless caused this trend of affairs. Several may be mentioned here.

1. Our reference Bibles as compiled by authors in the past centuries have led us into this channel.
2. The divisions into verses and chapters have led in the same direction.
3. It was natural for the young and untutored generations to follow the older or preceding generations.
4. A glance at our elementary educational system as wisely adapted to the child (not the adult) will throw some light on the question.

It is but natural for the normal child to gather its knowledge in fragments or somewhat unrelated bits, learning here a little

and there a little. It tears to pieces and analyzes things. Our educators have recognized this natural tendency. The child has not yet the ability to put things together, to harmonize and organize the many fragments into a complete and unified whole. It is destructive rather than constructive. Consequently, its fund of information is very defective and contradictory, which needs to be worked over later in life when the reasoning and constructive powers come into play. These powers become prominent at the age of about 14 to 16. It is then that these powers need careful direction and training by able teachers lest they remain largely dormant.

In fact this has been the case very often in the past. For many of our boys and girls have left school at this age. Therefore, they never received the much needed training of the high school and college which aims at the development of these new powers. The work of the high school and college is to straighten out some of the kinks, to point out the errors and to construct the remaining fragmentary knowledge into a harmonious whole, and further to combine with this much additional knowledge. Without this training many have gone through life with their fund of information very fragmentary and inharmonious, never having learned to harmonize, they never become aware of their errors of thought and life.

Consequently, the Bible knowledge gained in the home, Sunday school, and church is of the same nature. It has been gathered in fragments. Since many of our Sunday school teachers and ministers have never had the constructive training they are not so well qualified to do constructive Bible teaching. Neither are they able to see the many conflicting ideas and contradictory conclusions of their own thoughts and actions which to their amazement would become manifest, were they put through a process of constructive training.

Too many are like the deacon of a colored church. When asked how he liked his new pastor, he exclaimed, "Not berry much."

"Why, I am surprised," said the other, "I thought he was a great Bible man."

"Well," said the deacon, "I'll tell you how 'tis; he's de best man I eber seed to take de Bible apart, but he dunno how to put it togidder agin."

Many have been endeavoring to put the Bible together, after having taken it apart, but the attempt often results in unseen error and contradiction. In this way the real vitality of the whole was lost. Like the person who dissects a bird loses the most important part of the bird (the life) in the first operation, so the Bible student loses the most vital parts if he has not first a conception of the whole before he dissects or analyzes Scripture.

I wish that more of our young folks might be awake to the great possibilities and opportunities which our devotional Bible classes, and especially our academy and college Bible classes, offer for constructive Bible study. The **book study method**

A BLANK BIBLE

is constructive. It is the proper method for the adult mind. It is in harmony with the Bible writers, their processes of thought and inspiration. Therefore the method is the thing to be emphasized in this article.

The Bible instructor of the academy and college class gives something like the following as a suggestive outline, at the beginning of each book study.

1. Read the entire book (for example, John's first epistle) at one sitting, giving close attention to the reading.
2. Read the book through again, noting all passages that throw light as to authorship.
3. Read again as before seeking for the author's purpose in writing.
4. Read it again and seek to discover to whom it was written.
5. Read and reread endeavoring to learn all you can about the social, moral, political and religious conditions of the people to whom written.
6. Learn something about the geography, climate and productions of the country and occupations of the people.
7. After having a knowledge of the preceding, next seek to discover the central teaching of the book.

After having this broad outlook of the book as a whole one may more safely begin to analyze the book with less danger of missing the vital message.

My dear readers, the Bible has appeared to many as an impractical and fragmentary book, thrown together promiscuously. But one who has studied it properly is convinced that this is not the case.

We learn to admire Milton's writings, because we were directed to see its beauty of art, coherence of sentence, structure and unity of thought. So it is with the masterpieces of literature.

But when once we study the Bible as we do other literature, and in addition pray and study devotionally, seeking not so much the help of commentaries, but more for the help of the Holy Spirit, our divine Illuminator, then we will be more convinced than ever that the Bible is the greatest of all literature in its artful beauty, coherent sentences and unified thought and teaching. Then we will feel and experience its life-giving messages that fully satisfy the needs of the human soul.

The method is fundamental because it leads to proper viewpoint. It will bring to us the real meaning of life and the progression of God in executing His plans for the redemption of the human race as revealed by His Son, Jesus Christ.

Having the proper method and viewpoint will be conducive in avoiding those strained, formal, legal and stoic conceptions of Christianity which are discordant with the deeper spiritual nature of man. Such results of truth will be obtained that will harmonize with higher human experience, that can easily be applied to the needs of the soul, to transform, beautify and fortify it, yea, fit it as a mighty instrument of God for the extension of the kingdom of Christ among men.

Bluffton, Ohio.

The eminent scholar, Dr. Rogers, gives a vivid account of a remarkable dream. He thought that, after attending a meeting at which the Bible was ridiculed as an obsolete, antiquated, useless book, he went home and to bed. The next morning, on opening his Bible, he found to his consternation that the pages were all blank. On going on the street he met people complaining of the same strange event. It was evident that God, angry at His Word being despised, had withdrawn it from the world. There were many consultations as to what should be done. Everyone wanted the book restored. It was suggested that, as scarcely a book existed which did not contain one or more quotations from the Bible, it might be possible to restore the entire book from isolated quotations. But alas! it was discovered that every text and every phrase which had been quoted, whether in books of theology, poetry, or fiction, had been effaced. There was a blank space on every line where a quotation had once stood. It was with trembling hand that some tried to write down some passage that they remembered. They feared that the writing would fade out as soon as it was written. But to their great joy, the writing remained. They then perceived that God had left them at liberty to reconstruct the Bible, if they could, from their own memories. This discovery led to a search for Bible students. At length a great movement was organized to bring together students of all denominations, to see how much of the Bible could be reconstructed from their recollection. The dreamer was amused to see how each remembered the proof texts of his own creed. A miser contributed a missing passage from Proverbs about worldly prudence. A Quaker reminded the meeting of the passage about there being a time to keep silence; many remembered that there is a time to hate. Few remembered passages condemning their own faults, but every one kindly remembered those condemning the faults of their neighbors. Good progress was made the first day, but all mourned over the lost Book and had doubts of the accuracy of the new one. The dreamer was awakened by the summer morning sun streaming through his window. He leaped from his bed to the table on which his Bible lay, and opened it with trembling hands. The words were still there, the old Book was still intact. He kissed it lovingly and, throwing himself on his knees, thanked God that his dream had been only a dream.—Selected.

In 1861 a group of Polynesian Christians were blown away from their homes 1,800 miles, and were finally washed up on the shores of the Ellice Islands, which they set to work to evangelize. Last year the contributions to missions of the Christians on these Islands amounted to \$1,650.—Missionary Review of the World.

The price of shining is burning.

THE BIBLE

The charter of all true liberty.
The forerunner of all civilization.
The molder of institutions and governments.
The fashion of law.
The secret of national progress.
The guide of history.
The ornament or mainspring of literature.
The friend of science.
The inspiration of philosophies.
The text-book of ethics.
The light of the intellect.
The answer to the deepest of human heart hungering.
The soul of all strong heart life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The regulator of all high and all worthy standards.
The comfort in sorrow.
The strength in weakness.
The pathway of perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and the hope and the inspiration of man.—Western Christian Advocate.

GOD CHOOSES BUSY MEN

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.

David was busy caring for his father's sheep.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

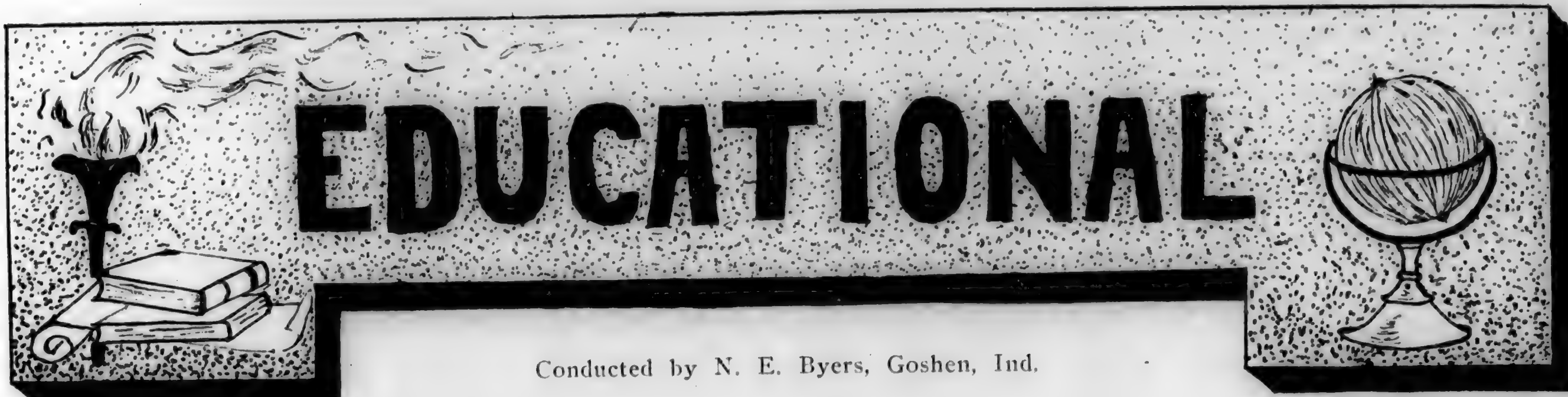
Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

A German federation of Christian policemen begun in 1905 has extended to twenty-five cities of Germany and has an active membership of 185 soul-winning officers. Numbers have been won to Christ.

One of the encouraging signs in India is the formation of national missionary societies.



Conducted by N. E. Byers, Goshen, Ind.

TRAINING AND SCHOLARSHIP FOR THE KINGDOM

The following quotation is taken from a letter written by a brother who has been blessed with good success in church and mission work at home and abroad and has the full confidence of the church at large:—"We can not emphasize too much the great need of having the very best developed minds as well as the best trained men and women in our mission here in India. We Mennonites need them as badly as do Presbyterians, or Methodists, or Lutherans, or Reformed. Until we do get more of them we cannot hope for very many Jacob Chamberlains, or Bishop Thoburns or any others who have used their **training and scholarship for the kingdom** in the mission field. I for one want to get all I can knowing that it will be at the most very little compared to what it should be."

If this is true in India it is more true in America where high school education is the free common school education for most of our young people, and where the need for a leadership that can unify all the forces and lead them forward is becoming daily more evident. Why has God not raised up among our people more of the mighty men of the Kingdom? Have our people been less consecrated or spiritual? We would hardly want to be Mennonites if we thought so. Have we trusted in the Lord for some things that we can and ought to do for ourselves? Perhaps. This, we believe is the most vital and serious question before the Church today. Whether our beloved Church will be more largely used in the great work of the Kingdom in the future than she has been in the past will, we believe, depend largely on how we solve this problem.

SELECTION OF IRON AND STEEL

X

M. B. STAUFFER

A few examples of the selection of the proper kinds of material for certain work will be given as guides which will serve in the majority of cases. In this connection we will also consider the requirements of each case.

Beginning with the simplest article of manufacture—a nail—we at once conclude the material must be homogeneous and highly malleable since it must be drawn to a fine point, yet be as solid as before forging. Again, it must have the property of being tough when cold, so, if desired, it may be clinched. Obviously it would be foolish to select "rotten" iron (so called) for this work, since it does not have the required properties and would forge badly, and be apt to break in clinching. The most suitable material is Swedish iron as it has these properties. Very low carbon machine steel may also be used with not quite such good results unless a 10-cent-per-pound grade were selected, which is about twice the cost of Swedish iron and is called "Vanadium" machine steel, because of its vanadium content.

It must be remembered that no iron is perfectly homogeneous, or in other words,

it has a running grain which lies in the direction in which it was rolled. Therefore it must not be selected for work that must be bent into a sharp corner lengthwise with the grain, as it would crack and be greatly weakened. Swedish iron will stand more such bending than common iron. Steel will stand almost any kind of bending.

For making a clip for a single-tree we find the material must be capable of being widened out with a cross peen hammer without developing flaws and must be tough when cold. Again, the metal must not be easily "fatigued" or tired out, so to speak. It must have the property of being able to withstand many strains yet not crystallize, consequently "let go" or come apart. Swedish iron has these features and is the most suitable for such work. Also vanadium steel has the non-fatigue property but is costly.

The requirements of a wagon-tire are less severe, so common iron can be used. It must stand rolling (cold) into a circle, must be easy to weld, and must be stiff to strengthen the rim of the wheel. Steel (tire) may also be used with satisfaction.

If it is desired to make a crowbar another property is desirable, namely, stiffness. Ordinary common iron has no great stiffness, consequently the bar would have to be made very heavy. There are cheap grades of steel made that have this property.

In addition to what has already been said in a previous article regarding cold chisels it may be mentioned that the requirements are, first, sufficient carbon so that the tool may be hardened properly, yet retain a toughness that will endure heavy blows. The body or unhardened part must also be strong and tough enough to withstand shocks. Steel with about .75 to .90 per cent. carbon content, American iron base, and made for cold chisels is suitable for the purpose. Price from 10 to 15 cents per pound.

For knives of various kinds yet another property is imperative, namely, elasticity or capability of being bent without taking a permanent set. In other words it must to a lesser extent have the properties of spring steel and from .90 to 1 per cent. carbon made expressly for knives.

For tools like taps, dies, drills, etc., which require to be hardened in the most perfect manner in order to withstand the various imposed strains and hold a cutting edge for a reasonable length of time, a steel of from 1 to 1.25 per cent. carbon made from Swedish iron (used as a base) should be selected. This steel will not stand shocks and must be heated in the most careful manner. It will hold its shape well during hardening and is not liable to crack. It is usually called Extra Special, Double Special, or Triple X steel and costs from 25 to 40 cents per pound.

This same steel with about 1.5 per cent. carbon is used for razors. The best mill picks are made from this steel containing about 1.35 per cent. carbon.

Steel manufacturers issue catalogues listing their steels by the different grades and names with the temper characters such as A, B, C, or 1, 2, 3, etc., which temper numbers range according to the carbon contents of the steel. The temper numbers or letters of one manufacturer do not agree with those of other manufacturers. When ordering steel specify the exact purpose for which it is to be used, otherwise the manufacturer may not be able to fill the order intelligently.

Scottdale, Pa.

THE EVOLUTION CRAZE

J. D. CHARLES

One of the greatest weaknesses of modern education is the evolutionary conception of things. This same condition of affairs is creeping into the Church to-day and is one of the most distinguishing marks of the apostasy. The theory of evolution is in fashion. We notice this theory as applied in three spheres—the physical, the mental and the spiritual.

Physical Evolution. By this is meant as it is expressed by Darwin "The origin of man as a distinct species by descent from some lower form, through the laws of variation and natural selection." (Descent of Man, Point 2, Chapter XXI). According to this theory the horse has been "developed from a pig-like animal" and man has "descended from a hairy quadruped furnished with a tail and pointed ears." (Descent of Man, Point 2, Chapter XXI). But what direct proof of these statements? Absolutely none. It is a matter of inference. There is such a thing as evolution but it is not an upward and onward movement in the sense that a thing evolves gradually of its own accord into something higher and different. But as F. Bettex says, "Evolution is a growth, a development, a progressive revelation, not of a general principle, but of individual principles, as the oak tree grows from the acorn which even in the germ contains all the forms, as the child becomes the man, possessing the same faculties and qualities, but developing them. From the Biblical and historical point of view, the march of humanity is a series of consecutive evolutions, more or less independent of one another, and by no means implying general progress. It is in this that the Biblical idea of humanity differs from the Darwinian." (Science and Christianity, Page 50).

No sound, sober and God-fearing man clings to this conception of man's physical being. It is only held by those scientists who cling to any straw that will save them from having to acknowledge the Bible. As Karl von Hartman has written, "In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered." (Pall Mall Magazine, Sept. 1904). It is indeed going out of fashion. But we now notice the recent and more popular fashion.

Mental Evolution. Evolution, applied to the mind, sanctions the idea that, as mental power develops, so does truth. According to this theory what is truth to-day may not be true to-morrow. Revelation is not complete and so creeds are considered as only man made and not essential. According to this now popular theory the working foundation for the different lines of knowledge as it is laid in the Bible is ignored if necessary in lieu of what man has to say. Thus in order to ascertain a fundamental truth along any line of knowledge, possibly a dozen of recognized authority are consulted regardless of their position on the inspiration of the Bible and other vital requirements. The sum total of what these

men have to say is divided by twelve and the quotient is considered to be—a fundamental truth. Thus popular opinion reigns.

This theory is not in harmony with the Bible, our criterion in every line of work, which speaks to men not as from a human plane, or even from the standpoint of higher human wisdom and knowledge, but as from a plane above the highest human level and with a wisdom which admits of no question or dispute from men. Its attitude is that of demanding from man unqualified submission. It is but a step from this phase of evolution to the most disastrous of all.

Spiritual Evolution. Evolution applied to moral and spiritual affairs has wrought a havoc terrible to contemplate. Most of the movements away from the "faith once for all time delivered" have had their origin here. Speaking generally the colleges and universities teach these philosophies and everything pertaining to man is filled with this theory of something continually coming out of nothing.

We here quote to some length from Mr. Waugh's recent paper on, "What is the weakness of the Church To-day?" found in the Bible Student and Teacher.

"Denying the fall, one must go on and deny sin in its moral heinousness. Denying sin, the next step is to deny the atonement. To do away with this is to deny the incarnation, the Immanuel, the Savior, the redemption of the race. To give the lie to all the most sacred teachings of the Word of God is to falsify the record. Then

its existence becomes a puzzle, and it must be made itself an evolution. The religion of Israel could not have had a divine origin, it must itself have been a growth out of humble beginnings; hence the accounts must be cut into little pieces and disposed of after a more logical fashion. Deuteronomy must have been a forgery, and its existence must have been centuries after Moses, its reputed author.

"The supernatural and evolution not forming a very happy union, the former must be ruled out, and then everything else must be twisted to that final verdict. To read some of the Sunday school helps, found in religious periodicals, is enough to make an instructor of youth weep and laugh by turns. The statements of the text are laid aside as though they were last year's almanac. The record is robbed of its teachings. In a current magazine, Ahab and Jezebel are held up as quite model rulers; Elijah, the man of God, as prejudiced and narrow, and the manifest miracles of the prophet left entirely as an open question. Of course his slaughter of the priests of Baal was an outrage on justice.

"It rather looks to a thinking man, that either bald evolution must go, or the Bible as the Word of God."

From these facts we see the great need of having our Christian institutions of higher learning founded upon a basis as far separate from the world in theory and methods as the Church is separate in dress, politics, business and all other lines of activity, so that our young people may become firmly established in the faith of our Lord Jesus Christ.

Hesston, Kansas.

THE FUNCTION OF EUGENICS

C. E. BENDER

Eugenics is one of the new scientific straws, showing how modern popular thought and interest is blowing. While eugenics is a science not yet absolutely established and not familiar to the majority of people, much good literature upon the subjects is extant and scientific societies have been formed in various parts of the world for the purpose of encouraging its study.

The Eugenic Education Society of London defines their new social science, as: "The study of eugenics under social control that may improve or impair the social qualities of future generations, either physically or mentally."

The fundamental purposes of those interested in the practical work of eugenics and its general scope and field is evident from the following statements:

"The fact that the laws of heredity apply to man equally with the lower animals and plants, and that the mental functions are subject to the same laws of heredity as the physical ones, has yet to be taken to heart by the public. The salutary effects of natural selection in preventing the degeneracy of a race so largely interfered with,

and sometimes even inverted, by civilization, that another form of prevention is peremptorily demanded. If we apply the general word degenerate to the insane, to the imbecile, to the habitual criminal, and to those who are naturally liable to some of the more serious diseases, it is found that a "degenerate" is no less fertile than a normal person, apparently a little more so, and that such persons frequently marry. Each married degenerate produces on the average one child who is as degenerate as himself or herself, but liable to appear in a succeeding generation. The taint of degeneracy in our population is now alarmingly great and threatens to increase indefinitely under present conditions. Probably one of the first efforts in practical eugenics will be to restrict the propagation of children by the notoriously unfit, whose marriages are not unhindered, if not sometimes fostered by mistaken kindness. Efforts have been made in the opposite direction, namely, in creating social agencies that shall promote the propagation of the fit, as for instance, by facilitating employment to married persons of good stock and providing their families when poor with better

housing and nurture than they could otherwise obtain. The power of public opinion being enormously great, we may rest assured that after the importance of eugenics shall have become generally recognized, many social influences will be brought to bear, and numerous customs will establish themselves that shall further eugenic conduct, with a gentle yet irresistible force."

The aim of the literature of Eugenic Societies is:

"To make known the results of all seriously conducted eugenic investigation without bias in favor of any particular school. Its range will include:

"Biology—insofar as it is concerned with heredity and selection.

"Anthropology—insofar as it throws light on questions of race and the institution of marriage.

"Politics—insofar as it bears on parenthood in its relation to civic worth.

"Ethics—insofar as it promotes ideals that lead to the improvement of racial quality.

"Religion—insofar as it strengthens the sense of eugenic duty."

Dr. C. W. Saleeby of London, says:

"The Eugenics Education Society exists to uphold the ideal parenthood as the highest and most responsible of human powers; to proclaim that the racial instinct is therefore supremely sacred, and its exercise, through marriage for the service of the future, the loftiest of all privileges.

"It stands for a transfigured sentiment of parenthood which regards with solicitude not child and grandchild only, but the generations to come hereafter—fathers of the future creating and providing for the remote children. That which too many schools of thought and practice have derided or defiled it seeks to elevate and enoble. Parenthood on the part of the diseased, the insane, and the alcoholic where these conditions promise to be transmitted—must be denounced as a crime against the future. In these directions the Society stands for active legislation and for the formation of that public opinion which legislation, if it is to be effective, must express. Parenthood on the part of the worthy must be buttressed, guided and extolled. The Society stands for the education of the young regarding the responsibility and holiness of the racial function of parenthood."

Thus in the course of mental and spiritual development of the human race, there has also come a new "conscience" a "race-conscience," causing the individual to feel the responsibility for right or wrong action toward the race in general, the future race as well as the present.

This new conception of race-consciousness and responsibility is bringing into popular favor the important idea of eugenics. This new spirit is akin to patriotism.

It, however, extends further than the borders of one's own country. It is a world-wide patriotism. It ought to make every member of society realize keenly his relationship with the entire human race, and his duties arising from this relationship. It ought to enlarge his primitive

feeling which instinctively urges him to build for his children and grandchildren. It ought to awaken a new instinct toward posterity. Instead of sanctioning the sentiment of Sir Boyle Roche: "What has posterity done for us?" he ought to fall in line with the new idea, "Let us build posterity worthily."

May and ought not the human race be improved consciously, deliberately, and scientifically? Ought the children and race be allowed to "jest grow up" like Topsy? Does not upon each generation rest the responsibility of the future generations? Can the present generation escape its responsibility by asking the "Cain-like" question: "Am I responsible for Nature's processes?" Modern biology, anthropology, sociology, psychology teach us that just as we have acquired the mastery over other of Nature's powerful forces and have been able to utilize them for the practical welfare of the human race, so we may, ought, and must master with the aid of Divine Providence, as far as is possible and reasonable, the great life-forces, and direct them into proper channels of civilization, preventing physical, intellectual and spiritual waste and harmful results. This may be termed the general function of eugenics.

There is much alarm manifested in some parts of the world. There is much said about "race-suicide." There are not enough children born to suit some people. The eugenists see a greater danger in the birth of weak children and increased death-rate due to bad material relationship as well as bad social and economic conditions. They want an improved quality of children and a lower death-rate among them. They demand better heredity and better environment; better protection for the women of the race; and better protection from environment for the born children, which are detrimental to their social, economic and spiritual welfare, and normal physical development. There is a greater danger to the race in the present conditions which "favor the birth of unfit children, and moreover permit the practical slaughter of millions of fit children owing to imperfect education of mothers, unfit environment and imperfect children owing to imperfect nutrition," than in the decreasing birth-rate of children. Would it not be more humane, more religious, and more scientific to "breed" a better race and to carefully preserve the children actually born rather than simply let things go on as they are with a corresponding waste of children accompanying the response to the demand for "more children."

Of course, in the growing hatred of waste, the growing passion to save what was once thrown away in some parts of the world, there came progress. Surgery and medicine are reducing the death-rate, and are saving for society many lives that under old conditions of ignorance would have been sacrificed. The blind are no longer left to sit in idleness, they are being educated to make other senses do the work of sight; there are blind preachers, teachers, musicians and even surgeons. Backward and defective children are no

longer ruthlessly left behind in the march of civilization; they are being helped to overcome their defects, which are often due to physical conditions easily removed. Children who seemingly are vicious are no longer abandoned to criminal associations and tendencies, they are being helped to overcome bad instincts, and, by wholesome and wisely imposed responsibility, are changed into useful members of society. Hamilton Mabie aptly says, "Conservation and reclamation are becoming new words in modern life." This is all very good, and a phase of eugenism, so far as it goes. But it neither is universal, nor goes far enough, nor strikes at the root of our social problem.

The intelligent breeder of live stock produces the best young by careful selection, and then takes best care of them. He does not permit criminal carelessness in mating, hap-hazard bearing of young, gross negligence of the young animals after birth, and unscientific shelter and food for them. If he did the result would be inferior stock and an enormous increasing death-rate among the young animals.

Neither is the thoughtful manufacturer notoriously careless of his machinery, his workers, and his raw material, nor negligent regarding the care of his product after manufacture. In many parts of the world, the reverse prevails in the raising of human beings. Yes, we are committing race-suicide. But it is not due to low birth-rate, it is due to the careless and unscientific begetting of children and the subsequent immoral and unscientific care and nurture of children actually born.

If society would give one-tenth of the attention to the rearing of individuals sound in body, mind and soul as it now bestows upon the breeding and rearing of beasts and plants; if some of the principles of Luther Burbank were applied to the human plant, perhaps in a few generations there would be a higher type of man. Better children, well-born, carefully reared, well nourished and scientifically, morally and religiously educated to their highest capacity, must inevitably result in a finer human race. We certainly must improve the product and prevent the criminal waste of life if we will wish to promote the ongoing processes of higher civilization.

Prof. Thomas well says, "I believe that disease, contagion and epidemics of sickness have done more than one thing to bring home finally to men's business and bosoms the realization of the double truth that no man can calculate for his own welfare without calculating for that of everyone else, and that the best calculation of evils is to anticipate and prevent them instead of awaiting them and fighting them after they have done their worst. To prohibit is to make the wiser calculation. We realize that the prevention of disease, crime, intemperance, accident, food adulteration, and poverty is not more humane, but vastly cheaper." He further says, "Eugenics means primarily good reproduction and to the degree that it is possible to carry it out, it will eliminate the congenital criminal, the insane, the idiotic, the

dipsomaniac, those tainted with hereditary disease, the violent, and, it is to be hoped the Philistine.

The program of eugenists, at present, is chiefly concerned with the prevention of the transmission of the undesirable qualities to posterity.

While acquired habits are probably not due to heredity and while crime is frequently the result of environment, rather than heredity, the fact still remains that there is a large class of children born with such a decided tendency toward criminal acts that the slightest influence of environment will kindle the blaze of undesirable qualities. Dr. Saleeby says, "In the face of the work of Lombroso and his school, exaggerated though their conclusions often be, we can not dispute the existence of the born criminal and the criminal type, there are undoubtedly many such persons in modern society. There is an abundance of crime which no education, practiced or imaginable, would eliminate. Present-day psychology and medicine, and, for the matter of that, ordinary common sense, can readily distinguish cases at both extremes—the maddened or some insane criminal at one end, and the decent citizen who yields to exceptional temptation at the other end."

The celebrated case of Max Jukes, the notorious criminal drunkard may well be noted here. This man's progeny was traced, and the records show that "from him descended in 75 years, 200 thieves and murderers, 285 invalids subject to idiocy, blindness or deafness; 90 prostitutes, and 3000 children born prematurely. It is estimated that this man cost the state of New York over a million dollars." Statistics show that 30 per cent. to 60 per cent. of the inhabitants of the prisons of the country show a criminal history. No doubt the above-mentioned percentage is attributable to environment and suggestion as much as to heredity. Eugenists recognize the contention or claim of new psychology. In writing this article I realize that I have fallen short in doing the subject justice. I have aimed to present some of the essentials of eugenism. I have no eugenic ideal.

In conclusion, I ask you to read the following words from the pen of Francis Galton, who has been called "The Father of Eugenics."

"What I desire is that the importance of eugenic marriages should be reckoned at its just value, neither too high nor too low, and that eugenics should form one of the many considerations by which marriages are promoted or hindered, as they are by social position, adequate fortune, and similarity of creed. I believe hereafter that it will be felt derogatory to a person of exceptionally good stock to marry into an inferior one as it is for a person of high Austrian rank to marry one who has not sixteen heraldic quarterings. I also hope that social recognition, of an appropriate kind will be given to healthy, capable, and large families, and that social influence will be exerted towards the encouragement of eugenic marriages. . . . A true philanthropist concerns himself not only with so-

ciety as a whole, but also with as many of the individuals who compose it as the range of his affections can include. If a man devotes himself solely to the good of the nation as a whole, his tastes must be impersonal and his conclusions so far heartless, deserving the ill title of 'dismal' with which Carlyle labeled statistics. If, on the other hand, he attends only to certain individuals in whom he happens to take an interest, he becomes guided by favoritism and is oblivious of the rights of others and of the futurity of the race. Charity refers to the individual; Statesmanship to the nation; Eugenics cares for both. . . . I take Eugenics very seriously, feeling that its principles ought to become one of the dominant motives in a civilized nation, much as if they were one of its religious tenets. . . . Individuals appear to me as partial detachments from an infinite Ocean of Being, and this world as a stage on which evolution takes place, principally hitherto by means of natural

selection, which achieves the good of the whole with scant regard to that of the individual. Man is gifted with pity and other kindly feelings; he has also the power of preventing many kinds of suffering. I conceive it to fall well within his province to replace natural selection by other processes that are more merciful and not less effective. This is precisely the aim of Eugenics. Its first object is to check the birth-rate of the unfit, instead of allowing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering the productivity of the fit by early marriages and healthful rearing of their children. Natural selection rests upon excessive production and wholesale destruction; Eugenics, on bringing no more individuals into the world than can be properly cared for, and those only of the best stock."

Grantsville, Md.

BACK TO THE SOIL

I was born on a farm, and spent my boyhood in the usual ways of farm boys; went to college at sixteen, worked during the summer on the farm, graduated at twenty, and took up the profession of civil engineering, which I followed for ten years. At twenty-four I married a college girl, born and raised in the city.

After ten years of engineering I was receiving a salary of \$1,800 yearly. We paid about \$30 a month rent, had a garden and kept a cow, and yet with railroad tickets, lunch daily in town, dress, grocer, butcher and doctor bills, fuel, insurance and social demands, there was very little salary left at the end of the year. Ordinarily, we could save about \$300 a year,—and then a new baby would come along and away would go the surplus. Also these years of office work were having their effect on my health, and I was warned that physically I was on the down grade. We felt, too, that our social life in a town where the country seats and sojourns of New York's wealthiest society leaders brought most artificial standards, was very narrow. So we deliberated long and earnestly, and finally decided to go "back to the farm," give up the promising position, and start over again, with the children's future still before them.

That was nearly five years ago. We bought a farm of seventy-five acres, within ten miles of Philadelphia, paying \$150 an acre, and spent about \$1,500 in stocking it. The farm was near a thriving town, hence the high price paid for the land. The farm was in bad shape when we took it,—buildings old and out of repair and insufficient in number, drainage of farm in bad shape, and available fertility skimmed by faulty farm methods. We set to work, and after four years of hard work, with the trials and disappointments, successes and losses incident to farm experiences, have the farm producing about 300 per cent. more than

it did when we came, and are now running it about as follows:

First, we plan to buy no hay or grain for our three mules and three horses. This means raising about twelve acres of hay and ten of corn yearly. We have a Kieffer pear orchard of nine acres and a cherry orchard of one acre. About six acres are in lawns, yard and roadside. These acres furnish all pasture for our three cows, so that we have left a little less than forty acres. These forty acres we aim to work up to their capacity, getting two and sometimes three crops off the same ground in the same year. In other words, we have a modern intensive productive farm.

For convenience, and to keep them constantly in mind without too elaborate a system of bookkeeping, we divide our operating charges into five parts. These parts are approximately equal and amount to \$600 each. They are, first, interest and taxes; second, hired team drivers; third, Italian labor; fourth, fertilizers; fifth, cost of living. To pay expenses we must sell at least \$3,000 worth of products each year. Of these five parts, interest and taxes are fixed. The \$600 for team drivers means one man for the year at \$7 a week, and one man for eight months at the same price. The former lives in a small house, rent free, with garden attached, and he boards the second man. This house we built during our third year on the farm, thus solving the help problem which had bothered us when we boarded them ourselves. The \$600 for Italian pickers and hoers we have often exceeded, but the crop is then generally correspondingly valuable and runs up the total receipts proportionately. Fertilizers, \$600, means twenty tons of 5-8-8 fertilizer, which we used this year; or 100 tons of manure, one carload of lime and ten tons of fertilizer, which we used in 1909. Next year it will mean some other combination. The \$600 cost of living, which in a few

years we shall feel ready to increase, includes all household expenses, dress, doctor bills, repairs and renewals, life and fire insurance and the incidentals of a family of seven; for during these five years two more little sons have been added to our assets. Add to these assets, also, what country people seldom take into consideration when comparing expenses with those of city life—the value of the eggs, milk, fruit, vegetables and meat which we produce on the farm.

The first year our gross income was \$1,600, but that year we had no Italians, so we lost only about \$800. The second year our gross sales ran up to \$3,000, just about covering expenses. The third year we got up to \$3,400, and put in a bath and water supply, and added some good machinery. The fourth year our gross sales were \$3,700, and we bought an incubator and built chicken houses, with the idea of further increasing our productive capacity. This year we feel assured of selling more than \$4,000 worth of products,—have built separate incubators and laying houses and eight small colony houses, and have bought forty young pigs to be raised on our refuse sugar corn and sold in the winter. It has been our policy to put all surplus into income-earning improvements until the farm reaches its maximum production.

We are now raising and selling the following crops yearly: Twelve acres of strawberries, fifteen acres of peas, fifteen acres of string beans, six acres of tomatoes, six acres of pumpkins, twenty-four acres of sugar corn, five acres of bush and pole lima beans. (Of course the experienced farmer will understand that the peas, beans, etc., are planted between other crops, and the acreage as here given is often counted twice). The average prices for the five years are as follows (these are actual commercial figures which can be and are easily exceeded by good farmers. Some years we have done better, some worse, depending upon crop, weather, prices, etc.):

Strawberries (plants and fruit)	\$1,200
Peas	400
Beans	400
Tomatoes	350
Pumpkins	150
Sweet Corn	600
Pears	300
Cherries	50
Lima Beans	350
Total	\$3,800

To this should be added profit from poultry and eggs, which this year is \$450.

In five years we have added but little to our cash resources, but we have added enormously to our physical assets and the potential possibilities of our farm. Our doctor bills are one-third of what they formerly were. With the work of the farm and the wholesome outdoor life and regular habits have come health and strength to perform the work. I can now do twice the work in a day that I could five years

ago, and now with enjoyment, while then with muscular aches. One little girl, delicate and listless under suburban conditions, is now brown and wiry and runs as wild and free as the rose. In the summer we close up the hot kitchen and have our meals outdoors, beneath the soft shade of some locusts, with hammocks swinging between the trees for the moments of rest and nooning. A rough shed of boards, rain-proof, contains a kerosene stove; and there, with washing banished to the steam laundry, and nothing to scrub, or sweep, or dust, the little mother works at least only a part of the day. We sleep in the house and stay in during rainy days, otherwise are out-of-doors from June to October.

Already the help of the children in the many duties of farm life is beginning to repay for the care of their infancy. One little boy, aged six, is raising sweet corn at three cents a dozen for the home table; a little daughter hunts eggs for one cent a dozen and helps with the feeding of the chickens; and they all, together, raise the calves, which we give to them and buy back at market price at killing time.

Our social life has grown broader and more wholesome; we have such delights as open fires and sleigh rides, which are too expensive in the city. We have not sacrificed opportunities for culture nor intellectual growth. A thousand problems of city life which must be solved for active boys and girls, melt into insignificance on the farm. Their love of life, their healthy knowledge of life's functions, their acquaintance with plants and birds and animals, their knowledge of winds and clouds and weather, and the use of tools and machinery, their opportunity to acquire skill in sports, in skating and in swimming,—is a constant delight to their city-bred mother.

Are we sorry that we made the change? If it were only for this, our best crop—the boys and girls—we would do it again.

—Herman Conrow in *Farm Journal*.

THE MESSAGE OF ART

"A room without pictures is like a house without windows," so said John Ruskin, and if the remark is now as trite as a proverb, it is because it can be immediately recognized as obviously true. Pictures are the windows that open on the world of imagination and fancy. The real world, as Wordsworth wrote, is "too much with us"—the world of "getting and spending" which lays waste our powers. It is in the realms of fancy that we recuperate. Thither we should all learn to fly in the intervals of daily labor. A true instinct pushes the careworn man of business to seek recreation after business hours. His starved imagination craves sustenance and drives him forth from a barren home to seek it—a home without windows opening into the fairer world. But such going forth should not be necessary. Home should be the place where fancy and imagination find

their daily food. There should be the best pictures on the walls, the best poetry and literature on the shelves, the best talk around the table and fireside. Children know by instinct how to bring the world of fancy into their merriness; they compel their parents to help. Their dolls and toys are the tools they use to bring the world of fancy into actual being about them. Grown men and women in bye-gone days were far cleverer at "pretending" than we are in this matter-of-fact twentieth century. We have become so interested in the actual, that we are in danger of losing the ideal. Yet it is the ideal, the imaginative element in man that distinguishes him from the beasts. Never was there a time when it was more necessary to cultivate the imagination at home than in these days of passionate actuality abroad. Let every wife and mother take this matter to heart. A home if it is to be a real home must be a place of beauty, a place of fair sights and pleasant speaking and sweet fancies. Science, which has made life so stern without, has repaid the loss a thousand fold by bringing beauty within the reach of all. Science has given the power to multiply indefinitely and at trifling cost the most beautiful things that the most gifted artists of the world in all ages have produced. Photography and the allied processes enable all kinds of works of art to be multiplied indefinitely and sold at a trifling price. It is no longer necessary to travel all over the world to see the beautiful things that are scattered about it. We can have them in our homes—our own possessions on our own walls.

A picture in a gallery is delightful to look upon, or maybe, but infinitely more delightful is art that we own ourselves, that we can have when we please and need not go anywhere to look at. All of us have our dreams of beauty, yet not all of us have the same power of dreaming. Some can conjure up far lovelier imaginings than others. The great artist is the great dreamer who can make his dreams of beauty visible to others by means of what are called works of art. He who looks at a fine picture looks out of the world of everyday into the dreamland of one of the world's most gifted seers. For the time, he uses not his own eyes but the mind's eye of a Raphael, Michel Angelo, a Turner, a Corot. It is only by living with a great work of art that it becomes possible to attain this power of seeing with the eye completely. As the years go by the vision of beauty sinks into the mind and there kindles the imagination of the man who beholds. Thus he, himself, learns to look forth on the real world as an artist looks, and to see in the real world those transcendent sights which the eye of the imagination alone can behold. Fill your house with good pictures and in time all the dwellers in it must be the better for such ennobling surroundings. —Sel.

Thirty thousand undergraduates and 200,000 other young people in the United States and Canada last year systematically studied books on foreign missions.



Conducted by J. R. Shank, Carver, Mo.

TRIED AS GOLD.—Zech. 13:9

Topic for October 1

MOTTO

"That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

OUTLINE OF TOPIC

I. The Refining Word of God—

1. Like a fire and hammer.—Jer. 23:29.
2. Cleanses.—Jno. 15:3; 17:17.
3. Washes.—Eph. 5:26.
4. Is living and powerful.—Heb. 4:12; Jno. 6:63.
5. Destroys the dross.—John 12:48; Mark 16:15, 16; II Cor. 2:16.

II. The Furnace of Affliction and Trial—

1. Job's faith in it.—Job 23:10.
2. Proves the value of the material.—Prov. 17:3; I Pet. 4:12, 13.
3. Yields fruit.—Heb. 12:6-11.
4. Preserves from error.—Psa. 119:67, 71.
5. Works eternal values.—II Cor. 4:17.
6. Fits for the Lord's use.—Isa. 48:10; Ezek. 22:20-22; Mal. 3:3.

STUDY OF THE TEXT

Zech. 13:9

"The third part."—A fraction representing those who escaped the destruction and death when God's judgment fell upon the Jewish nation.

"The fire."—A course of trial, hardship, suffering and humiliation which came upon the Jews who escaped death.

"Refine," "try."—The effect of Israel's suffering and humiliation ultimately sifts out the worthless material about them and brings forth the pure to the eyes of all.

"It is my people."—When the few have been purified and caused to come to the Lord in an acceptable way, the Lord can hear and acknowledge them as His own. "My beloved is mine and I am his."

PERSONAL THOUGHT

What could be more strengthening to our faith, a greater incentive to steadfast endurance and patience under fiery trial than to know that the mighty God is sending or permitting these things to come upon us for our good?

I want to be sure that I am perfectly obedient to His will, fully pliable in His hand, with full confidence in His wisdom and love, then be content with what He sends.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Trial."
2. Learn the Story of Job.

For Young People—

1. Gold as a Type of God's True Children.
2. Dross that Needs to be Taken Away.
3. Instruments of Trial.
4. Blessings that Seem Grievous.

For Older People—

1. The Value of the Tried Character.
2. The Skill of the One Who Watches the Fire.

THE REFINER'S FIRE

J. P. Berkey.

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap" (Mal. 3:2).

The prophet here likens our Savior to a refiner's fire. To get the lesson that God wishes to teach us through the prophet, we must have some knowledge of a refiner's fire. A refiner's fire is used to purify metals. For example our gold and silver must pass through the crucible, or refiner's fire, before we can use it as money. The dross that is in unrefined metals disqualifies them for service.

The teaching of the prophet is that Christ is the crucible, refiner, and refiner's fire; and we in our sins are the unrefined metal, our sins the dross, scum, and refuse that unfits us for His service.

The thing so needful, yet painful, is the cleansing or purifying of our hearts from sin by the heavenly refining fire, that we may be made pure vessels meet for His holy use. May more of our dear young people allow the refining fire to consume the refuse (our sins) and be fitted for service.

How few among the professors of Christianity of this day are able to partake of Christ's sufferings and rejoice in it. (See I Pet. 4:13.) And again we are taught by Peter, to not think it strange concerning the **fiery trial** which, says holy Peter, **is to try you**. Paul says, "the fire shall try every man's work of what sort it is." What is meant by work? We will let Paul answer, "Are not ye my work in the Lord" (I Cor. 9:1)? So we see that those whom we lead to the Savior are our work that is to be tried by fire.

Now there are six things mentioned by Paul in I Cor. 3:12 that we may build upon the true foundation which is Jesus Christ. These are gold, silver, precious stones,

wood, hay, stubble. The first three have the quality of abiding in fire, while the last three will soon be burned up when in fire. May our earnest prayers be that God will give us a keen desire to be an abiding metal in His holy refining fire, to bring honor to His cause and reward to those who led us to Christ.

Yes, this purifying of the soul is painful, but before there can be a resurrection there must be a death, and before death comes pain, sickness, and suffering. So then if we would be raised (from death in sin) we must first "be dead with Him," or "Put off the old man with his deeds," "suffer with," and the holy promise is, "we shall also reign with him." Praise His name. Another thought bear in mind, "He will not suffer you to be tempted above that ye are able." To Him be all glory.

We are told that a refiner of silver sits and watches the metal in the crucible until he can see himself, or his image, in the metal, then withdraws it, for it is then pure or fit for service.

In like manner our Savior watches over us while we are in the refining fire until He sees in us His image. Then, and not until then are we fit for divine service. If we are all dross we can never partake of that heavenly brightness that would reflect to a lost world the likeness of Jesus. Oh, saints, awake, and pray to God that He will refine our young people to His own good pleasure.

The Lord will cleanse and purge His people "by the spirit of burning" (Isa. 4:4).

"Oh, such bitter, painful burning,
For release my flesh is yearning.
But the Savior gently replied,
'Thus thy soul must be purified.'

"So then I'll say thy will be done,"
A crown of life and victory's won.
And I in His pure Church do share
A joy to which none can compare."
Harper, Kans.

SEED THOUGHTS

Trials are medicines which our gracious and wise Physician prescribes, because we need them; and He proportions the frequency and weight of them to what the case requires. Let us trust in His skill and thank Him for His prescription.

—John Newton.

A truly virtuous person is like good metal, the more he is opposed the more he is approved. Wrongs may well try him and touch him, but they cannot imprint

on him any false stamp.—Richelieu.

Great trials seem to be a necessary preparation for great duties.—E. Thomson.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. Sanctified afflictions are spiritual promotions.—M. Henry.

The soul that suffers is stronger than the soul that rejoices.—E. Shepard.

He that fainteth in the day of adversity his strength is small.—Bible.

THE LIFE BEAUTIFUL.—Isa. 52:1-10; I Pet. 3:3, 4.

Topic for October 8

MOTTO

"And let the beauty of the Lord our God be upon us."

OUTLINE OF TOPIC

I. The Beautiful Life is One that has been Saved—

1. Appointed unto beauty, joy, praise and righteousness.—Isa. 61:1-3.
2. Given a change.—Zech. 3:1-5; Isa. 52:1; II Cor. 5:17.
3. It has garments washed and undefiled.—Rev. 7:14; Jas. 1:27.
4. It shines in the virtues of a meek and quiet spirit.—I Pet. 3:3.
5. It shines in humble, loving, helpful service which seeks to win souls.—Dan. 12:3; Matt. 20:26-28.
6. It carries the message of the Gospel.—Isa. 52:7.
7. It is wholly consecrated to the King.—Psa. 45:10, 11; Rom. 12:1, 2; II Cor. 6:14-18.

STUDY OF THE TEXT

Isa. 52:5-10

"How beautiful."—How acceptable and noble, how full of joy and blessing is the news of salvation!

"The feet."—Typical of the means of bringing—the instruments of power and service.

"Upon the mountains."—Type of the exalted nature of the message and the royalty of the messenger. Christ the king and His ambassadors bring a message of the triumph of a coming Kingdom.

I Pet. 3:3, 4

"Outward adorning."—Something put on the outside to decorate the natural body.

"Hidden man of the heart."—The inner life at which God looks for beauty.

PERSONAL THOUGHT

Beauty in anything is that which is appropriate, harmonious and becoming. Beauty of life is that condition in which the state of the heart and its outward issues are harmonious with the Creator's design, responding in a becoming way to the Creator's greatness and goodness. Lord, give us eyes to see and ears to hear and hearts to understand the glorious things which Thou hast prepared (I Cor. 2:9, 10), that we may through the vision of Thy glory be transformed into the same image (II Cor. 3:18).

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Beauty."
2. Draw Out Lessons on—
 - a. Beautiful hands.
 - b. Beautiful feet.
 - c. Beautiful tongues, voices.
 - d. Beautiful eyes, ears, hearts.

For Young People—

1. Define Beauty of Figure and Apply It to Beauty of Life.
2. The Beauty of Service.
3. Deceitful Beauty, Wherein Is It Lacking?
4. How to Become Beautiful in Life.

For Older People—

1. The Glory of a Hoary Head.
2. The Standard of All True Beauty.

SPIRITUAL BEAUTY

F. Rose Shank

Beauty signifies something pleasing to the eye, something symmetrical or perfect in form, as in the beauties of nature we behold things created in perfection which are indeed pleasing to the natural eye. If the all-wise Father created such beautiful things in nature, such symmetry and perfection, and these inanimate objects fulfil their purpose so completely, what must have been the great purpose in the creation of humanity? Surely that the beauty and great glory of our Father might be seen not only by the natural but also by the spiritual eye.

Beauty of soul should be the desired gift from God by every heart. This is the inner life, the result of a life consecrated to the cause of the Master. This inner life, this beauty of soul, comes by way of the cross; through fiery trials which refine the life and take out the dross; through experiences on the mountaintop, with the transfigured, glorified Redeemer, which bears the soul above the weak and sinful things of this world and gives it a foretaste of what lies beyond this vale of tears; through service, whole-hearted, cheerful service, is this beauty made manifest. "For the Lord loveth a cheerful giver." I wonder how often we forget what depth of meaning there is in this little text. It does not refer to money alone, but to anything we have in our possession to give, such as love, obedience, service, etc. Give these cheerfully and great blessings will surely follow.

It is the life that is spent in service for others that will develop that beauty of soul which has been bestowed as a special gift upon all those who love God with all their heart, mind, soul and strength.

The life of Mary, the mother of Jesus, is a beautiful example of this spiritual beauty, of how it dwells in the heart and influences the entire life of the individual and even the lives of many others. Mary seemed to have possession of all the Christian graces. Her life was calm and gentle, filled with a simple trust in the wisdom of a kind Father, ever ready to do whatsoever His holy will was. Her's was surely a life of much prayer and meditation, for all the wonderful things which occurred in her life were quietly pondered in her heart. It is through the service which she so cheerfully gave to the world that so many lives today are filled with the burning love, characteristic of that which Mary had for her God; the love which now flows from the fountain on Calvary's brow, flooding all the earth, and offering a cleansing to all who will plunge beneath its precious flow. This

is the source from which to obtain the beauty of soul which fits and prepares mortals for service here.

Who is it, that desires this spiritual beauty, this beauty of the soul which is seen not only by the spiritual eye of the believer, but also by the natural eye? It is a free gift obtained only by asking. The man or woman who possess this gift not only shows it in his or her life and actions, but it also shines forth in the countenance, even the world can see it.

A call comes to all for a more consecrated life; a full surrender to the shaping which the Potter's hand wills to give. For it is He who can give to each the beautiful inner life which speaks of loving sacrifice and burdens borne for the sake of others.

"Beautiful hands are they that do
Deeds that are noble, good and true;
Beautiful feet are they that go
Swiftly to lighten another's woe."

Scottdale, Pa.

SEED THOUGHTS

The most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of the face; true proportions, the beauty of architecture; true measure the beauty of harmony of music.—Shaftesbury.

Beauty hath so many charms one knows not how to speak against it; and when a graceful figure is the habitation of a virtuous soul—when beauty of face speaks out the modesty and humility of the mind, it raises our thoughts up to the great Creator; but after all beauty, like truth, is never so glorious as when it goes the plainest.

—Sterne.

The criterion of true beauty is, that it increases on examination; if false, that it lessens. There is therefore, something in true beauty that corresponds with right reason, and is not the mere creation of fancy.—Greville.

HOLY SPIRIT—POWER.—Acts 1:8;
Rom. 15:15-19

Topic for October 15

MOTTO

"The kingdom of God is not in word, but in power."

OUTLINE OF TOPIC

I. Power Defined—

Force or ability to accomplish an undertaking.

II. Sevenfold Attributes in the Spirit's Power—

(1) Wisdom; (2) understanding; (3) counsel; (4) might; (5) knowledge; (6) fear of the Lord; (7) quick understanding in the fear of the Lord.—Isa. 11:1-3; Rev. 4:5; 5:6.

III. Equal Recognition of Power as in Father and Son—

Matt. 28:19; Rev. 1:4, 5.

IV. Exercises Authority as God—

Acts 10:19, 20; 13:2-4; I Cor. 12:11; Acts 20:28; Rev. 2:7.

V. Manifests Power in Men and Women—

1. Producing a new birth.—Jno. 3:5.

2. Gives power in the inner man.—Eph. 3:16-19.
3. Gives power in prayer.—Jude 20; Rom. 8:26.
4. Gives power to witness.—Acts 1:8; I Cor. 2:4.
5. Gives power to meet opposition.—I Thess. 1:6; I Pet. 4:14; Luke 12:11, 12; 21:13-15.
6. Gives power over sin.—Rom. 8:1-4.
7. Produces fruits of a Christlike character.—Gal. 5:22, 23.

STUDY OF THE TEXT

Acts 1:8

"Power."—The word in the original is the root word of our English word "dynamite," and is used in the sense of ability or strength in most instances, where used in the New Testament. The same word is found in Rom. 1:4, 16, 20; I Cor. 4:19, 20; Phil. 3:10; Heb. 1:3; I Pet. 1:5; Rev. 13:2; 19:1. In Rev. 18:1 the word translated "power" is the word often used to express authority or office, the same as the word "power" found in Rom. 13:1, 2.

"After that the Holy Ghost is come upon you."—This refers to the time when the Holy Spirit baptism was administered to the disciples, which according to Christ's promise was to abide forever (Jno. 14:16).

Rom. 15:15-19

V. 16. "Offering up of the Gentiles."—Under the type of a gift the Gentiles are represented as being brought to God as Israel brought their offerings under the old dispensation.

"Sanctified by the Holy Ghost."—God has acknowledged the offering by giving to the Gentiles the gift of the Holy Ghost as to the Jews (Cf. Acts 10:11).

V. 19. "Mighty signs and wonders."—Miracles and demonstrations of the reality of what Paul taught as being from God.

"By the Power of the Spirit of God."—The source of power by which Paul worked.

PERSONAL THOUGHT

What wonderful grace has been displayed in my favor! Lord strengthen Thy believing ones with power by Thy Spirit in the inner man, that they may bring forth fruit acceptable and becoming Thy Gospel.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Power."
2. Illustrate the Power of the Spirit, (1) by the invisible growth of plants through sunshine; (2) by the power of one person's mind to affect another by word or expression.

For Young People—

1. Walking in the Spirit.
2. How Obedience Opens up the Power of the Spirit?
3. Prayer and Power.

For Older People—

1. The Need of Power.
2. The Possibility of Power.

"WALK IN THE SPIRIT"

We hear a great deal of enthusiastic talk in this age about the "getting of the power" and of the "having the power," etc., etc. Much of which might be well if it were properly understood by the ones talking and by those who hear. But in order that we do not get into the habit of using the phraseology of men without a knowledge of the real plan of God, we should cling closely and with open hearts

to the actual teaching of God's Word.

One truth is clear, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). When we are fully aware that every child of God must have the Spirit or else forego his claims to sonship we have taken one step in the understanding of this question. The practical side naturally follows in which every one's personal responsibility also becomes involved. They that are after the Spirit mind the things of the Spirit (Rom. 8:5). The whole question of power then resolves itself in the attitude of the individual toward God's plan of salvation. Those who have been saved through the Lord Jesus have first of all come to Him through faith and repentance, which in themselves imply a surrender of life to obedience. To such God has given the Spirit of adoption whereby they cry "Abba Father," and where this spirit of sonship is, there must be also a willing obedience to His leading, "For as many as are led by the Spirit of God, they are the sons of God."

The question then, to be practical is not so much to set up the idea of getting some "power" for a conceived end of our own heart, but to follow in the path of a surrendered life, with the Holy Spirit as our indwelling companion leading the way. We simply follow on, leaving the question of results in the hands of Him who gives the power. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

SEED THOUGHTS

Great men are they who see that spiritual is stronger than any material force.

—R. W. Emerson.

The Holy Spirit is sometimes prayed for because His presence is thought to be essential to the preeminence we desire in Christian work. We think only of ourselves in this prayer, and do not equally desire His presence in the lives of those associated with us in our work. The prayer which Jesus shares, whatever be the thing prayed for, must be one that takes others into account.—Bosworth.

What is the secret of this heroic movement, which, in view of the feebleness of its agents, the smallness of the number of its original adherents, the slenderness of their intellectual equipment, and the vastness of their pretensions, has only been saved from ridicule and oblivion by its astounding success? Hear themselves. Are they asked for an explanation of their exuberant outburst at Pentecost? It is because the risen Lord has more than kept His promise.—Robert J. Drummond.

CHARACTER STUDY—OUR CHURCH FATHERS.—Heb. 6:12

Topic for October 22

MOTTO

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

OUTLINE OF TOPIC

I. Who Are Our Church Fathers?—

1. Those who have stood for the principles.—
 - a. Teaching sound doctrine.—Tit. 2:1.
 - b. Exemplifying the doctrine.—Tit. 2:7.
 - c. Suffering for the cause of the brethren.—II Tim. 2:10.
 - d. Sacrificing for the welfare of others.—II Cor. 12:14-18.
2. Those through whom we enjoy spiritual blessings.—
 - a. Godly training.—Eph. 6:4.
 - b. Intercessory prayer.—Phil. 1:3-8.
 - c. Active effort.—Col. 1:28, 29.

II. Principles Our Church Fathers have Taught—

1. The Authority of the Scriptures.—II Tim. 3:16.
2. The Divinity of Christ.—Rom. 1:3, 4.
3. Redemption by the blood.—I Pet. 1:18; Eph. 1:7.
4. Regeneration of life.—I Pet. 1:23.
5. Separation from the evil.—II Cor. 6:14-18.
6. Humility.—I Pet. 5:5.
7. Nonresistance.—I Pet. 3:9.
8. Obedience to all the ordinances with their spiritual signification.—I Cor. 11:2.
9. Heaven for the righteous.—Col. 1:5.
10. Hell for the wicked.—Rev. 20:15.

III. Our Duty Toward Our Church Fathers—

1. To follow them.—Heb. 6:12.
2. To take up the work they leave us.—II Pet. 1:13-15.
3. To consider their experience.—Heb. 12:1.
4. To profit by their warnings.—I Cor. 10:11.

STUDY OF THE TEXT

"Slothful."—A sluggish, lazy disposition. A slothful man can never discern the will of God to carry out its purposes.

"Followers."—The original word means, to imitate or follow others. Hence when we are true followers of our Church fathers we exemplify the same principles in our life.

PERSONAL THOUGHT

Thanks to my heavenly Father for the gift of the Church, and for those who nourished us before we were able to help ourselves. May I be worthy to be one who shall continue what has become the heritage of my generation.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text words, "Father," "Elder."
2. Illustrate Natural and Spiritual Fathers.

For Young People—

1. Keeping Our Heritage.
3. Our Duty Toward Elders in the Faith.
2. The Value of Experience.

For Older People—

1. Foundations Laid by our Fathers.
2. Principles that Are Neglected in Our Generation.

PRINCIPLES OF MEN WHO HAVE SERVED WELL

S. G. Lapp.

A principle is a beginning, foundation; a fundamental truth; a settled rule of conduct.

When we study the lives of our Church fathers, or those who have been leaders of God's people in all ages, we find them to be men of principle. They had some fundamental truth upon which they built; they were men of obedience and faith.

Noah believed that God would destroy the world with a flood, consequently he obeyed God and built the ark. If he would have failed in obedience he would have been destroyed in the flood. His believing without obeying would have been folly.

Abraham believed God and it was accounted to him for righteousness.

Daniel had God's word for his foundation. His settled rule of conduct was to obey that word whether it was in Jerusalem or in Babylon. Living up to this principle gave him power with God, favor with men and brought him in so close a relation to God that through him was given us some of the prophetic Scriptures.

Moses, Elijah, Isaiah, Jeremiah, Ezekiel, etc., were men moved by like principles, and as a result their names have been placed on record and as long as time will endure they will be an inspiration to all followers of the Christ. When we get to heaven we will sing the song of Moses and the Lamb.

When we come on this side of the Cross we find men moved by the same principles. The apostles said they would obey God rather than men; follow righteousness rather than policy. They sought to know God's will, and when they knew it they made it their will also and lived accordingly, regardless of what the world thought or did.

Menno Simons, C. H. Spurgeon, D. L. Moody, J. S. Coffman, Isaac Eby and others built well and God blessed their labors. Others still living are building well, having God's Word as their foundation, the new birth as their experience and an unwavering faith in God and His Word.

Keota, Iowa.

OUR PRESENT CHURCH FATHERS

Sadie Brubaker.

Much has been, and may yet be said of our Church fathers, whose history we hold sacred. Their unwavering faith and perseverance in standing for the Cause should inspire us to a more devoted life. All these records we appreciate, but we thank God for old Fathers in Israel who are among us in our present day.

I fear we disregard the counsel of the aged too often. As young people we are so prone to forsake the counsel of our aged fathers, as did Rehoboam. When the aged counsellors with stammering tongue admonish us along various avenues of life, let us not forget that God will hold us accountable for our attitude toward them. May we receive it as a beckoning voice from life's other side. Who knows the road, but those who have once trod it?

Miami, N. Mex.

SEED THOUGHTS

"Enoch walked with God and was not, for God took him." Such an example is the best to imitate. Every man of God not only walks in the light afforded by our godly ancestors' experience, but in the light which that walk has brought to his own experience.

I find the great thing in this world is

not so much where we stand, as in what direction we are moving.—O. W. H.

The study of God's Word, for the purpose of discovering God's will, is the secret discipline which has formed the greatest characters.—J. W. Alexander.

Good counsels observed, are chains to grace, which, neglected, prove halters to strange, undutiful children.—Fuller.

CHAPTER STUDY—JOHN 15

Topic for October 29

MOTTO

"This is my commandment that ye love one another as I have loved you."

OUTLINE OF CHAPTER

I. The Relation of Christ to His Followers.—Vs. 1-16.

1. Compared to vine and branches with the husbandman.—
 - a. A true vine.—V. 1.
 - b. A vine carefully pruned and cleansed.—V. 2.
 - c. Connected branches only can bear.—Vs. 3-6.
2. Applied in the relation of love and its results.—
 - a. Its effect in prayer.—V. 7.
 - b. Its result in the life of the believers.—V. 8.
 - c. The close relation is kept by an obedient loyalty to Christ and one another.—Vs. 9-12.
3. Applied in the contrast of friend and slave—
 - a. Love sacrifices for a friend.—V. 13.
 - b. Obedient followers are close friends to Christ.—Vs. 14-16. (Christ was first the Friend because He chose us in our sinful state.—V. 16.)

II. Relation of the Disciple to the World—

1. They are to love one another.—V. 17.
2. The world will hate them as it hates their Lord.—Vs. 18-25.

III. The Holy Spirit the Disciples' Helper in the Work with the World—

1. Helping the disciple in the life in Christ.—V. 26.
2. Helping the disciple to lead the world to the knowledge through their testimony.—V. 27.

STUDY OF WORDS AND PHRASES

V. 1. "True Vine."—There were vines that did not yield the right fruit. They were not genuine like Christ.

V. 2. "Purgeth."—Cleanseth, purified from defilement or whatever hinders growth in fruitfulness. "Now ye are clean through the word." This is the process of purifying the fruitful branches. Whatever of outward trial or inward fear, the Word helps to bring us where we are exercised toward them in ways that afterward they cause to yield the peaceable fruits of righteousness in us.

PERSONAL THOUGHT

The vital connection by which my life is supplied with the lifegiving power of Christ is my blessed privilege to keep. Failure in love, obedience and true loyalty will stop fruitbearing and necessitate casting out and ultimate destruction. Lord, keep us conscious of our relation to Thee."

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Love."
2. Object Lessons on the Vine.

For Young People—

1. Relation of Christ to the Believer.
2. The Word to Cleanse.

3. Fruitful Branches.
 4. Meeting the World's Opposition.
- For Older People—

1. Loving One Another Essential to Our Highest Welfare.
2. Unity of Purpose in the Vine and Branches—Bearing Fruit.

ABIDING BRANCHES IN THE TRUE VINE

Ruth E. Buckwalter.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit he purgeth it that it may bring forth more fruit."

Jesus was soon going to leave His disciples. Realizing the dangers that surrounded them, He pictures to them the strong connection existing between Him and His followers, and how they might know they are "abiding in Him."

The Gospel field already in cultivation is referred to as the vineyard. Christ the vine is planted and made to flourish "out of a dry ground." Isa. 53:2.

God, the husbandman, seeks to have His vineyard cultivated to an extent that the greatest possible amount of fruit can be produced.

The quality of fruit always depends upon the nature of the vine. Jesus says, "I am the true vine." Not like the wild vine which deceived those who gathered of it.

The vine is a spreading plant. The salvation Jesus brought reaches to the ends of the earth.

"Ye are the branches." If the vine is good we would suppose the branches would be good also. On a good vine there are many branches that need pruning.

God, the husbandman, has His eye upon all the branches, and prunes them, and watches over them. Are we willing that God should thus prune our lives, and take out of them everything that is not in accordance with His Word? If so, we are one of the good branches and shall "bring forth much fruit."

The unfruitful are taken away lest they hinder others that would bear fruit. Some may be joined to Christ by an outward profession, though they seem to be branches and like the wheat and tares there seems to be no difference till the time of fruit appears, then they will be found to be dry ones.

"What," says God, "could have been done more to my vineyard, that I have not done in it" (Isa. 5:4)? He has done much for us. He expects us to bring forth much fruit. And He gives us the secret of a successful and fruitful life. "Abide in me, and I in you." Not only are we to confess His name, but "abide in him," which means an obedient life. "Herein is my Father glorified that ye bear much fruit."

Palmyra, Mo.

SEED THOUGHTS

That which is most vital in us must be laid bare to what is most vital in Him; the real life of our spirit must be brought into contact with His Spirit; all that makes conduct in us must be exposed to all that

(Continued on page 319)

Our Boys and Girls

A YOUNG COOK.

"What nice cookies these are, Mrs. Phillips. Do you mind telling me how you made them?"

"You will have to see Evelyn; it is her recipe," Mrs. Phillips replied, nodding her head towards her little eight-year-old daughter, whose face had lighted up at their guest's remark.

"You don't mean to tell me that your little girl made these delicious cookies!" was the astonished exclamation.

"I certainly do," the mother replied, bestowing a fond smile upon the little girl, over whose face smiles and blushes were chasing each other.

"You have indeed commenced young with her," the other remarked, hardly able to comprehend the necessity of initiating so young a child into the often perplexing mysteries of cookery.

"I can see no reason why work may not be made as interesting as play, if it is only taught in the right way," was Mrs. Phillip's sensible answer. "I made up my mind when Evelyn first began to toddle round that she never should be forced to experience the difficulties which beset my path, when I first began housekeeping. When she was only four years old she had her little rolling-pin, and began to roll out dough upon the moulding-board beside me. A child's mind very readily grasps things which are presented to it in the right manner; and observation is one of the best of teachers. Standing side by side at the baking-table, Evelyn and I have solved many a perplexing problem, have we not, dearie?"

The mother's eyes rested fondly upon the glowing face of her little daughter, whose delight at her mother's praise was irradiating her countenance.

We have got ready for imaginary guests and prepared for imaginary parties on many a rainy Saturday morning. And I can truthfully affirm that no game with any of her little playmates ever proved more enjoyable to her. The only difference in our way of working is, that Evelyn is obliged to stand on a cricket," the mother went on to explain. "When she was five years old she could correctly and without and assistance measure and stir together the ingredients of a loaf of cake or a pudding—pies are never indulged in in our family—and to-day she can make as nice a loaf of bread as I can, only it has to be small, as her wrists are not yet strong enough to stir a large loaf. If you will stay to supper with us you shall sample

some of her bread—she has a loaf baking in the oven."

It is needless to say that Mrs. Miller accepted her friend's invitation, and as she ate the slice of light and toothsome bread she was wondering how many mothers in these strenuous days of clubs and afternoon teas are taking the time to teach their girls to become wise and intelligent cooks by the interesting road of personal observation in a play at housekeeping at mother's side.—Helen M. Richardson in *Western Christian Advocate*.

A FINE SCENE

Two boys were in a schoolroom alone together, and exploded some fireworks. One boy denied it. The other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys were alone again, the real offender asked: "Why didn't you deny it?"

"Because there were only two of us, and one must have lied," said Ben.

"Then why not say I did it?"

"Because you said you didn't."

The boy's heart melted. Ben's moral gallantry subdued him. When school re-assembled, the young culprit marched up to the master's desk and said: "Please, sir, I can't bear to be a liar. I let off the squibs." And he burst into tears.

The master's eyes glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud: "Ben, Ben lad, he and I beg your pardon. We are both to blame."

The school was hushed and still, as other schools are apt to be when something true and noble is being done—so still that they might almost have heard Ben's tears dropping on his book as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when, from want of something else to say, he gently cried, "Master forever!" the loud shout of the scholars filled the old man's eyes with something behind his spectacles which made him wipe them before he sat down again.—*Sunday School Advocate*.

The Korean Christians are distinguished for their

1. Love of the Bible.
2. Prayer life in church and home.
3. Activity as Christian workers.
4. Remarkable generosity.

A CHILD'S PITY

A criminal was on his way to prison. He was strongly guarded for there was expectation of trouble. A dear little child, whom they had told about him, stood and watched him with a grieved look and lips that quivered. The prisoner looked at her and then turned suddenly away. But in a moment he glanced back. He could not resist the sweet pity of that childish face. He watched it for an instant, then turned again with an impatient motion, which told the child that she annoyed. Her tender little heart was sorry, and, starting forward, she went close to the dangerous man and said earnestly: "I didn't mean to vex you poor man; only I am sorry for you. And Jesus is sorry for you, too." A policeman caught her quickly, and gave her to her father. No one heard those whispered words but the ruffian. The keeper wondered when he found that this dreaded prisoner made no trouble, and he wondered more as day by day he grew gentle and kind. Long months after the chaplain asked him how it was. "It is a simple story," said the man. "A child was sorry for me, and she told me that Jesus was sorry for me, too; and her pity and His broke my heart."

A BRAVE GIRL

A coal cart was delivering an order the other day, and the horse, after two or three efforts to back the heavily loaded cart, became obdurate. The driver began to beat the animal, and a crowd quickly collected. Many exclaimed over his cruelty but the driver kept on beating the horse, and nothing was being done about it, when a little girl about eight years of age approached and said: "Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of coal to the manhole, and let you rest while we're doing it."

The man looked around in a defiant way, but, meeting with only pleasant looks, he began to give in, and, after a moment he smiled and said: "Mebbe he didn't deserve it, but I'm out of sorts today. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed about the cart with a will. Many hands helped to push the cart, and the old horse had the cart to the spot with one effort.—*New York Sun*.

The English language and literature are great factors in the evangelization of the non-Christian world.

Current Events

Gifford Pinchot, former chief forester and president of the National Conservation Association, in company with Senator Poindexter, of Washington, are making a tour of investigation through Alaska. They want to make a thorough study of the natural resources and transportation problems, and also become more familiar with the attempts of the Morgan-Guggenheim syndicate to monopolize all the natural resources and the means of transportation at the expense of the people of the Northwest. Bills, providing for either the administration of Alaska or the development of its resources in the interest of the people, have been introduced into Congress. Other bills are in the course of preparation. In the next Congress strenuous efforts will be made to pass some bills preventing the moneyed interests from securing control of the natural resources and the transportation facilities for private gain. Pinchot and Poindexter desire to secure first-hand information in order to aid legislation favorable to the people.

The suppression of the production of opium in China is still a serious problem and rather unexpected results have been found from the movement against the production of opium. In the Tunnan districts where large quantities of opium were produced, the poppy is no longer cultivated as a result of the recent measures. This, however, has had a disastrous effect upon the honey culture of this region. The honey from this region was famous for its quality, but since the bees have no more flowers from which to gather the nectar the production of honey is stopped. The new crops, which displace the poppy, such as wheat or peas, are not such as will give a good honey yield. According to reports the consumption of opium by the inhabitants of this district is not suppressed by the present legislation, as some supposed would be the case, but opium smoking seems to be again on the increase.

Serious anti-Jewish outbreaks of a violent character have occurred in England. These outbreaks are giving the authorities great concern as they are an entirely new phase in British life. It was necessary to call out the soldiers in order to control the mobs. A few days later similar uprisings against the Jews took place in Wales. Much private property was damaged and destroyed. Many Jewish houses were looted and then set on fire. Many of the Jews were severely beaten and then driven from town. Many Jews are leaving the districts affected in fear of their lives. It is charged that the Jews have obtained a monopoly in the clothing, jewelry and house furnishing trades and are charging exorbitant prices for their goods.

"Postmaster General Hitchcock's decision to establish postal savings banks at all the first-class postoffices of the country is based upon the success in the offices recently opened at New York, Chicago, Boston and St. Louis. In the first five days the deposits in the four cities named were \$110,000. Persons who distrusted ordinary banks have eagerly sought the government bank since the first day, and the other banks have suffered little if at all, for nearly all the money so deposited had been kept in hiding; it was not withdrawn from savings banks. Many of the depositors are of foreign birth, as it was predicted they would be. With improvements that will come with experience the postal banks will prove highly popular, while the absolute security they will afford will help other banks by encouraging the saving spirit and putting much more money into circulation through the depositaries."

According to reports received from Vilbjørn Stefansson, leader of the American Museum's scientific expedition, which left New York in April, 1908, a race of people who had never before beheld the face of a white man or an Indian has been discovered in the arctic regions of British Columbia. These people were discovered in a region supposed to be uninhabited. The expedition also found Eskimo, in speech and habits who are Scandinavians in appearance. These discoveries may be the beginning of the solution of a few problems. First, What became of some of Franklin's men, who were lost in the arctic regions in 1845? Second, What became of the 3000 Scandinavians who disappeared from Greenland in the fifteenth century? The expedition also found the nonexistence of a stream which the maps make the size of the Hudson.

As soon as it was demonstrated that the aeroplane would be of practical value in time of warfare, both the navy and army departments began work to design a new type of gun to be used for the destruction of airships and balloons. As a result a new six-pounder gun, equipped with specially high-explosive projectiles and shrapnel shells, has been perfected by the United States army. It can be elevated at any angle and possesses a maximum effective range of seven miles. The shells this gun will hurl into the skies will send forth a shower of shot in a conelike area, similar to the performance of a sky rocket, which will destroy an aeroplane within range. This gun is to be tested soon. Recently the navy tested a one-pounder gun for the same purpose.

Colonel George W. Goethals, builder of the Panama Canal, has issued an order prohibiting the use of profane and abusive language by foremen and others when addressing subordinates. Such action is commendable and it would be well if all those employing labor would issue a similar order and then see to its strict enforcement.

According to a decision handed down by Federal Judge Lewis the Denver and Rio Grande Railroad will have to pay a large sum to the Federal government for their timber trespasses committed years ago when the road was built. The government estimates the value of the timber at \$10,000,000. The government asserts that the road, with its subsidiary railroad and lumber companies took advantage of the grant of 1872, which permitted it to cut trees from adjacent public lands for the building of its roadbed in southwestern Colorado. It is claimed the road went far into the interior, and even built railroads of a temporary nature in order to get to the richest timber stands.

France and Germany have not yet come to a satisfactory agreement on the Moroccan question, but it is still thought that a solution for the difficulties will soon be found. France, it is reported, warned Germany that the rights of France in Morocco shall be recognized without diminution on the part of Germany and regulated in a manner to avoid all future complications, and also stated that Germany reduce her territorial desires in the French Congo which appear to be excessive. The solution manifestly depends upon the attitude that Germany takes concerning these two demands of France.

The high prices of foods in France are causing riots of a serious nature. On August 29th processions of women, some of them numbering 2,000 marched in the cities and towns of northern France protesting against the high prices of provisions. In some localities conditions bordering on anarchy prevailed, because the police were insufficient to protect the provision dealers from the destructive impulses of the marchers. Dairies and vegetable gardens were damaged and occasional conflicts between the marauders and farmers armed with pitchforks were reported.

The great national strike in England has been settled. For a few days the commercial and industrial enterprises were at a stand still. The strikers returned to work when some of their demands were granted. Another national strike was threatened when The Liverpool Municipal Tramway refused to reinstate 250 former employees who had gone out during the strike. The threatened strike was averted when the former men were again reinstated with the understanding that there will be no discrimination against them.

According to reports a reign of terror prevails in the New Hebrides Islands. There have been a number of massacres and attacks upon missions located on the islands. An attack on a French trading vessel is reported. Three of the crew were captured and killed, and their bodies eaten by cannibals. The Islands are governed jointly by France and England, which is not working very satisfactorily.

During the first week of September a crisis arose in the turbulent province of Szechuan in China, and foreign offices of not only the United States but of other countries took precautionary steps for the safety of their citizens in that section. American gunboats were brought into play to guard American citizens and a large international naval force is at hand in Chinese waters. The situation became critical, shops and schools were closed, the citizens refused to pay taxes and serious disorders occurred. Missionaries in the rural districts and small towns were ordered to the larger towns. The government immediately sent troops to the border of the province to assist in quelling the disturbance in case the provincial troops were unable to meet the situation. The government also pledged itself to protect all the missionaries in the province. The province, Szechuan, is in the western part of China, bordering on Thibet. It is a very mountainous region of about 200,000 square miles and contains a population of approximately 70,000,000.

The moral, educational and economic condition of children in villages, towns and small cities all over the country can be improved, in the opinion of the United States Commissioner of Education, Dr. Claxton, by a system of agricultural training which he hopes to have installed in all the schools of the country. Under his plan, children "will be able to attend school and at the same time earn more money in their after school hours than they can now in a factory. Their health, morals and education all would be improved...." According to the plan each child is to have a small piece of land for cultivation." At the same time the child would be gaining a valuable training, getting his education, keeping his health and preparing to become a useful citizen."

"In Lake Pepin on the Upper Mississippi there have appeared vast beds of beautiful flowers of the lily species. People are wondering where they came from, as there is nothing exactly like them in this country. Those who have visited Egypt say that these flowers are none other than the lotus of the Nile. In color, size, shape and fragrance they are said to be identical with the sacred flower of Egypt. If this be true, their appearance on the Mississippi is a mystery. Whether they shall prove hardy enough to stand our cold winters or not is to be seen."

The last known survivor of the Mill Creek and Deer Creek Indians who were warlike tribes in the early days of California, was captured recently while attempting to steal meat from a slaughter house. He was driven from the mountain fastness by starvation caused by forest fires. Indians of other surviving tribes were unable to talk to him. The tribes of Indians of whom he is supposed to be a survivor were obliterated as a tribe in a series of battles in the early sixties. It was believed that none of the tribesmen survived.

"Mrs. Willa A. Leonard, who is 71 years of age, has just resigned the position of Chief of Counterfeit Detectors in the United States Treasury Department at Washington. For forty-seven years she has held that position, during which time there has never been an official mistake recorded against her. The money passed first through the hands of subordinate examiners and came for final judgment to Mrs. Leonard, whose opinion was the last word. In her long lifetime she never made a mistake in judging between counterfeit and good money. Millions upon millions of dollars passed through her hands, and the miracle of her sagacity was manifest until her resignation."

Since the beginning of the present year the total number of deaths from cholera in Italy has passed the 30,000 mark. Terror and superstition are causing outbreaks of violence among the inhabitants, who consider the authorities responsible for the scourge. Health measures are opposed by the people, who think that the laws have been put into effect for the purpose of spreading the infection, firmly believing that it is the desire of the authorities to kill, through poison, a large number of the population and in that way get rid of the poor. The most energetic measures have been adopted by the Italian government to maintain order.

"In the more inaccessible parts of the Sierra Madre Mountains in northern Mexico, live a curious people called the Tarahumaris. Many of them dwell in caves, but they also have small villages, all of them about 8,000 feet above sea-level. The Tarahumaris are small in body, but possessed of much endurance. Their only food is maize, and they manufacture a drink called teshuin, from the same cereal. Their language is limited to about 300 words, and they cannot count beyond ten."

Three petrified redwood trees, that have been pronounced the largest in the world, thus far discovered, have recently been uncovered on a mountain side in California. The largest of the trees measures 23 feet in diameter and is 350 feet long. The other two petrified trees are 13 and 12 feet in diameter, respectively. The very largest petrified tree discovered prior to this is only 12 feet in diameter. These trees were discovered on a wooded hillside surrounded by a forest of redwood trees. However, all the standing trees are dead.

Floods have caused the loss of hundreds of lives and great suffering in China, where several of the rivers have overflowed. Arrivals from China state that the distress following the floods was so great that children were exposed for sale. The districts of Haungchi suffered most, the river having swept away a great number of houses. It is reported that along one river the crops had been swept away for forty miles on both banks.

Reports from Peking, China, dated Sept. 3rd, state that floods along the Yangtse-Kiang and its tributaries, and also other great rivers, are repeating in various provinces the conditions in the districts of Haungchi. Hundreds of thousands of acres of rice have been destroyed by the floods and half a million persons rendered homeless. Many thousands of square miles are submerged and the bodies of hundreds lie unburied.

The English Postmaster-General arranged to inaugurate the "First United Kingdom Aerial Post" in London on September 9th. The aerial mail will be collected from special letter boxes located in several department stores. It will be taken by automobile to the Hendon aerodrome, whence an aeroplane will carry it to Windsor castle in less than half an hour. From the post-office at Windsor the mail will be distributed in the regular way to all parts of the world.

The extra session of Congress passed a bill increasing the membership of the House from 391 to 433. Two more will be added when Arizona and New Mexico are admitted as states. This gives one member to every 211,877 of population on the average. This reapportionment is based on the 1910 census. The 42 new members will add about \$400,000 to the cost of running the government. This increase will take effect with the next congress.

A bulletin issued by the Harvard observatory states that the Brooks' comet, on which the astronomers of the world are focusing their telescopes, is now visible to the naked eye and is increasing in brightness. The bulletin says it may be easily followed, notwithstanding its rapid motion, due to its proximity. On September 17 the comet will be at its nearest approach to the earth—45,000,000 miles.

On August 25th Harry Atwood completed his aeroplane flight from St. Louis to New York by way of Chicago. He broke the world's record covering 1,265 miles in an air line, or perhaps 100 miles more with his detours. He covered the entire distance in the same biplane and with no important mishaps. He made the trip in twenty-eight hours and thirty-one minutes actual flying time.

The United States Steel Corporation has begun a campaign against the use of tobacco by employees during working hours. Cigarettes have been prohibited in the Pittsburg shops, and it is said that stogies and pipe will be tabooed within a week.

The chinch bug, long the terror of the grain fields of the Middle West, is the latest outside bug to get into Pennsylvania, and fears are expressed at the state department of agriculture that it may become as destructive in the wheat and corn-fields as the San Jose scale has been in the fruit orchards.

Miscellaneous

ANOTHER WAY WITH CONVICTS

It was in Iceland, according to Mr. Hall Craine's story, that a condemned man toiled through a lonesome journey and presented himself at the prison door with the committal papers in his pocket. It is Oregon that, in sober fact, a governor telephones to the penitentiary superintendent to ask a convict to get on a street-car and come down to the state-house, so that he may inquire if he wouldn't like leave of absence to go home to his farm and save the crops.

Governor Oswald West believes that "men in the penitentiary are, on the average, about the same as the men you meet outside. They respond to confidence and kindness more quickly, because they are unfortunate." Therefore he is putting the Oregon penitentiary on the honor system. He began by proposing to a number of selected prisoners to go out daily and work on the farm and roads without a guard, coming back to sleep every night. They jumped at the chance. "Of course, there's brush out there, and it would be easy to get away. Besides, it's summer with plenty to eat out-of-doors, and it's easy to sleep out-of-doors. But this will be an experiment on which the future of the men who will come to this place will depend. They will be treated like slaves or like men according to their behavior. What do you say? I only want your word of honor, and don't give it if you can't keep it."

So all summer something like 150 men have been out-of-doors in the country about Salem, mending roads, beautifying the grounds of the tuberculosis hospital, raising crops and milking cows, digging wells and building fences, and, without the suggestion of a guard, finding their way back to prison at nightfall. Only two have broken parole. One of them was caught and is back in prison, without a friend among the men to speak to him.

The convict who went home to work his farm during the summer is still there, but he is expected back at Salem in the early fall. The crop was all that stood between his family and destitution, and Governor West thought it first-rate economy to save that family from becoming a public burden, by the easy method of letting the convicted man serve out his sentence in two or three winter terms—to say nothing of the moral effect on the man himself of knowing that he was trusted.

The shoe-making machinery at the penitentiary has been getting old, and last summer the time came to get new. The Governor telephoned to the superintendent and asked him to send down the best workman in that department. "Here," the Executive said to him after a talk,

"here is some money. I wish you would go to Portland and Oregon City and the other places where they are making shoes, and find out all you can about the best methods of manufacture and the best machinery to buy." The man had not been outside the prison wall for seven years. He took two weeks to execute his mission; he was at Portland during the Rose Festival, and mingled with the crowds—but he came back, and is making shoes with the new machinery now.

The other day the Governor asked the thirty-four men in the brick-yards whether they would like to have their guards removed. It is not a bad sign that they did not instantly say yes. "Let me know when you want them taken away and I'll see that it is done," said the Governor.

Maybe it is a strange thing to do—to let convicts decide for themselves whether or not they shall be guarded and locked up. Yet already there are evidences that when men leave the Salem prison they go out, not like ordinary penitentiary graduates, crushed in spirit, weakened in body, and hardened in crime, but men who have learned to work, to keep their word and their self-control, and who have regained the greatest thing in the world—their self-respect.—World's Work.

THE QUEER THINGS THAT MEN EAT

The primitive races of mankind eat many things that seem strange and repulsive to us, though not more so than some of our favorite dainties appears to them. The diet of these children of nature will be well illustrated at the Dresden Hygiene Exhibition, the circular of which, Hygiëna, gives the following interesting details:

At the end of the rainy season the Bushmen of South Africa go foraging, taking with them their wives and children and most of their earthly possessions. The men hunt, using arrows tipped with a poison which appears to be harmless when taken into the stomach. (The South American Indians claim that the curare which they use for this purpose makes the flesh of the game more digestible). While the men hunt, the women dig edible roots with sharpened sticks. The favorite root or tuber, called the lensho, is as big as a cocoanut, like which it is filled with a milky juice, so that it appeases both hunger and thirst. Caterpillars are collected, killed by crushing their heads and carefully packed in grass for future use. Good water is often a highly prized luxury, and is bottled in antelope skins for transportation.

The natives of Australia live very largely upon the seeds of many species of grasses, for each of which they have a distinctive name. They also eat the seeds of various palms, many roots and bulbs and the gum exuded by trees. A sort of bread is made of the inkua root, and a gruel of karanga seeds. The animal food of the Australians includes ants, caterpillars, cicadas and many other insects. A favorite dish, called tuinamba, is composed of pupa cases. The

tent-like coverings which the psylla larvae infesting the eucalyptus make for themselves out of the sweet and glutinous exudations of the leaves, and their own secretions, are diligently collected and form a dainty which resembles manna and is called paralja. Another delicacy is the flesh of snakes which, with the exception of the liver, is too dry and tasteless to appeal to civilized palates. Meat is usually baked in a primitive oven, made by digging a hole about a foot deep in the ground. In the hole is built a fire which is covered with stones. When the stones have become very hot, the fire is extinguished and the stones are covered with green leaves, on which the meat is placed. The hole is then filled with earth and is not reopened until the time determined for the cooking of the meat has elapsed.

CUTTLEFISH FARMS

At several points on the British coasts there are located cuttlefish farms, where the little creatures are kept in tanks or ponds to be "milked" of their ink.

The pond or tank is connected with the sea by a pipe, and a thousand or more cuttles are kept in a single one. They present a curious sight as they move about, trailing their long arms and staring out of their bulging eyes.

They are guarded by screens with a view to preventing fright, for, if they are suddenly scared, they will emit their "milk" in the water, a dead loss to the cuttlefish farmer. The fluid, or milk, is very valuable, and each cuttle will yield about \$3.50 worth a year. It is secreted in a bag, which can be opened and closed at will, the cuttle ejecting the fluid to darken the water so that it may escape unseen when attacked.

The best cuttlefish are obtained in China, where for some reason or other, they produce the best quality of "milk."

When the farmer considers it an opportune time to milk the cuttles he proceeds by opening the sluices of the ponds gently agitating the water. The cuttles then swim around the pond, and as soon as one passes through the sluice is closed. The cuttle passes down a small channel into a basin or metal receptacle, and as soon as it is securely there the water is drained off. It is then frightened, and at once squirts the fluid from the bag. When it is exhausted it is lifted out, the milk is collected, and the basin is prepared for another.—Sel.

Homesickness for Heaven

God has to awaken this homesickness often by breaking up our earthly nest, that we may transfer our hopes to the better home, and some day we shall thank Him for the flowers that He has transplanted to a climate where they shall wither no more, and where God is keeping them for our arms forever.—Selected.

Y. P's. B. MEETING

(Continued from page 314.)

lay at the root of conduct in Him. In a word, unity between persons, between spirit and spirit, is **unity of purpose and of resources for effecting the purpose.**—Dods.

"Whatsoever ye will ye shall ask, and it shall be done to you." It is very noteworthy that the unlimitedness of prayer is limited, or conditioned by our abiding in Christ and His words in us, just as in Jno. 14:12-14 it is conditioned by fellowship with Him, and in Jno. 15:16 by permanent fruitfulness. For, it were the most dangerous fanaticism, and entirely opposed to the teaching of Christ, to imagine that the promise of Christ implies such absolute power—as if prayer were magic—that a person might ask for anything, no matter what it was, in the assurance to obtain his request.—Edersheim.

STRANGER THAN FICTION

When John Cudahy, the millionaire packer of Chicago, recently bought of the Colorado Development Company a small section, extending from Imperial Valley, California, far into Mexico, his purchase included the little area where George Lembecke and Herman Ludwig, Germans, have lived for four lonely years, afraid to venture from their clearing in the thorny brush lest they become lost and perish on the blistering sands.

Only those familiar with the desert, and this region in particular, can appreciate the possibilities of a living death which the two men faced. They set forth four years ago from Yuma on a prospecting trip. Far beyond civilization their pack burros decamped, leaving them stranded.

For three terrible days they wandered over the desert. Finally they pushed their way through the thorny tangle of underbrush on the Colorado delta, and with shoes worn through, clothes in tatters, and bodies a mass of ugly lacerations, they stumbled upon a water hole, fed from the distant Colorado. Then they collected their outfit, determining that their only hope lay in remaining by this water supply until help came.

Realizing the possibilities of being forced to remain for an indefinite period, their German industry asserted itself. After making a small clearing in the damp soil of the delta they cut up their potatoes and planted them, and stuck most of their red beans into the ground.

While looking after their farming enterprise they also invented snares and other traps for wild game, whose little runaways zigzagged through the underbrush, and in this way fresh meat was easily secured.

A lean-to made of branches and foliage provided shelter. Within a short time the two marooned men had become accustomed to their wild surroundings and but for the knowledge that they could not escape without aid from the outside they would have found pleasure in their unique environment, especially as their husbandry proved suc-

cessful, eliminating all possibility of starvation.

Occasionally they would go to the outer edge of the brush and gaze wistfully across the limitless sand, but were not rewarded by sighting others of their kind.

"It looks as though we would die here," said Lembecke, despondently. "We could be worse off," was his companion's philosophical response, as he recalled the days of awful suffering when he and Lembecke trudged over the desert, lost, and without water, only taking to the thorn brush in their delirium.

One morning the whistling of a locomotive was heard, Lembecke, always of a melancholy cast of mind, turned white with fear. On the moment he thought it the sound of the judgment horn. To Ludwig the strange noise was a puzzle. In the four years they had been prisoners in the Mexican jungle no such noise had ever been heard by them before. He would not permit himself even to hope that the sound was really what it seemed to be. He and Lembecke finally crept cautiously to the edge of the thorn thicket, and there, a few miles away, they saw a construction train creeping across the glistening plain.

When night brought relief from the ter-

rible heat the two men built a slow fire by the edge of the brush by which to guide their returning steps, and then set forth to tramp to the railroad. Never were common steel rails and redwood ties more welcome. When the two miners came to the railroad Lembecke fell on his knees, and bending down, fervently pressed his lips to the rails.

Of course their story was regarded with incredulity by the railroad men, but when the latter visited the water hole, and took note of the patches of potatoes and beans, saw the snares for game, and sat down by the little lean-to and heard the amazing story of how the Germans had struggled to keep up courage, how they resorted to the hides from rabbits and sometimes a stray deer from which to make their garments, conviction was complete.

Lembecke and Ludwig will not be molested by the Chicago millionaire who has bought their little realm. They are still living there, having decided that as the railroad is within easy reach they may as well remain; in fact, every foot of the little clearing in the jungles which succored them when they were dying is endeared to them, and civilization has lost its charm.—Sel.

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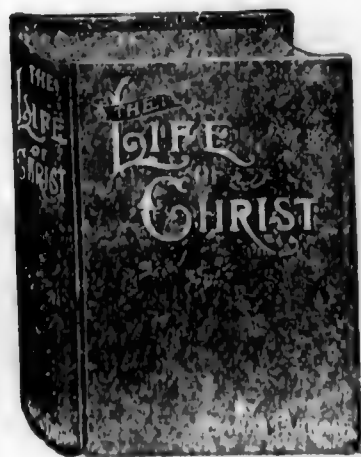
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SPECIMEN OF TYPE.

The Ammonite insult.

1 SAMUEL, 12. *Samuel reasons with Israel.*

besb said unto Nahash, ^bMake a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for ^ca reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 Then came the messengers ^dto Gibeah of Saul, and told the tidings in the ears of the people: and ^eall the people lifted up their voices, and wept.

B. C. 1095.

^b Gen. 26. 28.
Ex. 23. 32.
^c 1 Ki. 20. 34.
Job 41. 4.
Ezek. 17. 13.

^c Gen. 34. 14.
ch. 17. 26.
^d 1 Forbear us.
^e ch. 10. 26.
ch. 14. 2.
^f 2 Sam. 21. 6.
^g Judg. 2. 4.
Judg. 21. 2.
Rom. 12. 15.
Judg. 3. 10.
Judg. 6. 34.
Judg. 11. 29.
ch. 10. 10.
ch. 16. 13.
^h Judg. 19. 29.

and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER 12.

1 Samuel reasons with Israel. 16 He admonishes them. 20 Comfort in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons

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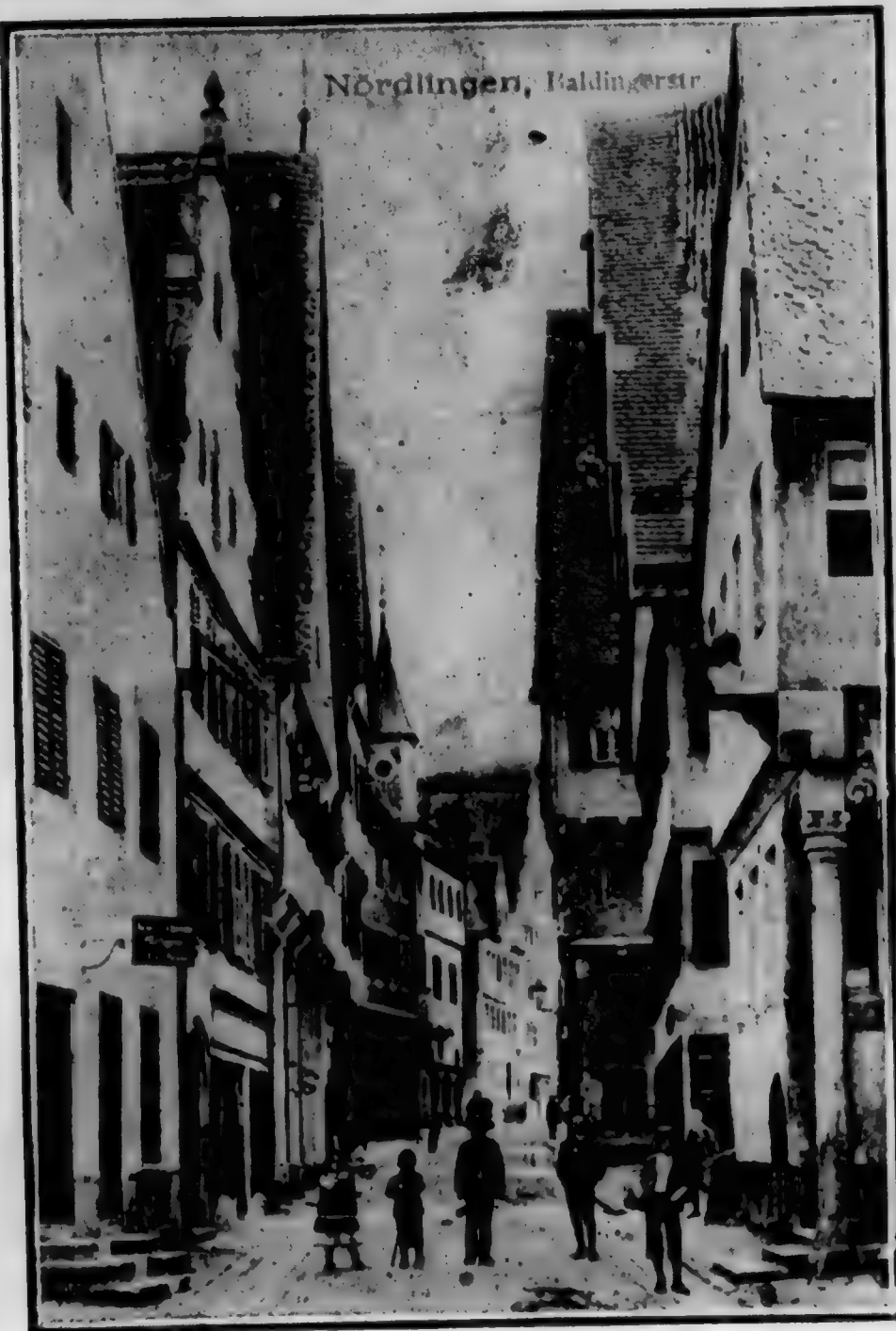
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Widest Street in Noerdlingen
(See page 340.)

SELECT READING

TOBACCO AND ITS EFFECT

A beautiful plant while growing is *Nicotiana tabacum*, which is extensively grown commercially in various sections of our country, especially in Pennsylvania, Connecticut and Kentucky. It has broad, showy leaves, and the flower stalk grows five feet high, bearing tubular, purplish flowers in great abundance, at the branching summit. A variegated-leaved variety of this *Nicotiana* is prized as a decorative plant.

Nicotiana tabacum, however, is grown chiefly for the poison contained in its leaves known as nicotine—a poison so rank that one drop, by actual test, is sufficient to kill a dog. It is this element in tobacco stems and leaves that destroys insect pests when applied as smoke, as dust, or as a tea. It is this element that lures a portion of the human family into the filthy and disgusting tobacco-habit of smoking, chewing and using snuff. The beginning of this nasty and degrading habit is largely due to the cigarette, which is much used by boys, who are apt teachers to the innocents. By this means I have known whole families, from the 16-year old down to the 5-year old, to acquire the habit, and when acquired so early in life one mostly becomes a confirmed smoker, often begins chewing, and frequently is led eventually to the intoxicating cup, the gambler's den, houses of ill-fame, and finally an untimely death. Usually the tobacco habit is the first step in a downward career, and why? Read these statements of persons who have studied the influence of the cigarette habit upon boys:

"The moral depravity which follows the cigarette habit is appalling: Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the line, are its general results."

"Cigarette smoking is one of the worst habits a growing boy can acquire. It hinders his growth, it retards his intellectual development, and, worst of all, it weakens his will, and thus renders him less capable of resisting temptation to evil courses."

These seem to be strong statements, but my observation of and experience with boys who have acquired the habit fully confirms them. They are not in the least overdrawn. And what is true of the cigarette habit with boys is more or less true with the tobacco habit in general, regardless of age. With such facts before us, does it not seem strange that the United States Government should encourage the growth of the filthy weed, spending large sums of public money in experimental culture and curing of the plant, and sending out bulletins and lecturers to herald the results? Has our Government any right to spend the money of the people in gaining and spreading information that indi-

rectly ensnares our innocent children and degrades them morally, physically and intellectually?

At North Platte, Nebraska, the superintendent of schools, and the principal of the high schools, have taken advanced ground on this question, and here is an extract from their manifesto:

"Realizing that the use of tobacco by a boy is not for the best interests of his mind and body, and * * * believing that those in authority should by example and practice encourage only those habits which make for the highest physical and intellectual development of the boys under their charge, I hereby order that no member of the Cadet company shall accept a commission as an officer, who uses tobacco in any form at any time. * * * The Board of Education endorses this position and has further resolved that no pupil that uses tobacco be eligible to a position on the high school football team, or eligible to a commissioned or non-commissioned office in the high school cadets, or office in any of the class organizations."

Coming events cast their shadows before, and this action of LaPlatte educators is but a forecast of the time not far in the future, when all popular educators, ministers, physicians, and most of the men of influence will disparage the growth and use of the filthy weed. It is a menace to the welfare of mankind, wasting their energies, diminishing their resources, defiling their bodies, weakening their intellects and degrading their morals; and it establishes a nuisance that is an abomination to the refined senses of sight and touch and smell. The time has come that it should go.—Sel.

THE "EDUCATED" WOMAN

Not long ago a woman bewailed to me the fact that she had no education. She is skilled in every branch of housework; has brought up a family of four children to be a credit to herself and their home town, and has practical experience as a trained nurse. Were she thrown upon her own resources today, at the age of sixty, she could make a comfortable living. I reminded her of all this and she said: "Oh, would you really call that an education? I have always felt so ignorant. I know I read a great deal but I can never wholly forget the fact that I had only two years of actual schooling, and those were spent in a German school." I laughed as I answered: "Do you remember the class of Sunday school boys that Miss Andrew could not manage? She is a college graduate—has done nothing but study all of her life and has had a regular course in psychology and child training. She gave up the class and you took it. What was the result? Why, you couldn't have hired those boys

to stay away after that, and what was more, they brought others until the class grew so big we had to give you a room to yourselves. They gave you a surprise party about once in six months and showered you with presents on every possible occasion. Other teachers they barely tolerated." "Ah, that is just because I understand boys," answered the woman with a pleased blush.

And that is the gist of the whole matter. Human nature existed with all its peculiar phases before there was any "ology" made of psychics. And that woman has got back of all the books that were ever written on psychology and child training. She understands the subject matter at first hand and knows enough about it to write a practical treatise, though probably the grammar and construction would need some correction. But when Mrs. M. succeeds where Miss Andrews fails, can we say: "Mrs. M. is an uneducated woman, while Miss Andrews is an educated woman?" No. Any man or woman who is skilled along any line is to that extent educated. And the men and women who are regretting that they had no chance to attend school and are belittling the results of their lives because they feel handicapped by the lack of the school education, should bear in mind that if they are good farmers or good housekeepers or good anything at all, they are to that extent educated and can look the whole world in the face and say: "I have learned all that it has come my way to learn and with an open mind am reaching out after more. I have used all available resources to become skilled in my line of work and have done my best."

While the young people of today may indeed be truly thankful that the way to a common, high school and even college education has been paved so smoothly for them, it might be well for them to bear in mind that there is an education that comes only from experience, and in spite of diplomas and degrees there are still some things which the good parents can tell them.—Janet Thomas Van Osdel.

BEING BETTER THAN OUR BEST

Our best is better than any thing lower than our best. But even our best is not as good as we ought to strive after. We at our best are not up to the standard at which we should aim and toward which we should strive. Christ is our pattern. We ought to strive to be like Him, and we can be in Him, and be one with Him. That surely is better than our best, for He is able to do in us and for us, and to empower us to be, above all that we are able to ask or think. His best, not merely our best, ought to be our pattern, our aim, and our inspiration.—S. S. Times.

In one Bible class of twelve women they gave 17½ months of their time in Christian service in one year. In Wanghai (Yellow Sea) Province, 160 men and women gave sixteen years.

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CONCENTRATE

J. W. SHANK

When a biologist wishes to acquire a perfect knowledge of the life and character of a certain animal, he directs his whole attention to the object of his interest. Sometimes he will spend days without food or recreation that he may be sure of catching every point of interest. And what is the reward of such strange effort? It is simply this—the biologist learns certain facts about the animal that no other human being has ever known. He gives to the world the benefit of this knowledge and we may learn the same facts without the great effort and trouble.

When William Herschel, the famous astronomer, determined to satisfy his curiosity about the mysteries of the heavenly bodies, no task was too great for his tireless efforts. For years he toiled on the manufacture of more perfect instruments for his researches, and, having completed them, sat night after night in the bitter cold weather sweeping the heavens with his telescope. As a reward of his efforts he discovered planets of which no other astronomer had ever known, and solved many problems that were of great value to the science of astronomy. Through this concentration of effort he not only enjoyed great satisfaction but gave to others the benefit of his discoveries.

When William Carey got a vision of the possibilities of missionary effort, he was carried away with the one great purpose of his life—to spend the rest of his days trying to dispel heathen darkness. Through his concentration of mind upon this one purpose he accomplished things that have been a marvel to the Christian world.

There is marvelous power in the concentration of mind upon the tasks of life. There is power which may be used for evil purposes, as is shown by the accomplishments of the famous Hindu mystics in their work of jugglery. There is power for measureless good if the right purpose is kept before the mind. It is a law of psychology that the human mind may be developed according to its concentration upon things of life. A person may live and die in ignorance of much that is beautiful and good in life, if he takes simply a passive interest in the things of this world. On the other hand, a person may develop a powerful mind for usefulness if he takes notice of things and directs his attention to special channels of service.

The mind is a most wonderful construction. How artfully has the All-wise Maker arranged to have humanity accomplish his work! One cannot do all kinds of work and God never meant that he should. But one man may concentrate his mind upon work of interest and usefulness and thus accomplish what no other man could accomplish. As he works along his special line, nature is constantly building up the mental tissues so that his efficiency is always increasing. The more we concentrate our energy the more we are able to concentrate; the greater our concentration the greater the results of our life's energies.

A young man begins his work as a student. Before him there is a possibility of success or failure and the result of his student life in either direction is determined largely by his concentration of energy. He may be the sort of a person whose interests are everywhere in general and no place in particular. Unless he is induced to concentrate his attention to some channel of importance early in his course, he will be sure to fail. And what are the channels of importance? These, of course, vary with the inclinations. Every student should aim first to concentrate his mind upon his studies and be able to get the vital points from texts and instructors. Every student should be able to concentrate enough mind upon uninteresting subjects to master their principles; and when this is done such subjects often become interesting. Every student should be master of enough concentrative energy to carry through a definite course without constant changes and variations. Unless he can do this he will never be able to find the most suitable line of work for specialization. The greatest specialists in the high professions are not men who were unable to stick to subjects of study in their preparatory courses.

What shall we say of the many people who hear sermons and lectures in a passive careless way; who see life with its right and wrong and are apparently indifferent? Are they not people whose power of concentration is at a low ebb? Are they not members of that great class of humanity who do nothing vital for the world in which they live? Are they not those who live largely for the ease and careless pleasures that life affords? It is the person, who hears a truth and smiles a mental approval or hears a questionable remark and chal-

lenges it in his mind, that is an instigator of a higher civilization or a reformer among men. It is the person who notices the trend of civilization and then acts in a positive way for its betterment, that is a value to society. Why does he notice and then act positively? Is it not because his habit of concentration has taught him to see, to think, and to act?

If I were a lawyer, I would think it my duty to concentrate my energies so as to become the most proficient and useful man in my profession. If I were a farmer, I would aim to concentrate my life's best energies to make my farming a real success in the estimation of men and God. If I were a physician, I would feel it my duty to do something for my profession which no other person had done and to be satisfied with nothing but the best success. If I were a teacher, I would feel it my duty to concentrate my attention to the improvement of schools and of teaching methods, and refuse to be satisfied until I had contributed something worth while to my profession. In short, whatever my chosen occupation, I would feel duty bound to contribute the best energies of my life to make the most of it for God and for men and to be satisfied with none of my work until I had used my God-given gift to its full capacity.

La Junta, Colo.

DON'T FEEL BLUE

Oh, I like to hear a feller who will whistle at his work;

I like to hear a worker who will hum a little tune.

Ef a feller's got some music, why, he ain't so apt to shirk;

He kin change a bleak December into mild and merry June.

What's the use o' feelin' blue?

There is sunshine here fur you.

Life is mostly what you make it; make it mellerlike an' true.

Care will often run away

Ef he finds you're feelin' gay.

Open up your music, brother, an' then freely let it play.

There's enough of gloom an' sorer uv the kind that hez to be.

Lots uv it's imagin'ry; you kin whistle it away.

When you see ol' trouble skulkin' in the lots behind a tree

Let him see you merry-hearted; put your record on an' play.

What's the use o' feelin' blue?

Natur's happylike an' true.

Help the world to be more cheerful an' 'twill do the same fur you.

Blue is all right in the sky,

All right in a maiden's eve,

But don't git it in your system; it will kill you by an' by. —Joe Cone.

EDITORIAL PAGE

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S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
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THANKSGIVING:—Another thanksgiving season is near at hand. November 30th has been officially designated as Thanksgiving Day by the Chief Executive of the United States. The history of this day is of interest in order to appreciate the spirit that prompted its origin.

A day for thanksgiving was originally set aside by the Pilgrims at Plymouth, immediately after their first harvest in 1621. Occasionally thereafter days were set apart by different colonies until in some it became an annual festival. During the War of Independence the Continental Congress appointed one or more thanksgiving days and urged the executives of the states to recommend its observance. President Washington appointed a day of thanksgiving in November 1789 and another in 1795. At the close of the War of 1812 President Madison at the request of Congress set apart a day for the giving of thanks. In 1864 President Lincoln appointed the fourth Thursday of November as Thanksgiving Day, and ever since that time each president has annually followed his example. At the present time this day has been firmly established as a national holiday.

The spirit of worship and praise gave the day birth and a religious atmosphere surrounded its observance. Even at the present time many of the services on this day are of a religious or semi-religious nature, although the religious element in its observance is not nearly so prominent as earlier. The day is being given over more and more to festivity and frivolity. It, like some other days having a religious origin, is used by many for commercial and social purposes with an entire exclusion of the spirit that gave it birth.

To the Christian it is indeed a day of thanksgiving. The blessings of an all-wise Providence have been gracious. The earth has brought forth bountifully. The material blessings of God have fallen upon us richly. To give thanks for these temporal blessings, for the necessities of life, is the original purpose of the day. For these remembrances our hearts turn in gratitude and praise to God. While it is well to have this national day for the giving of thanks, it is far better if from the heart wells up the daily acknowledgment of blessings received, causing the soul to sing a constant song of thanksgiving and praise.

TRUE HEROISM:—In obscure places surrounded by mire and filth are often found some of the most beautiful flowers. Their beauty is the more noticeable and impressive because of this contrast. The ugly and unsightly environment give a setting so that the beauty of the flower stands out so prominently that it at once attracts the attention and calls forth the admiration of those who can see and appre-

ciate the beautiful in nature. We admire the perfect flower because amidst adverse conditions it did not become contaminated with the filth about it, but made use of those very conditions to come to a state of perfection. Many such flowers flourish never seen or appreciated by any human being, they perish as they grew, in obscurity.

How typical is this of the genuinely heroic qualities daily manifested in the lives of thousands of men and women in the various walks of life! Surrounded by the most adverse circumstances, sin and wickedness, without swerving to the right hand of the left, they persistently follow the path of rectitude and duty. They rise above their environment, create one of their own, filling the surrounding atmosphere with its fragrance. However, as many do not appreciate the beauty and fragrance of the flowers surrounding them, so many do not appreciate the beauty and heroic in the lives of these who are struggling so nobly upward and onward. The world is not looking for the heroic in the lives of the men and women in the humbler walks of life, but among those few who through superior abilities or a chain of favorable circumstances have gained some eminent position. Such, when performing a deed requiring some physical bravery, are, as a rule, eulogized and their deed heralded broadcast. When the same qualities appear under less ostentatious circumstances in the common everyday walks of life they usually receive only passing notice. As a result the masses have an erroneous conception of a true hero. They fail to recognize one in the crowd, except it be one who displays some physical courage. But the one with moral qualities that will cause the individual to stand for truth and right is, as a rule, not considered as belonging to the heroes.

It is comparatively easy to be heroic in the midst of a crisis, to be faithful to duty and to rise to a great emergency when the eyes of the community, nation or world are centered upon you to inspire and urge you on. But it is a far more difficult task to be absolutely faithful to duty, to be obedient to that which we know to be right, to be true to principle—which is the highest type of heroism—when you are alone in your crisis with no human soul to sympathize with you and encourage you in your effort. The most trying and severe battles of life are always fought within the heart. This is the testing ground of our life. He who is true here, in the secret chambers of his heart under all conditions and circumstances has genuine heroic qualities. He will always ring true in a public crisis of his life.

There are many such heroes today. The majority of them are living obscure lives, to be found among those who are wont to be called the common people, who constitute

the bulwark of our nation. Their struggle for truth and right, their unswerving devotion to duty, their strict adherence to principle requires a moral heroism that is too frequently ignored and sneered at. This daily plodding the path of duty in silence against the popular current is heroic. We need more such.

We admire the man or woman who constrained by a strong conviction based on principle use the obstacles in their way as stepping stones to rise to a higher plane of living. Such lives prove to us that it is possible for an individual to create his own environment and not be contaminated by the adverse environment surrounding him. Those who are wont to make excuse for not living a better life because their surroundings are unfavorable only reveal their own weaknesses in the presence of such an one.

Some one has said that our moral heroism is complete when we fear nothing so much as sin. Are you a sworn enemy of sin? If so, and you are faithful to your vow, the heroic qualities will shine out more distinctly day after day. It is in the service of our fellowmen that these qualities are tested. While these heroes are uncrowned by the populace they have a far more glorious and enduring crown awaiting them. Are you one of God's heroes?

WAR IN EUROPE:—The war clouds that have been hanging over Europe during the past summer assumed serious and threatening proportions in the difficulty between France and Germany over the Moroccan question, but an armed conflict has happily been avoided. However they unexpectedly broke in another quarter without giving much warning. The difficulty between Italy and Turkey concerning the control of Tripoli was brought to a sudden crisis by the drastic action of Italy. The European political situation has been strained for some time and these difficulties still further endanger the situation.

It has been prophesied by statesmen familiar with politics in Europe that a great European war is inevitable and not far distant, in which practically all the nations will be involved and which will change the political map of the continent. Alliances are being made between the different nations whereby the individual nations are strengthening themselves in case of conflict. It is to be hoped that this conflict which has so often been predicted will never occur. At the root of all this difficulty is the spirit of selfishness and national pride. Each nation is seeking for additional power and recognition and every advantage is used for the securing of the same.

In striking contrast with these wars and rumors of wars, not only in Europe, but also in Asia, is the world-wide Peace Movement, whose aim is to establish universal peace among the civilized nations. This movement for the abolition of war has resulted in arbitration treaties being signed between different nations, but thus far all of them have been conditional, none of them consenting to submit to arbitration all possible difficulties that may arise. Insofar as they fail to do this the signatory powers have an opportunity to set aside the treaty and engage in armed conflict if they think that thereby they can advance their own interests. As long as selfishness rules the lives of men, so long can we expect war and rumors of war to exist. These are given as some of the signs of the last days. The unsettled conditions in the world in general today, may be of greater significance than we are wont to think.

CO-OPERATION:—In unity there is strength is an old adage. It is by the united efforts of those engaged in any enterprise that results in success. Only where there is perfect unity and co-operation can the largest success be anticipated and realized. It is natural for each individual burdened for and engaged in a worthy enterprise to desire the co-operation and assistance of his fellowmen who are interested in all worthy causes. When this much desired assistance is not received he is tempted to be grieved and to censure them for their negligence and apparent lack of interest and indifference. At the same time he himself may forget the interests of others who are expecting a hearty co-operation from him, who in turn may be tempted in their thought concerning him as he was toward some others. This being true it affords an excellent opportunity for the exercise of charity and the forbearing spirit. No individual engaged in Christian work can expect every other Christian to have the same interest in his specific work any more than it is expected of him to have active interest in every other line of Christian endeavor. The best we can do is to actively pursue our calling in life and then as opportunity affords further the interests of others as much as we possibly can.

On this point perhaps all of us could improve. We fail to see, or perhaps make, the opportunities for the advancement of certain lines of Christian endeavor in which others are directly interested. When the opportunity has flown its possibility dawns upon us. Opportunities for the furthering of the interests of Christ along lines in which others are directly engaged are not improved as they might often be because we are very deeply interested in our own special line of endeavor or perhaps because of a lack of a deep and abiding interest in the cause of Christ in general. However the fact remains that the interests of the kingdom are advanced through co-operation, a little contribution here and another there making in the aggregate an abiding work.

We appreciate the co-operative efforts of our friends in furthering the interests of the Kingdom through this periodical. We are grateful for the encouragement given both through the verbal expressions and through the very practical assistance rendered. We trust for a further continuance of this co-operation in an ever increasing degree. As we will soon enter upon another year we are especially desirous for a hearty co-operation for the extension of the circulation of the **Christian Monitor**. To this end we invite the assistance of our friends in securing if possible new subscriptions, and in promptly renewing their own.

The offer made in the preceding issue is still in force. A large number have taken advantage of it and secured the paper for a year and one-half for the price of one year. We repeat the offer here:

For seventy-five (75c.) cents we will send the **Christian Monitor** the rest of this year and all of next year, including a copy of each of all the back numbers until July 1911, that we may yet have on hand when the subscription is received. This will enable the subscriber to get most if not all of the highly interesting articles on India written by J. S. Hartzler and M. C. Lehman.

In clubs of ten or more to separate addresses 75 cents per year. In clubs of ten or more to a single address (send to one person for distribution) 50 cents per year. These club offers include both new subscribers and renewals. Send your subscriptions at once to this office.

ish sister still in darkness. Then, one morning, a letter arrived in a strange handwriting, with a strange postmark. It was brief and unsigned. It said, "Your Jewish sister thanks and blesses you. I too have read that New Testament and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the Book from me—pray for him also. Yours in the love of Christ."

More months passed away—then another missive came. "When this reaches you I shall be with my sister before the throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said, 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was, "My word shall not return unto me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

This story is published to cheer the hearts of those who are lovingly "sowing the seed beside all waters."—Home Friend.

KINGS AND PRIESTS

I said I will take heed to my ways and retire to loneliness, darkness, and silence. I am a king, I will prepare for audience; I am a priest, I will prepare for sacrifice. My servants are many and as planets gather round about the sun, so my servants wait to do me homage.

A worldly king has many high offices of state; guards, halberds, red-faced men in armor, trumpets, drums, marching of men in uniform. The bustle and movement illustrate the desire to divert and procure all sorts of pleasures.

How different is my kingship, the ship which carries my personality. One who is anointed, who knows, who rules, who adorns. My loneliness is only metaphorical. "Retire and read the Bible and be gay." As the pleasure of solitude are so little understood, I must needs touch upon the felicity of my theme. I am aware of my misery and my majesty. In my misery I see a great noble man, a discrowned king. I am as feeble as a reed, but as a reed that thinks. My joy is to think right, to keep in view my dignity, which is not enhanced by robes of badger skins, my dignity is found in regulated thought. The wealth of worlds would not add to my elevation. I comprehend my grandeur, and give audience to my servants, whose fidelity and devotion are beyond dispute. Am I not equal to the angels? Nay, above them, for

they are my servants, and one day we shall judge them. "He that ruleth his own spirit is greater than he that taketh a city."

My servants help my humility, not my pride. They bring me brightness to clear away my darkness. My silence is the opportunity for their bounding eloquence. They strip me only to abandon me with fair raiment, they empty that they may fill me, they sever from man, they unite me to Jehovah. The kingdom is real, abiding, increasing. I move on a mighty margin, my circumference is God!

As a priest, I came to give not to take away. My offering is thanksgiving, this is a mature grace, an advanced post. Take the book of Psalms, cut it in two; you will find the first half prayer, the second half praise. Having all, I give, looking for nothing again. I am a child of the Highest, my reward is great. O the dignity of intercession, my bounty is royal, my crown is one of millions, which are cast at the feet of Jesus.—H. T. Miller.

EXPERIENCE OF FRANCIS WILLARD

The late Francis Willard found in her early religious experience that the wearing of certain articles of jewelry was an obstacle to a growth in grace. Referring to the occasion, she says: "Kneeling in utter self-abandonment, I consecrated myself anew to God. But I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings and pins, all of them plain in their style came up to me as the separating causes between my spirit and my Savior. All this seemed so unworthy of that sacred hour that I thought at first it was mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels and great peace came to my soul. All my friends knew and noticed the change."—The Friend.

THROUGH SUFFERING

God never would send you the darkness
If He thought you could bear the light;
But you would not cling to His guiding hand

If the way were always bright.
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowing heart to bear,
And many a cruel thorn-crown
For your aching head to wear;
He knows how few would reach heaven at all

If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer someone behind you
Whose courage is sinking low.
And—well, if your lips do quiver—
God will love you the better, so.

—Selected.

"WHAT HAVE YOU DONE?"

Sadie Brubaker.

In fancy I see on the Jericho road, a numberless throng. An army of God-gifted men and women passing down the way of life, using opportunity to beautify their intellectual and moral character. I see them a perfect figure with no mark of evil indulgence. This must be a mark of commendation. Again I hear them testify of how they have kept God's law; how they have abstained from evil habits and as they pass along the way a voice gently says, "Do you love your neighbor as yourself?" Ah, what a sad disappointment! How many will come short of doing God's whole bidding by neglecting the wounded Samaritan by the wayside!

God's commandment is broken as long as we refuse to love our fellowmen, and love will eventually cause us to do. With this I add the following lines from a recent Sunday school paper.

A young man applied for a place as draftsman in a great establishment. The first question that was asked him, was, "What have you done? Bring me some of your work."

A lad who had been taking a course in an industrial school is very proud of bringing out the different pieces of wood and iron he has wrought out. Some of them are very fine, indeed. There are gates and pieces of wood mortised together; there are boxes and wide slabs of wood so nicely joined that one can scarcely see where they come together; and to cap the climax, he shows the visitor a beautiful gavel and a neat cap turned by his own hands out of mahogany. In iron there are also many excellent pieces fashioned by the lad in school.

Everywhere the world wants men who have done something, or who show that they can do something. There is no place for the man who, in answer to the question, "What have you done?" must say, "I have done nothing!" Very quickly the door swings shut in his face, and he must either go to work and learn to do something or be set down as a failure in life.

Ask yourself, "What can I do?" And if you can give only the answer, "Nothing," set about it today, this very hour, to fit yourself for something.

Come now a step higher. Some day the question, "What have you done?" will be asked by One who has the widest field of labor of any in all the universe, and if the word, "Nothing!" slams a door in the face of men in this world, be sure that there will be far less hope, of entrance into that wider realm for him who has nothing to show for the time he has spent here.

Have you ever helped anybody? The world is full of men and women who need help. You meet them at every turn. What have you done to make anyone's burden lighter? Is there a friend who has been lifted over a tight place by you? Have you ever spoken a kindly word to one in trouble? When the storm was black everywhere and the night was chill, have you taken a lost wayfarer by the hand and led him out where the sun was shining? Have you kept your own heart clean and done the best you could to show somebody else how he may keep his so, too?

What have you done?

Let one fail in trying to do something rather than fail by sitting still and doing nothing.



CHRISTIAN — LIFE



SINGING IN YOUR HEART TO THE LORD

Rufus Buzzard.

What is music and what is its purpose? What is there in the blending of tones—the beauty of harmony—that creates within our soul a holy reverence to God, and stirs within our being something that lifts us into a realm which we could never reach unaided? About us we hear Nature singing. Our finite minds and dull ears can not comprehend its beauty and melody, but nevertheless it is the voice of God in Nature and it is her mission to cheer up the souls of men that they may sing unto the Lord and thus serve as a medium to keep man in touch with God.

In Ezra 3:10 we read: "And all the people shouted with a great shout when they praised the Lord because the foundation of the house of the Lord was laid."

We find that before they shouted they were singing, in praising and giving thanks unto the Lord. Here truly was an instance where their hearts (or rather their minds) were dwelling on the majesty and redeeming hand of God in opening the way that they might return to Jerusalem.

When the real fire is aglow in the human soul and your spiritual temperature is about 98 degrees you will feel like singing and you will sing in your heart unto the Lord. But when your temperature is luke warm or reaches freezing point you may be singing in your heart, but not unto the Lord. There may be some selfish motive in your heart—even pride—and you cherish that pride, and pride goeth before destruction.

It seems to me a thing as hallowed as sacred song should be well cherished—it should be our desire to strengthen our stakes for more singing, better singing, more consecrated and concentrated thought while singing, so that every little thing that happens in our presence, while in song service, would not tend to draw us away from the real devotion that can be had while singing in your heart unto the Lord.

Singing in your heart unto the Lord is not always the loudest and best rendered singing, however. For there are those who have not been blessed with the gift of song and they can get from the words of the poem as much spiritual food in comparison as the most gifted in music. To those we

say, sing. Let your mouths speak forth the melody in your heart unto the Lord for even "Out of the mouths of babes and sucklings thou hast perfected praise."

But how about the unconverted who sing sacred songs, caring nothing for the sentiment of the words? Can we say that singing to them is not edifying or uplifting? No indeed! I believe in many instances the songs that have been learned will sing themselves into their hearts and will be the means of their conversion. Many a man could testify that he has been led to Christ through the gentle influence of a sacred song.

Ah, sacred song, what are thy possibilities! Thou canst start the tear drop from the hearts of adamant; soothe the hearts of the sick and dying; kindle the flame of love and tenderness to the sorrowful, filling the soul with joy unspeakable. Bespeaking to our finite minds yet greater things to follow.

La Junta, Colo.

GOD'S UNFAILING WORD

Some few years ago, a Christian lady, having decided that she ought to try and put into practice her faith in the efficiency of God's Word to bring souls into the true light, bought some marked New Testaments to circulate among some of the Jewish ladies in her town. Several of these little Books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so, bidding her friend "good-bye," sat down in a shelter on the sea-front to rest awhile. Only one other person sat near her, and that one was sitting white and still with closed eyes. A few moments passed, then the tired lady timidly inquired: "Are you ill? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am ill—I am ill—I am dying, but no one can help that."

Swift as thought came the gentle voice: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blaz-

ed with brilliancy. "Do not mention that name to me! The imposter! The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same snatching accents.

"Is that fair? To us who know the Book and love it your conduct seem like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read about Him!" And again she held out the small parcel.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

* * *

A year went by, and again the Christian lady was on the sea-front. As she walked along someone eyed her curiously but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps they met again, and this time the other paused, asking abruptly, "Are you Miss —?"

"Yes."

Then I have a message to give you. Do you remember giving a New Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it and I have kept my word; but I curse you for giving the Book to her, you have destroyed her soul."

She was turning to go when the Christian lady stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it, but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer, and her hearer went home so shadowed by the terrible looks and words of hatred that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months passed on their way marked only by the silent prayer for that Jew-

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXVII

J. A. RESSLER.

There was not always a village in connection with the mission at Dhamtari. The need for one was early felt although during the first few years of the history of the mission the workers were too few to handle a proposition so heavy as a village. Along with other needs of the work this matter of a village was taken to the Lord in prayer and in His own good time and way the village came to us. To tell all about the negotiations for the purchase of the village and the details of the plan of purchase would be too long a story even for this long-drawn-out, rambling series of tales. But when the bargaining was over and the terms agreed upon there was still left the actual transfer of the property for the one party and the transfer of eight thousand rupees (Rs. 8,000) for the other party. This portion of the transaction makes a story by itself.

We found that there was a mortgage on the village. Suit had been entered for the foreclosure of this mortgage and time had been given until a certain Saturday for the payment of the debt. If not paid, the judgment would be made final and Balodgahan would be out of our reach.

We found that the creditors wanted the money and not the village and were glad that we intended to pay cash for the village so that they might collect the money. We found also that by a little extra effort we could get to the seat of the court in which suit had been brought on the fateful Saturday and stay proceedings.

Another thing that we found had no little interest for us, and that was that there was no thought of accepting anything in payment for this village except the hard cash in silver. Government notes would not be accepted. When we bought the land at Igatpuri a few years later we paid for the land in paper money and there was no question raised. But out in the jungles of the Central Provinces even the most prosperous business men were too suspicious of paper to think of accepting it in payment of so large an amount.

Now one rupee weighs just a tola and there are about forty tolas in a pound weight. Eight thousand rupees would therefore weigh the respectable weight of two hundred pounds. Balodgahan is in the Drug District so the transfer of land would have to take place at the town of Drug, sixty-nine miles by railway from Dhamtari, with a change of trains on the way.

So there was nothing left for us but to

take the eight thousand pieces of silver with a weight of two hundred pounds, in suitable boxes with locks, and go to Drug the evening before the eventful day. The old village owner was in the party, and his son, and the representative of the creditors, and sundry relatives and friends of the interested parties. Our own party, guarding the cash, consisted of two missionaries and four trusted Native employees.

We passed the night with the Drug M. E. missionaries and hoped to settle the whole matter the next day. There was no trouble with the portion of the payment that was affected by the mortgage. That was paid to the court, or rather to the treasury by order of the court, and the creditor got his money and went, we the court's receipt. But the balance had to be paid in the presence of the Registrar of the district. And the Registrar was off for a brief vacation and would not be back before Monday!

There was another chance. The Registrar's clerk could do the work if he had an order from the Deputy Commissioner. Off we hurried to the Deputy's house. But the Deputy Commissioner was gone also for a vacation and would not be back before Monday. There was no choice but to bide our time and guard our rupees until Monday. It was an anxious time. We were not much afraid of being robbed. But we had to keep all the interested parties away off there in Drug and keep them interested until the proper time. The village owner was an old man, in his dotage, and even his son had some degree of fear that the father would weaken at the last moment and refuse to sign the deed before the Registrar.

But the God "whose we are and whom we serve" took care of these matters and all came out well even to making the Registrar willing to register the deed in spite of his protest that it was not in proper form. He was a Mohammedan and one time had offered us his own village for sale. We did not take kindly to his suggestions and it looked almost as if he wanted to make us a little trouble for revenge. At last on Monday the formalities were at an end and we went away with legal assurance that the American Mennonite Mission was Mulguzar or owner of the village of Balodgahan, with the privileges of that position, and the right to collect rents from the tenants and to pay the Government revenue.

How natural it all seems for India and how strange it would seem in America! Smithville, Ohio.

SOUTH AMERICA

FANNIE H. HERSHEY

III A Brief History

At the time of the discovery of America the Pope divided the globe between Spain and Portugal, and a treaty to this effect was negotiated between the two countries. The dividing line was drawn one hundred leagues west of the Azores and all heathen lands east of the line were to be the property of Portugal and those west of the line were to belong to Spain. This was before the discovery of South America. Portugal evidently was not satisfied with this division so in 1494 a convention was held in which the dividing line was placed three hundred and seventy leagues west of the Cape Verde Islands.

Columbus discovered South America four years later and this later division gave the Portuguese the eastern part of South America and Spain the west, north and south.

At first the government was military, but the priest followed closely upon the soldier and after awhile the priest was more powerful than the soldiers.

The new lands of Spain were governed by the Council of the Indies, established by the king of Spain. Under this were other executives, appointed by the king or the council. The land was divided into prov-

inces and Spanish forms of government were established.

Both Spain and Portugal carried the feudal system into the new country and the despotism of the feudal lords was felt by the entire population with the exception of a favored few. Those who suffered included all classes, the African slave, the Indian, the mixed races, and the creoles—the pure blooded descendants of Spaniards.

But the spirit of independence manifested itself in armed resistance almost from the beginning. Paraguay was partly independent from 1535 to 1560. In 1720 two thousand of the mixed races in Peru by armed protest secured some rights.

The treatment of the South Americans was repressive. Commercial communications were restricted and prevented the development of the colonies. Direct commercial dealings across the Atlantic to and from Buenos Aires were prohibited so that the people of Buenos Aires could not buy directly from Spain and they were not permitted to trade with other European countries so had to look to Lima on the west coast for supplies.

"Imports from Spain had first to go to

the Isthmus of Panama. Landing on the Atlantic side, they were then transported by mules across the Isthmus trail to the Pacific Ocean, where the goods were placed on coasting vessels that sailed to Callao in Peru. At that point the cargo was disembarked and taken to Lima. Thence it was carried up the mountains, through the Andean passes, along the high plateau, down the sides of the mountains, and across the pampas of Argentina to the city of Buenos Aires. It is easily seen that the great expense of these long and roundabout shipments added immensely to the natural cost of the goods.

The colonies were forbidden to conduct direct trade between themselves, they were not permitted to buy outside of Spain, and even dealings with the Spanish had to be limited to the purchase of things that came through monopolies that were protected by the Spanish government. Any possible industry in the colonies that might compete with any product of Spain was prohibited."

This treatment did not develop a spirit of loyalty to the mother country. In addition to this the Roman hierarchy was doing much to oppress the people. The inquisition was doing its terrible work from the early days.

Ideas of political liberty took hold of the colonies, which were strengthened when the news of the success of the Revolution in the New England colonies and the recognized independence of the United States of America gave them the first hope of independence. Then the news of the French Revolution in 1789 strengthened this hope.

Educated creoles who had been in Europe and the United States spread the idea of liberty and equality.

Several small revolutionary efforts were soon begun, but in 1810 the general revolution really began and in widely separated places juntas of government were organized asserting that the government was to represent the people and that they would govern in the name of the monarch. "These practically simultaneous uprisings, in places very remote from each other, are all the more remarkable when it is remembered that there were no cables, no telegraphs, no modern postal systems, and no means of rapid communication in that vast continent." Before the close of the year the revolution was general throughout Spanish South America.

The actual revolution began in the north and from there came their first liberator. Francisco Miranda was born in Caracas in 1756. He completed his education in Europe where he met Marquis de Lafayette who had helped the colonies in fighting for their independence. Miranda enlisted and going to America was placed upon Gen. Washington's staff. Inspired by Washington's example he was filled with determination to liberate his own country. He planned an invasion for the purpose of liberating Venezuela from Spain, being assisted by three ships manned by American filibusters, but was beaten by the Spanish in a sea fight in which he lost sixty prisoners. Three months later he effected a landing

and took the city of Caro, but the people did not respond to his efforts so he was forced to withdraw.

In 1811 Caracas named a junta (council) which exiled the Spanish officials. A congress met that year and adopted a declaration of independence. Venezuela was therefore the first independent republic in South America. Miranda who had returned from Europe took charge of the military operations and was made "Dictator," but within a year's time both the Congress and the Republic were destroyed.

Being unable to maintain an army Miranda made a treaty of peace and surrendered on condition that he be deported to the United States. This condition however was not honored, he fell into the hands of enemies and was sent to Spain where he was imprisoned and in 1816 died in the dungeons of the Inquisition of Cadiz.

Miranda's work was taken up by Simon Bolivar who had fought by Miranda's side. He was born in Venezuela in 1783, owned some of the largest estates in Venezuela, and had received a liberal education in Europe. He went to Cartagena in Colombia offering his services to his country and was given a small command with which he demoralized the Spanish forces. "In a campaign of ninety days, with a handful of New Granadans and mountaineers from western Venezuela, he had dispersed over four thousand royalists, and conquered the country from the Andes to the capital."

At the same time General Manuel Belgrano was the leader of the patriots in Argentina. In 1812 he won a memorable victory over the Spaniards. Later he was defeated and his place was taken by Jose San Martin.

San Martin was born in 1778 in a little town which had been one of the Jesuit missions far up the Uruguay River. His mother was a creole and his father a Spanish officer. He was taken to Spain when eight years old and there received his education, entering the army at an early age and serving in the many wars in which Spain engaged after the outbreak of the French Revolution, but resigned his commission in the Spanish army and returned to South America in 1812 to aid her in her fight for independence.

On his arrival at Buenos Aires things were looking dark for the revolutionists. All of the countries were re-taken by the Spaniards except New Granada (Colombia) and Argentina and between these two lay Peru the strongest of Spanish powers in South America.

San Martin's first step was to organize and drill some good regiments in Buenos Aires. He saw that before South America could be free the Spanish power in Peru would have to be destroyed. A campaign over the mountainous plateau of Peru was out of the question so he organized his army on the eastern slope of the Andes, invaded Chile and drove the Spaniards out, then fitted out a fleet and sailed to Peru where without a pitched battle he took the Spanish position on the coast of Peru.

At Guayaquil he met Bolivar and the in-

terview between the liberators of the north and south was the end of San Martin's public career. He went to it expecting to arrange a joint campaign with Bolivar to drive the Spanish from their last stronghold, the highlands of Peru. But Bolivar did not care to co-operate, this ambitious and selfish young man wanted all the glory of driving the Spaniards from their last strongholds. Rather than cause a division between the patriots of South America before they were freed from the Spanish, San Martin gave up the command of his army and silently withdrew. The rest of his life was spent poverty stricken in Paris. Rather than endanger independence he sacrificed home, money, honors and even reputation itself. He died in 1850 being seventy-two years of age.

Under Bolivar and Sucre the Spaniards were finally driven from the field and in 1825 all the Spanish colonies in South America had gained their independence.

Portuguese, South America, suffered under the rule of Portugal what the Spanish colonies suffered under Spanish rule.

In 1807 the French occupied Portugal and the royal family fled to Brazil, while there John VI raised the colony to co-ordinate rank with the mother country. When he returned to Portugal in 1821 he left his second son Dom Pedro as regent. Then began a movement for separation from Portugal which was favored by the regent and in 1822 Brazil was declared independent and the regent Dom Pedros I was declared Emperor of Brazil. He, however, became unpopular with his subjects and abdicated in favor of his six year old son who when he reached his legal majority in 1841 was crowned emperor under the title of Dom Pedro II. The emperor was an intelligent man and good ruler, but the republican sentiment was too strong and on Nov. 15, 1889, Brazil was declared a republic and the royal family was exiled.

So all South America was free from foreign rule with the exception of British, French and Dutch Guiana, and each country excepting the Guianas was a republic with a written constitution modeled after the Constitution of the United States of America.

Since the South American countries have become republic there has been great improvement and development along political, social and religious lines. Immigrants coming from countries with free and enlightened governments have helped in the betterment of South America in every way. Increased intelligence has come through the improved school systems, they have better ideas of sanitation and try to promote the proper care of the body.

The spirit of Protestantism also tends to check the power of Romanism by putting into the minds of the people better and more liberal thought.

But political independence is not enough. Something more is needed. Neely says, "There must be something moral and spiritual. Back of national life is individual life, for the nation is made up of individuals

and what the individuals are the nation is. Back of morality is religion, and religion determines moral conduct. Ultimately, error in religion is mainly the cause of all other errors and of their resulting evils.

"Among leaders in South American independence have been men of high ideals, but leaders and people need the force of the loftiest moral and religious thought. They must have help, and especially religious help. Nothing will aid South America like the pure and simple religion of Jesus. It

makes for freedom; for where the spirit of Christ is there is liberty. The Spirit of Christ recognizes the rights of men, and so tends to political improvement and the general uplift and comfort of the people. True political liberty must have associated with it spiritual liberty. Only that can make the most out of free government in the state. That is what the South American republics need, and we should send them the true religion of Christ."

Manheim, Pa.

INDIA

J. S. HARTZLER

V Religions

In the October (1910) number of the Christian Monitor there is an article on, "Mohammed and His Religion," which should be read in connection with this article as that will save repeating some things that are necessary to know to get a fair knowledge of the religions of India and the way that they effect mission work.

There are various religions in India and a discussion of each would be neither possible (for me) nor profitable, but as Mohammedanism holds second place in that country so far as numbers are concerned, and, as in many respects it is the most

believed by both. Both believe in a future and in rewards and punishments. In their marches one frequently hears them repeat in concert, "There is no god but God, and Mohammed is the prophet of God." Some of these points of similarity make it more difficult to make clear the difference to the benighted Hindu.

It is a religion that subjects itself very much to the conditions of the people, but there are three points upon which all must agree, viz. "God and angels, written revelation and prophets, eternal rewards and predestination." In presenting these

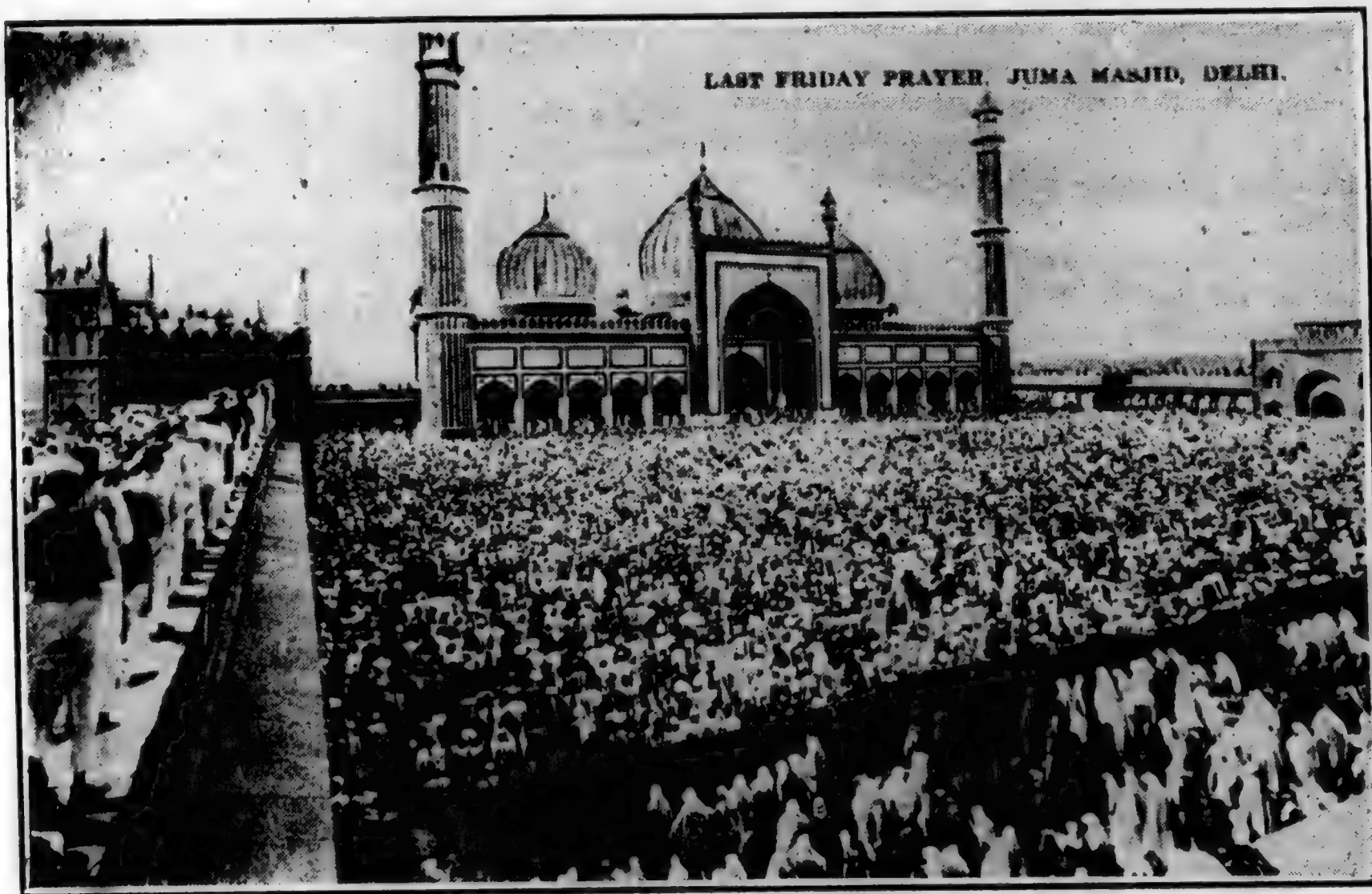
while the Mohammedan believes that he has the true religion, he also believes that there was a man like Jesus Christ and that He lived centuries before Mohammed was born. This shows to him that the Bible must have been written long before the Koran and he can see that something is wrong, but he does not want to see the truth of the matter and the more the truth is placed before him the more his prejudice is kindled.

A young man was converted in Ludhiana, India, and found that his life was in danger. He left for one of the large cities in north India, but his friends found where he was and brought him back and kept him from associating with the Christians but all the time making it harder to remain faithful. He finally succeeded in making his escape and went to Moga, a smaller place where there were a number of Christians and a missionary who took special interest in him, but his relatives found where he was and said that they would have him away from there or they would kill him. The young man is watched very closely by the Christians, but he believes that he will be obliged to seal his faith with his own blood. That is because the Moslem realizes that the young Christian's life is a constant rebuke to the immoral life of his Moslem friends, and at the same time brings more to the public the inconsistency of that part of the Koran which has been taken from the Bible.

In the Mohammedan countries the women are required to be veiled and some of them are never allowed to be seen by any male person except the husband or near relative. That means that they must always remain in seclusion or as they express it, in purda. It is claimed that this is to avoid lust on the part of other men or on the part of the women, but is it not a very positive evidence that the men who require such imprisonment and a condition that can not help but promote ignorance, dishonesty, and vice, are themselves most lustful? This custom was brought into India by the Mohammedans and is said to have its origin with the Great Prophet himself—as he is termed by his followers. It is much more common in places where that religion prevails than in parts of India where the other religions are in the lead.

That prophet took privileges that he did not accord to his followers. In his writings he allowed a man to have four wives, but he had nine. Many of his followers are realizing that polygamy is not conducive to happiness and are avoiding it even though the Koran allows it. This fact has been used as a means of argument against the doctrine and not without success.

The treachery of this people is shown by the attitude taken by one of the missionaries that we met in our travels who has been laboring for many years in a locality where there are many of them. He said, "I have had many invitations to eat with the Mohammedans but I have never accepted them, I do not trust them for they are likely to put poison into the food if they think that they can do it without being



The Juma Masjid at Delhi, India, where as many as fourteen thousand Mohammedans have been known to worship at one time. Frequently there are as many as seven thousand worshipping in concert.

bitter foe to Christianity that there is in India, it is necessary that it receives some notice here. Let it be remembered that it is not the intention to discuss these religions in any other sense than in their relation to mission work.

There are some points in which Christianity and Moslemism are alike. Both believe in one and only one God, the Creator and Preserver of all things. Many of the attributes of this God are upheld and be-

points of doctrine the Koran, the Mohammedan's Bible, contains many things that are clearly borrowed from the Bible but are so misconstrued as to hide their identity and in many cases the lesson that the Bible teaches is lost in the way that the Koran presents the intended truth. The more that Christianity is spread and the more that these two religions come in contact with each other, the more that these inconsistencies are brought to light, for

found out. They seem to be very sociable, but they are not to be trusted. I have eaten with the Hindus many times but not with the Mohammedans."

The truth is so well presented in Bro. W. B. Stover's "India a Problem," that it is quoted here in full. "Now the problem

lowed by the influence of godliness, for then it becomes firmness, without which we have only weakness. And the Mohammedan, when he comes to see the Lord Jesus as his Savior, becomes the firmest and strongest and best kind of a child of righteousness. They make good leaders



Mohammedans at Prayer

is to get these people who have so much of the truth in theory, and who it seems ought to be in sympathy with all Christian reform movements, yet who are so persistently and doggedly opposed to all Christian effort—the problem is to get them to accept the whole of the truth of God. Stubborn is a splendid character when once it is mel-

and organizers. The cases of this kind are not a few. Let us hope for them that God most high will be merciful and lead them to the true knowledge of heavenly things, and give them wisdom from on high, and make them according to their capacity a glorious people for Himself."

Goshen, Ind.

CHRISTIANITY A WORLD MOVEMENT

III

C. HENRY SMITH

In the great conflict that is already on there are so many advantages on the side of the Christian faith, however, that the chances of ultimate victory are largely in its favor.

What are these advantages? In the first place it embodies a higher system of ethics, a more ennobling body of beliefs; ideals of conduct, and relation to God and fellow-men occupy an important place in social progress, and hence a superior system of ethics is an important factor in any great contest between two great religions. Of course it is impossible here to enter into a detailed comparison of Christianity with other religions and point out wherein our faith is superior to the others. Neither is it necessary. A few illustrations will suffice to show that all other great religions are utterly lacking in all those fundamental conceptions of the great duties and obligations of life which make for moral progress and social advancement. First permit me to quote Dennis in his Christianity and So-

cial Progress on his summary of the Ethics of Christianity.

"If we compare Christianity with other religions in its social teaching we are conscious at once of a marvelous and subtle change in the moral atmosphere. There is not only high obligation, conscious responsibility, and recognized accountability, but there is sufficient authority to quicken and invigorate the conscience. We enter an atmosphere of love, loyalty and privilege. We have a high code of social duty, vivified by the personal influence and winsome example of Christ, the Great Teacher and Exemplar. Christ's assumption of His supreme place as the ruler of human society is called by Dr. Fairburn 'the most dramatic moment in the experience of collective man.' When our Lord enters the realm of human intercourse and mutual obligation He brings with Him those matchless ethical principles which make the social standards of Christianity the most refining and ennobling that the world has ever known.

These principles fortified by Christ's love and put into practice, are not only regulative, they are aggressive. They rule out what is evil; they rule in what is right. No hoary custom is sacred if it is wrong; no time-honored traditions are to be spared if they should perish; no selfish indulgences are to be condoned if they do injury to our fellows; no code of indifference or fatalistic pessimism is to be allowed to hold sway in defiance of the Gospel law of love. The social code of Christianity touches the conscience, awakens responsibility, and inspires action. It is broad and far-reaching in its scope; it insists upon domestic and individual purity; it introduces the principles of liberty, toleration, individual equality before God, justice, philanthropy, mutual respect and consideration and the highest standards of righteousness, as equally binding in all social relations as in the individual life. It has a clear and ringing message as to the honor of womanhood, the rights of children, the sanctity of marriage, the duties of truthfulness, morality and temperance, the obligation to respond to the claims of humanity, the call of suffering and the appeal of the weak and dependent. It teaches a noble ideal of citizenship, and enforces that consideration which is due to the public weal from every individual member of society. It presents a high standard of commercial integrity, and denounces fraud and deceit in business as an offence, in view not only of what man owes to man, but to God as well. It scrutinizes the principles and practices of government and is in active sympathy with just taxation, equitable laws, and their fair execution. It looks into prisons and into all departments of civil and police administration. It brings to book ecclesiastical authorities wherever a religious hierarchy assumes to countenance moral laxity by license or example. It demands religious liberty even at a perilous cost."

Compare with these lofty ideals the beliefs of the other religions. Take first the question of sin. Christianity faces the problem squarely and frankly acknowledges the natural tendency of human nature to go wrong and stay wrong and then offers a remedy for it and an escape from it, namely faith in the power of a loving Savior to help overcome the natural tendency to sin. Faith begets hope and hope is a most essential factor of human progress. Compare with this hopeful message the Hindu teaching on the great question of the downward tendency. "He who contemplates the Ganges while walking, sitting, sleeping, thinking of other things, awake, eating, breathing and conversing is delivered from all sin." Or take Buddhism. The Buddhist has no remedy. The whole Buddhist faith is one prolonged confession of failure as a solution for the problems of life. It offers no remedy for sin. All that it can hope for is that after having passed through a series of transmigrations in various forms of animal life the weary soul may finally sink away into Nirvana, the sleep of forgetfulness. The only escape is non-exist-

ence. Buddhism shrinks from all responsibility. No great civilization can ever be possibly built upon a Gospel so pessimistic and negative, so void of all the incentives that urge one on to further effort. Mohammedanism too offers very little to one burdened with sin. All conceptions of subjecting lower to higher ideals are foreign to it.

Take the attitude toward truth. To the Christian truth is sacred. To the Mohammedan a lie is permissible in three cases: to women, to reconcile friends, and in war. To the Buddhist in five cases: in marriage, to save life, for the gratification of lust, to secure one's property, or for the sake of a Brahmin.

Or compare the religions on their conception of God. To the Christian God is an all-loving Father. To the Mohammedan God is a stern judge far removed from the children of men, with little interest in what concerns them. Hinduism has thirty-three million gods. Buddhism has none.

Or again the position of womankind—a sure index to the progress of a people. In every faith but the Christian woman is an inferior being, and merely a slave to man. The long practice of primitive races has thus been given a religious sanction.

And so on many other problems and relationships of life—duty to our fellowman, the sacredness of human life, all of which are sure indices of the progress of a people we find the beliefs of all of these religions are inadequate to meet the needs of human progress and can not withstand the higher ideals and the greater insight into the needs of the human race found in Christian civilization. If error must flee before truth, then every other religion must yield to Christianity when they come into contact.

In the second place Christianity has the advantage of having for its founder a perfect personality. Mohammed, Buddha, Confucius, are not claimed to be more than other men, imperfect human beings, but in Jesus we have an example of a perfect personality. And it is this example that has vitalized His teaching and that has been the source of inspiration throughout the ages to all those who were fighting the evil tendencies of life. No personality in all the ages has so completely dominated the history of mankind in all its interests as has that of the founder of the Christian religion. It is just as vitalizing and just as powerful in the world today, if not indeed more so, than at any time in the past.

Third, Christianity has the advantage of a superior organization, especially for the spread of its propaganda. This organization is becoming more perfect each year. The Christian Church as a whole is each year becoming more in earnest in conquering the heathen world. Such a meeting as the Edinburgh Conference would be possible only in the Christian world.

But the greatest argument in favor of Christianity and against the other religions is the failure of the latter to carry the non-Christian world one step forward in moral, intellectual or material progress. Ethically

the Mohammedan, Buddhist and Confucian world has stood still if not indeed retrograded since these systems have been founded. Hinduism has actually given to the vices and evil tendencies of mankind a religious sanction and so that not only is moral progress not possible but moral retrogression is actually inevitable. And moral progress is at the basis of all permanent progress. Intellectually Buddhism is an advanced religion, or rather philosophy, since it is rather a philosophy than a religion. Yet Buddhism has done nothing even to check such evils as in its philosophy it regards as worthy of striving against. So too in the Mohammedan world. The Arabian civilization was once the most progressive in the world yet the blight of Mohammedanism throttled all further progress. Wherever Islam prevails there is still to be found degradation of woman, sanction to slavery, cruel fanaticism and justification of polygamy. So long as these ideals prevail progress is impossible.

The only hope for the world lies in the Christian religion. But while there seems every advantage on the side of the Christian faith, there are many obstacles to overcome. In the first place it must be remembered that Mohammedanism, Buddhism, and Confucianism are all great historic faiths, some of them older than Christianity itself and with more adherents. The contest will be the most gigantic moral struggle the world has ever seen or ever can see again, and will not be a short one. The battle cry of the leaders of the struggle, "The evangelization of the world in this generation," becomes a reality only as we remember that "this generation" never passes away.

Undoubtedly the campaign for the Christianization of the world which is being carried forward so energetically by the two branches of the English-speaking race—Americans and English—is the greatest world movement history has ever known. Not only the greatest in the comprehensiveness and beneficence of its purpose, but in its bearing upon other great movements

of worldwide scope. Indeed it is the source and inspiration of all other movements. It has done more and will do more to pave the way for world organizations which have for their object the carrying out of common purposes and the serving of common interests, than commerce, the spread of education, war, and all other amalgamating forces combined. The peace movement draws its inspiration direct from Christianity. The Gospel has everywhere preceded commercial intercourse with heathen nations, or at least made it safe and secure. If ever there is to be a federation of the world for political, economic, and philanthropic purposes it must eventually rest upon common standards of truth, honesty and other moral and ethical ideals. Unquestionably these standards must be such as are found in the faith of the Christian.

This great campaign not only for the Christianization, but also for the civilization, the unification and the amalgamation of the world demands the broadest and most constructive statesmanship—the ablest leadership the civilized world affords.

The problems involved in the issue are of such a nature as to demand of these leaders as well as of the great army of workers in the cause, the greatest knowledge of statecraft, the widest and broadest sympathy and the most delicate tactfulness. By the side of a broadminded, statesmanlike John Mott, the architect of a world-state, the petty local politician whose vision of statesmanship is bounded by the confines of his own selfish interests and those of his little community, sinks into contemptuous insignificance.

Here then is a field of usefulness, large and comprehensive enough, difficult enough, and promising enough to challenge the most ambitious, the most able and devoted young men and women the Christian world affords. In fact there is no demand and little room for weaklings.

The field is the world. The issue is Twentieth Century Civilization, and the call is for the choicest young men and women the age affords.

Goshen, Ind.

IMMIGRATION

The number of the newly arrived foreigners in our country is so great that any Christian worker is constantly reminded of his responsibility by their presence. They are found everywhere in our country. A number of times our attention has been called to the rate at which they are coming to our shores. So that it is not a question about their coming, they are here. But what are we doing for them? The figures that follow do not include all that is done. There are so many ways by which this work is done that it is impossible to get a true estimate of the work, but these figures will give some idea.

According to the statistics given by Josiah Strong there are in the Baptist church 512 churches and missions among the for-

eigners, with 17,377 members and adherents, 16,866 Sunday school members and the contributions amount to \$22,524. The Presbyterian church has 337 churches and missions among the foreigners, 26,394 members and adherents, and 22,928 Sunday school members. The Congregational church has 303 churches and missions, has 22,888 members and adherents, 20,930 Sunday school members. The Methodist Episcopal church has 1,174 churches, 94,960 members and probationers and 116,079 in the Sunday school, making a total of 2,326 churches, 161,619 members and adherents, and 176,793 Sunday school scholars.

While these figures are somewhat gratifying, they are very small when compared with the number of foreign-speaking people

in our country. So far our missionary efforts, as a church, among these people has been very meager.

There are a number of organizations making an effort to help these immigrants to become citizens of our country. Among these is the Young Men's Christian Association. They have representatives in eleven of the European ports of embarkation. These young men advise and make an effort to acquaint these young men with the representatives in America.

"In nine ports of landing on the Atlantic coast thirteen representatives of the Association are seconding the work of the port secretaries in Europe and each month more than 2,500 young men are given cards of introduction to local Associations inland, and their names and addresses are forwarded to more than 400 secretaries. Gratifying instances of services rendered come to hand each week and the secretaries who help the foreigners are bigger men because of the work."

They are devoting their efforts along three lines of work for the foreign-speaking people. They teach them the English language. During the past year there were more than 700 centers where such work was done and more than 12,000 young men were taught by special method. They have been meeting with remarkable results by the use of Roberts' systems. One young man writes of the result of ten weeks' teaching: "I have one in my class who could not speak, read, nor make a letter, and now he can read, write, and talk very well." The secretary of Cambridge, Mass., writes: "Our four years of service among Cambridge aliens has resulted in hundreds of men being able to speak English. The necessity of these people knowing the English language for their own safety and the safety of our country is evident."

Another line of teaching is the principles of our government. The law of 1906 makes the speaking of English and the knowledge of the principles of government necessary before naturalization papers are granted. If these men are to remain here and be a means of making our country stronger they must receive naturalization papers, and there are hundreds of thousands of these men anxious to become citizens when they can receive help. "Every Association in North America doing work for immigrants finds its service in this respect solicited by ambitious 'Coming Americans.'"

The third line of work I would mention is the stereopticon lectures to the foreigner. These deal with geography, hygiene, Biblical narratives, moral stories, etc. This work is often done by interpreters, and some time by two or more interpreters where there are that many languages represented. One Association has been able to reach more than 2,000 persons in four months.

These lines of work do not include all that is done by these Associations, it gives only an idea of what is and might be done.

Might it be well for our missionaries to make more special effort along this line? They are at present devoting some time

to foreign-speaking people in a few of our stations.

NOTES

Bibles at the Coronation

The British and Foreign Bible Society seized the opportunity presented by the naval review, one of the "events" of the recent coronation, to distribute New Testaments among the sailors of the foreign ships. Rear Admiral A. J. Horsley, of the British Navy, assisted in the distribution, and writes of it as follows:

"The Bible Society wished every foreign sailor and marine to be presented with a Coronation New Testament, as a souvenir of their visit to England, and, having no machinery at hand to do the actual work of distribution, appealed to Miss Weston, the well-known friend of the sailors, to organize it locally. This she did, writing for permission to the various captains through their consuls, and obtaining it freely in most cases. Only the Greek and Spanish ships made inquiries as to the particular version of the New Testament to be issued. They did not want the Douai Version in the Spanish ships, but some special one. This was duly obtained. At 10 A. M. I arrived at Portsmouth Harbor, having given her name as a volunteer distributor for the Spanish ship, and found two steam launches filled with cases of Testaments, and other workers—40 in each launch—5 for each of the 16 ships. The distribution was completely successful."—Sel.

Do You Keep Books?

The Reformed Church Messenger, under the heading, "Keeping Books," refers to a matter that concerns all Christians:

"Do you keep books?" asked a minister of a young man.

"Why, certainly, I keep books. Every business man does that."

"What I mean," said the minister, "do you keep books in your business with the Lord? Do you keep an account, for instance, of the money you spend on the church here at home, and of the money you give for the Lord's work among others; in missions, for instance, in our own land and in sending the Gospel around the world?"

"No, I do not. I never thought of it," said the young man.

"But the conversation set him to thinking. He now keeps books with the Lord. He has done so for many years. He knows to a dollar how much he invests in the affairs of the kingdom."—Sel.

Jews in Palestine

In an interesting paper in a recent Fortnightly Review, on "Jewish Renaissance in Palestine," Mr. Bentwick gives a remarkable summary of the fuller national life of the Jews in the Holy Land. The immigration to Palestine has been increasing, and

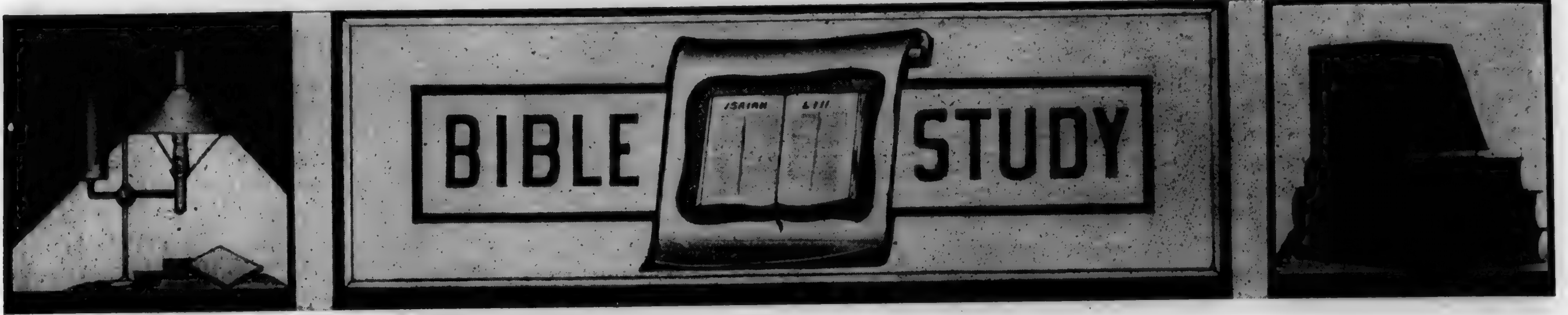
today, out of a total population of 700,000, there are nearly 100,000 Jews in the country, of whom 50,000 live at Jerusalem, where they constitute 60 per cent of the population. Of the growing urban Jewish population, the writer says that the largest proportion consists of vigorous immigrants who love the Holy Land "not alone for its past history, but for its present and future promise;" and he shows how rapidly the commerce of the country is increasing year by year. The introduction of Western ideas and methods during the past half century has, indeed, worked a wonderful change; but the West owes something more than this to the people of Palestine and to the Jewish natives and settlers, however tardy it may be in meeting the obligation.—Sel.

General Booth's Secret

J. Wilbur Chapman has recently said: "When I was in London I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been the secret of your success all the way through.' He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.'"—Sel.

The Facts Concerning Chinese Women

"I have been getting facts concerning the women of China," writes Rev. J. Sadler, of Amboy. "You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped, and served. Through their lack of training, they are totally dependent on fathers, husbands, and children for subsistence, and thus lead a slavish life, and do nothing to lessen the appalling poverty. Also, through their lack of training they are given to gambling—honor itself may be gambled away! They teach their children to be early eager as to inheritance, and thus inspire selfish and quarrelsome ideas leading to division and life-long conflict. Public spirit is out of the question. The importance of women's work can not be overestimated. The destiny of the country is largely in their hands."—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

XI Leviticus

Having noted in the previous number of the **Christian Monitor** the effect of the natural infirmities of the human family in producing a condition of defilement, and having noted also that all flesh is by nature sinful, we shall notice too, that the sinfulness of the flesh is manifested in man's being subject to diseases and sickness. These maladies, in the flesh, when active produced a condition which was defiling and called for the separation of the afflicted one from the congregation of God's people.

Perhaps one of the most interesting types of sin in the Old or New Testament is that of **Leprosy**. In itself it is a type of sin, and it is also a representation of the sinfulness of the body.

LEPROSY

A. THE PROVING OF LEPROSY.— Lev. 13:1-59.

I. The Priest the Judge.—In this matter, the one who was the representative of the people before God, was the judge of the malady. We should note the great care exercised by the priest, that his judgments should not be rash and his conduct unmerciful. Periods of seven days were allowed to elapse giving ample time for the development of the malady or for its healing. If any uncertainty existed, another seven days was permitted. We should not be too ready to judge sin.

II. Leprosy in Man, Its Manifestations.— Vs. 2-46.

1. **Swelling**, usually nodules under the skin that effected the joints, causing them to drop off. **Scab**, of the nature of a mange, that continued to spread over the body. **Bright spot**, a whitish, glistening spot on the skin.—Vs. 2-8.
2. A swelling and rawness of the flesh.—Vs. 9-17.
3. A boil followed by leprosy.—Vs. 18-23.
4. An inflammation of the flesh.—Vs. 24-28.
5. Scall, or scruff, of the hair and beard.—Vs. 29-37.
6. Bright blotches or discolorations of the skin.—Vs. 38, 39.
7. Baldness.—40-44.

III. The Leper's sign.—V. 45.

His garments rent. His head bare, and a covering upon his lips. He must cry, "Unclean."

IV. The Leper's Isolation.—V. 46.

V. The Leperous Garments.—Vs. 47-59.

1. Where it might appear.—Vs. 47, 48.
2. The symptoms.—Vs. 49-51.
3. The trial of it.—Vs. 53-59.
4. The judgment of it.—Vs. 52, 55, 57.

VI. Leprosy in Buildings.—Lev. 14:33-47.

1. The symptoms.—Vs. 37, 44.
2. Proving the leprosy.—Vs. 35-48.
3. Judging the leprosy.—Vs. 44-47.

B. PURIFICATION FROM LEPROSY.— Lev. 14.

I. The Purification of the Leper.—Vs. 1-32.

1. Judged clean by the priests.—V. 3.
2. The first offering for purification—two birds, cedar wood, scarlet wool and hyssop.—V. 4-7.
 - a. One bird slain in an earthen vessel over running water.
 - b. The living bird, with the cedar wood, the scarlet wool and the hyssop, dipped in the blood. According to the tradition of this act, the bird was tied to the cedar wood and hyssop with the scarlet wool and was thus dipped in the blood and after the sprinkling of the leper was let go. (Cf. Lev. 14:51-13).
 - c. The man sprinkled seven times.
 - d. The living bird released in an open field.
3. The period of separation.—Vs. 8, 9.
 - a. After the cleansing by the priest in the offering of the birds, the man to be cleansed (V. 8), shall wash his clothing and his flesh, and shave off all his hair.
 - b. He may go into the camp, but not into his tent.
 - c. He must tarry out of his tent seven days.
 - d. On the seventh day he shall again wash his clothes and his flesh and shave all of his hair.
4. The cleansing.—Vs. 10-32.
 - a. On the eighth day.—V. 10.
 - b. The offerings, two he lambs (the one a trespass offering and the other a burnt offering). A meal offering (accompanying the burnt offering) of three tenth deals of fine flour mingled with oil and one log of oil.—V. 10.
 - c. The man and the offerings presented by the priest before the door of the tabernacle.—V. 11.
 - d. Offering of the trespass offering. Vs. 12-18. (A wave offering).
 - (1) The offering slain in the usual place and manner.—V. 13.
 - (2) Some of the blood touched on the right ear, right thumb and right toe of the man.—V. 14.

(3) The offering was then made in the usual manner of the trespass or sin offerings. The blood was touched upon the horns of the altar and the rest was poured out under the altar. The fat was burned on the altar and the flesh was eaten by the priest that offered it, with his sons. The skin was also the portion of the priest.

e. The oil.—Vs. 15-18.

- (1) Some of the oil poured into the left hand of the priest.
- (2) Some of the oil from the left hand sprinkled seven times before the Lord. (This sprinkling was undoubtedly done in the holy place, before the veil.)
- (3) Touched upon the right ear, right thumb and right great toe of the man.
- (4) The rest of the oil poured upon the man's head.

f. The sin offering.—V. 19.

(1) The sin offering was made in the usual manner, just as was the above trespass offering excepting the touching of the blood on the man to be cleansed.

g. The burnt offering.—V. 20.

- (1) The other male lamb was used as a burnt offering.
- (2) The meal offering was made as a part of the burnt offering.

5. Provisions for the poor.—Vs. 21-32.

- a. The trespass offering must be the same, one he lamb.
- b. One third of the flour, or one tenth deal.
- c. The same quantity of oil, one log.
- d. Two turtle doves or two young pigeons instead of the two animals—the ewe lamb and the male lamb—for the sin offering and the burnt offering.
- e. The method of offering was the same as in the previous description.

II. The Purification or Cleansing of the Leperous Garments.—Lev. 13:58.

1. Proved by washing.
2. Cleansed by washing.

III. Cleansing of the House from Leprosy.—14:48-53.

1. Cleansed by the priest.—Vs. 48, 49.
2. The means—two birds, cedar wood scarlet wool and hyssop.—V. 49.
3. One bird killed in an earthen vessel.—V. 50.
4. The other bird, with the cedar wood, scarlet wool and hyssop, dipped in the blood and in the running water and the walls of the house sprinkled seven times.—V. 51.
5. The living bird set free in an open field.—V. 53.

C. THE SIGNIFICANCE.

That leprosy itself has a special significance, is evident in that it is so minutely described and carefully guarded, and the purification from it is so elaborate. It is evident that any other sickness or malady which has in connection with it an issue, or the contact with which one would be defiled, required a purification and restoration to the fellowship of the congregation by means of an offering. But leprosy was so defiling that when discovered, the sufferer was required to isolate himself from the camp of his people. Other ills required only the separation of the sufferer from contact with others. Leprosy, then, is a type of that which separates from communion with God and the fellowship with God's people. It is a type of sin, and of sin in its active state. The leper is a picture of the sinner in the power of sin.

As the priest is the only one who has to deal with the leper and his disease, so Christ is the only one who has to deal with the sinner and his sins. Christ is concerned to keep His household pure from the defilement of sin. He is patient with the sinner. "He is not willing that any should perish." Yet, the individual who recognizes the power of Christ to stay and destroy the power of sin and cleanse him from its defilement, must find himself out of the camp and a threatening danger to the community. He is unclean, and adjudged so by the High Priest of the house of God.

There were different types and symptoms of leprosy and there are different manifestations of sin, but they are both external in their manifestations. The sins that are in the lives of men will either manifest themselves by that which comes from his heart, as an unclean issue, or by the abnormal manifestations of his walk and life. If hidden from men, they are carefully examined and judged by the Lord. We cannot hide our sins from Him.

A peculiar fact with regard to leprosy is that when the hair within the affected area is turned white or yellow, or the flesh is sunken, it is leprosy. It is deadening and wasting in its character. Sin produces death. A further fact in this connection is that when the skin has all been turned white over the entire body the individual is termed clean. Leprosy will not stop short of effecting the whole man. It will not stop, it will finish its work. The only remedy for sin is to spend itself—death. We know what that means. If we are affected by sin we have no alternative but to accept the full penalty of it. We must count ourselves dead to sin. Only then can we be pronounced clean and have the grace of the cleansing applied to us.

Leprosy in a garment, would symbolize the presence of sin in the external life or daily walk of one who is not effected by leprosy—a Christian. Leprosy in a house would well indicate the presence of some defiler in the house of God, the Church.

We desire more particularly to dwell upon the ceremonies of the purification of

the leper. We have already noted the office of the Priest, who is Christ, in connection with the discernment of the malady. It is also the Priest who has to deal with the individual who desires to be purified. In the first place, the priest must go to the leper. We would not dare to approach Him. He came to us. He takes the offerings and performs those acts of purifying which enable the transgressor to again take his former place in the household of God.

A very peculiar condition meets us in the first ceremony of cleansing. What kind of a sacrifice was made? There was no altar for the blood and flesh; no fire to consume; no meal offerings and gifts; no consuming of the sacrifices. That which cleansed was the two birds—some have said sparrows—which were procured for the benefit of the outcast leper. There can be no classification of the offering. It is a special one, which may well combine the merits of all of the other offerings. It is especially significant that the offering was of birds—an offering come down from heaven. Christ is an offering from heaven in a class of His own. The power of that sacrifice rests in the fact that God sends it, and sanctions it. The leper is as perfectly cleansed as if a thousand bullocks had been slain upon the altar of the house of God and he were washed in a sea of blood.

We can readily discover the relation which the slain and the living birds bear to Christ in His work of redemption. Let the running water represent the promises and the purifying power of the Word. Somewhere in the course of those waters we meet with the crucified One and from that point the waters still flow on. They may also be used for cleansing, as in the case of the purifying of the house. The slain bird represents Christ shedding His blood and yet He lived as evidenced in the bird which lived. The scarlet wool was that which represented earthly garments, hence the earthly or physical life which bound Christ to the earth and to the cross. The living bird was bound to the cedar wood—the cross, by the scarlet wool—the symbol of the physical life in which Christ suffered and died. It was in this particular that Christ is the one who liveth and was dead. Death had no power over Him. His body saw no corruption. Yet in His physical life He suffered. The hyssop was bound with Him to the cedar wood.

Another important truth is also brought to our attention in this ceremony of cleansing. The Christ who was crucified sprinkles us with His own blood; the living bird sprinkling the leper with the blood of the slain bird. The priest who officiated in the ceremony represents the priestly nature of the mission of Christ in this work of purifying. Let us now sum up all that is then contained in the symbol. Christ as a great High Priest cleanses the sinner from His impurity of sin by the suffering and death on the cross, His blood being offered as the sacrifice of Himself in His earthly life to purge us from sin, and taken up to the Father after His resurrection, (the living

bird being set free) and offered as the price of our redemption. In the work of the first cleansing of the leper we have the picture of the full work of our salvation until the time of our final redemption.

The benefit of the offering of the birds was manifested in this that the man who was to be cleansed was permitted to purify himself by washing his clothes and his flesh and shaving off all of his hair. None of his efforts of self-cleansing would have availed without the purification by blood. The sinner may wash and purify, but he will not be permitted to return to the company of the saints until cleansed by his faith in the blood of Christ. There was no period of time elapsed after his first purifying and cleansing before he was permitted to return to the camp. They that are cleansed by the blood of Christ purify themselves from all filthiness of the flesh by the Word of God, after that they have been cleansed by the blood and the Spirit of life in Christ. They have the privileges of the camp offered them, but have no eternal abiding place. They must tarry out of the tent for several days. This first cleansing and purifying is the symbol of our present and earthly life in Christ in which we live by faith and wait for the hope of our eternal inheritance.

On the seventh day the man to be cleansed purified himself again as at the first. This cannot refer to a second cleansing by which the inner life was made more perfect. This cleansing was a cleansing by the man himself, an external washing from natural defilement. It was a cleansing unto the final work of the priest when he would be allowed to enter into the tent. "Every man that hath this hope purifieth himself." The nearer our redemption approaches the purer will we desire to be.

The final cleansing—the full work of redemption—the completion of all that God has purposed to do to secure for us the privileges which we lost through our becoming smitten with leprosy, is all restored to us by the complete work of God in Christ. We should note particularly the expressions in Ch. 14:11, 14, 17, 18, 19, "Him that is to be made clean." In the 19th verse the word particularly states, even after the number of sacrifices already mentioned as having been performed, "Him that is to be cleansed from his uncleanness." But in the 20th verse, after all of the offerings have been made it is said, "And he shall be clean."

We do not underestimate the efficiency and merit of the present work of grace which God has accomplished for us and the present exalted privileges which God has granted us, and the high calling of our relationship, and the full enjoyment of our communion with Him; but, it is evident that so long as we are in this body we require the benefits of Christ's atonement in order to be accounted holy, and while in the body we wait unto the time when we shall be made holy, when we shall see Him as He is. The work of Christ in His redemption will have an actual effect upon our bodies which will purify them from all

uncleanness. The last obstacles will be removed which keep us from entering our dwelling place and having our home again in the full fellowship of the household of God. All that was lost will have been fully restored.

The first offering that was made was that of the trespass offering. In kind, it was the same as that offered by one who had trespassed in the holy things of the Lord through ignorance (Lev. 5:14-19). This is significant in that this man to be cleansed had fully purified his flesh and yet was looked upon as one who had ignorantly trespassed against his God. He was about to be restored into the presence of the Holy things of God and required to be cleansed of his transgressions against them. The ear, hands and the feet were touched with the sacrifice that had been waved before the Lord as a token of his acceptance of it. It is at the time of the presentation to God. The blood is next touched upon the horns of the altar, and the man is joined to the altar, Christ, thereby, in an offering to God for sin which is thus expiated. The flesh of the animal is consumed by the priest, who thus takes the guilt upon himself, and the sinner is prepared to enter into fellowship with God cleansed from all the guilt of his transgressions.

The Oil is also waved before the Lord. The Holy Spirit also has an office in the work of our final redemption. His work is accepted. The oil poured into the hand of the priest signifies that the Holy Spirit as He comes to us comes only through the merits of the office of Christ. There can be no anointing of the Spirit without Christ. He has sent the Comforter. The Comforter has also a ministry of intercession which is indicated in the sprinkling of the oil seven times before the Lord. That this ministry is accepted and His power of salvation is effective is manifested in that the oil is placed upon the blood on the ear, thumb and toe of the man to be cleansed. The life of the Holy Spirit enters fully into the life of the man who has been cleansed from sin. The figure is significant beyond our full comprehension of the office of the Holy Spirit in a new life. The balance of the oil in the hand of the priest was poured out on the head of the man, significant of a full measure of the Spirit being given to him. In the case of the High Priest only was the anointing oil poured out on him. The priests were only sprinkled with oil and blood. (See Chapter 8.)

Following this most interesting ceremony, came the offering of the sin offering—the ewe lamb, in which the Lord looks upon the representative of the man as a member or companion of Christ, having made full recompense by death for sin, and the sin put away by Christ the Priest who took it upon Himself. The final act is that of the offering of a Burnt offering, which is Christ alone as the man's representative, being offered as an acceptable and sweet savour offering. This is the

great climax of our final deliverance from sin and the body and our entering into our habitation with God, "Cleansed from all

sin and uncleanness" amidst the acclaim of the "Sweet Savor" offering of Christ, our Priest, our Savior, our Eternal King.

DEVOTIONAL STUDY

XI Galatians

The latter part of the Epistle to the Galatian Church is more of a personal admonition of the apostle, than a discussion of the great question of the relation of the believer in Christ to the law of Moses. Yet there is a sense in which this admonition is related to that question. We must remember that there was a law which regulated the relations and conduct of men towards each other in the Jewish code. The law was not only definite in its declarations against the gross immoralities as in Chapter 5:19-21, but also regulated by specific rules what a neighbor should not do against his neighbor. There was now a question among the Jewish believer as to how their conduct was to be regulated since the law was no longer to control them. Even under the law, it was necessary for the judges to decide in many cases of disagreement among the Jews. There needed to be a constant interpretation of the meaning of these laws which related to the duty of neighbor to neighbor, and because of the fact of the law being of the nature of "An eye for an eye, etc." Its judgments were carefully considered and exacting in their execution.

The question would naturally arise, "What law or regulation shall take the place of the law in the Church of Christ?" The answer of the apostle might be stated in his own language. In order to fulfil the law of righteousness and walk free from the common vices of the flesh, "Walk in the Spirit" (Ch. 5:16). In order to live in peace and love with the brethren and not to trespass on their rights and privileges, and to do them no injustice, "Live in the Spirit and walk in the Spirit" (Ch. 5:25).

In the exposition of the spiritual conduct of believers toward each other a number of the characteristics of the Spirit are indicated. The first one is that of **Humility** (5:26). There is nothing that seems more out of harmony with the profession of the faith and life of Christ than pride and haughtiness. Notice how the apostle expresses the nature of humility, and the contrast with the natural lust of man. Humility is **not desirous of vain glory**. It is desirous of better and nobler things. Pride is emptiness. It is a **vain** glory. Its only reward is the ill will of the **provoked** neighbor and the ill will or **envy** of one's own heart toward the neighbor. This is pride. No wonder it is called vanity. So long as such a Spirit rules the world it will never be satisfied. On the other hand, the Holy Spirit is of the most humble disposition. As a "sent One" He retains the humility of the servant; and as an ambassador of the Highest, He keeps in mind the business of the One who sent Him. He does not

speak of Himself. He has no boast to make of His power or wisdom or of the revelations which it is His office to give. It is very inconsistent with the nature of the Holy Spirit for a believer to boast of his spiritual progress and of his spiritual understanding or to magnify the Holy Spirit in his life. The Holy Spirit is too humble to be the author of such spiritual boasting. His business is to hold up Christ to the world and to put the man out of sight and keep the Holy Spirit busy in the Master's service. There is no profit to the individual in spiritual boastings, and no benefit to others.

The second characteristic of the Spirit is that of **charity** (6:1). The largeness of the Spirit's love is manifested in helping the weak without making them feel their weakness is an uncommon experience. Helping in the spirit of meekness, is the way in which Christ ministered to the human family. He was made like his brethren. In no other way could He have gained the sympathy and confidence of man. Charity needs no law to regulate it.

The third quality of the Spirit as manifested in the life of the Christian is that of **usefulness**. It is very near kindred to charity, and may be classified under that head, but the manifestation as applied in the chapter touches a peculiar phase of charity. In one sense charity is manifested in an especial consideration for others. In another sense it is shown in an utter disregard for one's self. This is the manner of its manifestation in Vs. 2-5.

Many a Christian has a heavy burden to bear, yet loads upon himself the cares of every other suffering brother. Paul burdened himself with the care of all of the Churches, yet was weighed down with the sorrows and sufferings of chastisements and imprisonments and the daily care of these with whom he was laboring. Man's obligation to man is not defined by limitation in the spiritual law.

Usefulness seeks not the honor of self. Whatever good works one may be able to accomplish, according to the Christian law, he seeks no honor for himself because of them. Let the good works be honored. The praise of the good deed may be lost because it is overshadowed by the praise of the man who did it. Too little of honor for the deeds of the Holy Spirit in the world and too much of praise for the weak instruments which the Holy Spirit is obliged to use! The day will come when we shall have praise for the same, and just praise it will be when the works are proven in the righteous judgment of the man who accomplished them by the aid of the Holy Spirit.

The fact that a Christian is expected in the nature of the Spirit to be interested in the bearing of others' burdens does not lessen his responsibility in bearing his own. Because of the fact that he must judge his own works and receive the due praise for the same he will in no wise neglect his own responsibilities. Every man shall bear his own burden. The load which is his to carry will be cheerfully borne. Though it be a Christian duty for another to assist him, the true man of God will not sit by the wayside and wait for others to show him their charity, but will bear his own burden. He will have praise for the same.

Helpfulness is also a marked trait of the Holy Spirit (Vs. 6). The nature of the help may be either of two things. Instructing the teacher, or supporting the teacher of the Word of God. But the force of the word "Communicate" is such that the emphasis of the interpretation must be laid on the fact of support for the one that "teacheth." The Holy Spirit is so anxious that the Word of God be spread abroad and the souls of men saved, and the Church strengthened, that He instructs the Church to help those who teach the Word. He never counts the dollars that he gives to the support of the cause of Him who has sent Him to the Church, but He counts the value of the souls that may thus be saved for Christ. He thinks not of Himself but of the Christ who sent Him and whom He faithfully serves. The Holy Spirit has "taught" the Church to communicate to him that "teacheth" in all good things. Thus are we all laborers together.

The last thought on the subject of living

and walking according to the law of the Spirit is that of **reward** (Vs. 7-10). The spiritual law is the same as the natural. Men will reap what they sow. Sowing to the flesh, according to 5:19-21 will mean destruction. Sowing to the Spirit—5:22, 23—will result in life everlasting. The same end is attained in living in the righteousness of the Spirit as in living out the perfection of the law. This argument would especially appeal to the class of people to whom the Apostle was writing this epistle. They had been trusting very much in the law. Their obedience to the law appealed to them as essential to their reward. How comforting the thought that by continuing in the law of the Spirit they might in every detail fulfil the law, serve the world and the brotherhood in all good works and attain to eternal glory. Such is the fulness of the life in the liberty of the Spirit. This is the end of the Promise to the Sons of God.

As we contemplate again the circumstances which called forth this epistle and the desire of the Author in writing it, we are made to view with admiration the clearness of the thought and the definiteness of the truths and the forcefulness of the arguments of the apostle. The one outstanding truth of all the epistle, is **LIBERTY**. The exalted position which he gives the Christian is that of **SONS of GOD**. The foundation for all of his claims is in the **PROMISES**. The power and authority for all of the righteousness which they enjoy and do fulfil is the **HOLY SPIRIT**. The end which the apostle holds up as the final attainment of the believers is **EVERLASTING LIFE**.

and have found it only in prayer to God and meditation on the meaning of life—its brevity, its empty noise, its fruitless effort!

7. And now, Lord, what wait I for? My hope is in thee. 8. Deliver me from all my transgressions; make me not the reproach of the foolish. 9. I was dumb, I opened not my mouth; because thou didst it. 10. Remove thy stroke away from me; I am consumed by the blow of thine hand. 11. When thou with rebukes dost correct man for iniquity thou makest his beauty to consume away like a moth; surely every man is vanity. 12. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. 13. O spare me, that I may recover strength before I go hence, and be no more.

His prayer to God brings him great peace of mind for it reassures him that his hope is in God. "And now, Lord, what wait I for? My hope is in thee." Why then should he despair? Even though life is short and uncertain, the mercy of an everlasting Father is the one sure stay in his life. In Him is his hope. Now life is not only a weary round of sorrows and disappointments; it is full of heaven endowed richness and worth when conformed to the will of God. Now there steals over him a soothing sense of hope and satisfaction. His fears and perplexities had been real to him, but now his hope in God has become even more real and floods his soul with heavenly light.

After a brief moment of rest and recovery of strength he hopes to go hence and be no more. Now the scene changes from this life to the life beyond. He has experienced many things, both good and evil, but the one sure and steadfast hope is in his God. Man is frail but he has one true hope—God.

A STUDY OF PSALM THIRTY-NINE

PAUL E. WHITMER

In reading some passage of Scripture one is struck by the fresh, practical way in which some truths are put which we have ourselves in part learned by experience. So here in this Psalm we have no difficulty in at once recognizing that life is very much the same as it was when David experienced and wrote this Psalm. One of the most heart-cheering experiences in life is to come upon a passage that interprets and illuminates our own experiences.

1. I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. 2. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. 3. My heart was hot within me; while I was musing the fire burned; then spake I with my tongue.

From these verses one learns that the writer was a veteran in life's experiences. He had passed through many stages of trial. He now reaches the point where he decides to take heed to his ways, that he sins not by murmuring, and unbecoming speech. He decides upon self-control by fortifying himself in his faith and hope in

God. He succeeded for a time. Perhaps in his brief success he felt that he had conquered his unruly member—his tongue. But while he was musing on his trials the feelings of his heart were stirred up and his calm, patient spirit gave way to utterance. He had failed to keep his resolve. He again lost the ground that he had so recently resolved to hold in quietness and submission. When he had given vent to his feelings he turned with his anxious mind and troubled heart to God.

4. Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. 5. Behold thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity. 6. Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

He now finds relief in prayer to God and meditation on the frailty and brevity of human life. How many burdened hearts have cast about in a hot, feverish anxiety for deliverance from crushing perplexities

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

"No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

"And so beside the Silent Sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond His love and care."

Goshen, Ind.

One church of 300 people gave 4,000 days. The total contribution of time in one season equaled the preaching of one man for 300 years.

BIBLE STUDY AND ITS EFFECT UPON THE CHURCH

JOHN H. MOSEMAN

There is no study offered to man that so enriches his soul and enlightens his mind as the study of God's Word. The poorest peasant in his hovel who thus has enriched his soul has in his possession far more than the richest king or queen in all their grandeur and splendor who are without the knowledge of God.

The entrance of God's Word gives light—such light that mortal mind cannot attain or search out apart from revelation. Man without God's Word is like a lost man in a dense forest on a dark cloudy night. How can he know whither to go? What is there to guide him? What hope has he of reaching home that night? Surely none whatever. Such is man without God's word as he travels through this dark world seeking the way to the realms of the blest. Shall he reach it without God's Word to guide him aright? Surely not.

The Scriptures are given; (1) That man may search them and obtain eternal life through Jesus Christ; (2) for the profit of those who have eternal life, and are the children of God, that they might know the doctrine of God concerning them as believers, as well as for their correction and instruction in righteousness that they may become perfect men of God, thoroughly furnished unto every good work; (3) that we may show ourselves "approved unto God, workmen that need not be ashamed, rightly dividing the word of truth;" (4) that we may live "not by bread alone but by every word which proceeds from the mouth of God;" (5) that we may know God's further purposes concerning the Church, the Jews and the Gentiles.

Among all other things that one sees lacking among the professed people of God nothing seems to be more marked than a careful study of God's Word. Extreme ignorance as to much of its teaching is to be found almost everywhere. Where such is the case there is little or no time for prayer. No desire nor power for testimony. Little or no spirituality or devotion. Gossiping and other foolishness is indulged in to occupy and employ the mind. What can be expected from such cold, icy, Godforsaken hearts? These conditions are not only limited to the uneducated or middle class, but is to be found very largely among the better educated class as well, who give much of their time to reading fiction, magazines and periodicals of various sorts. The devil will keep people occupied with Christless things at all hazards. Are you among them?

There are some people who enjoy God mostly as they see Him in nature—the grass, flowers, trees, hills, mountains, lakes, rivers, oceans, stars, moon, sun, clouds, etc., etc., but surely all who have a knowledge of God as revealed in His Word will say that to see God in all His beauty, loveliness, mercy and grace—in his chiefest and choicest blessings and gifts to man—we can only see that in His Word. David

said, "One thing have I desired of the Lord, that will I seek after—to abide in the realms of nature only and behold His beauty there? Nay, nay, but—"that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord (His person) and to inquire in his temple" (His ways). While the Psalmist does say that "the heavens declare the glory of God and the firmament sheweth his handiwork," we must not understand the glory spoken of here as the "riches" of His glory, for this is alone revealed to faith in Christ Jesus through the Word. The devil hates God's Word therefore does all in his power to rob man in some way of it.

How to study the Bible is a question needing some consideration. To study the Bible by books ought not to be neglected by God's people for only so can we get a connected story and get the teaching of God's Word as man increases in numbers and wickedness and God changes His dealings with man accordingly.

The Bible however must be studied topically that we may be able to learn all God has to say on any given subject. To bring Scripture together and compare Scripture with Scripture prayerfully helps greatly to a right understanding and dividing of the truth.

Without the Holy Spirit's leading and guiding all our head work will not be able to reach right conclusions. He is the one sent for the very work of opening unto us the Scriptures. He teaches, leads, guides, anoints, glorifies Christ and shows things to come.

The Bible studied prayerfully, meditatively and devotionally will bring blessed results to individuals and churches as well.

The effect of Bible study upon the Church will be as upon the individuals.

A Church given to Bible study will become spiritual and active instead of carnal and indolent in spiritual matters. The Ephesian Church may be an example of the former while the Corinthian Church may manifest in some degree the latter.

As a Church continues in the study of the Word she becomes strong in the Lord and has power to witness and testify for God in the midst of a wicked and sinful world. Her testimony will be clear as to what and where the world is, and that which the world needs as her only hope, viz.; Christ Jesus. But poor world, how she is seeking in every way to be comfortable and happy without Him! Alas, how soon will she realize fully that to be without Christ there is no rest, no comfort no peace, nor joy.

The Church will not only be strong to witness for Christ but will also, as she progresses in the knowledge of God, become more separated and devoted unto Christ—therefore separated from the world. What a pity so many professed Christians are like Lot's wife looking back

at what they are being separated from instead of seeing what they are separated unto—Christ Jesus. The demarcations between the Church and the world cannot be too distinct in every possible manner.

Worldly gatherings such as fairs, shows, horse races, baseball games, picture shows, festivals, picnics, box suppers and such like, will not be followed by any true devoted follower of Christ. As we learn to know and love Him the desire for these other carnal things pass away. And why should we turn again to the weak and beggarly elements of the world? Surely, no studious, Bible-loving, Spirit-born Church nor individuals wish to.

Praise God for the privilege of fellowship with God the Father, God the Son and God the Holy Ghost. My dear fellow-believers, is this your portion? If so, thou art indeed blessed. Thou hast joys that the world, worldlings and devils do not know. May thy fellowship not cease nor be broken!

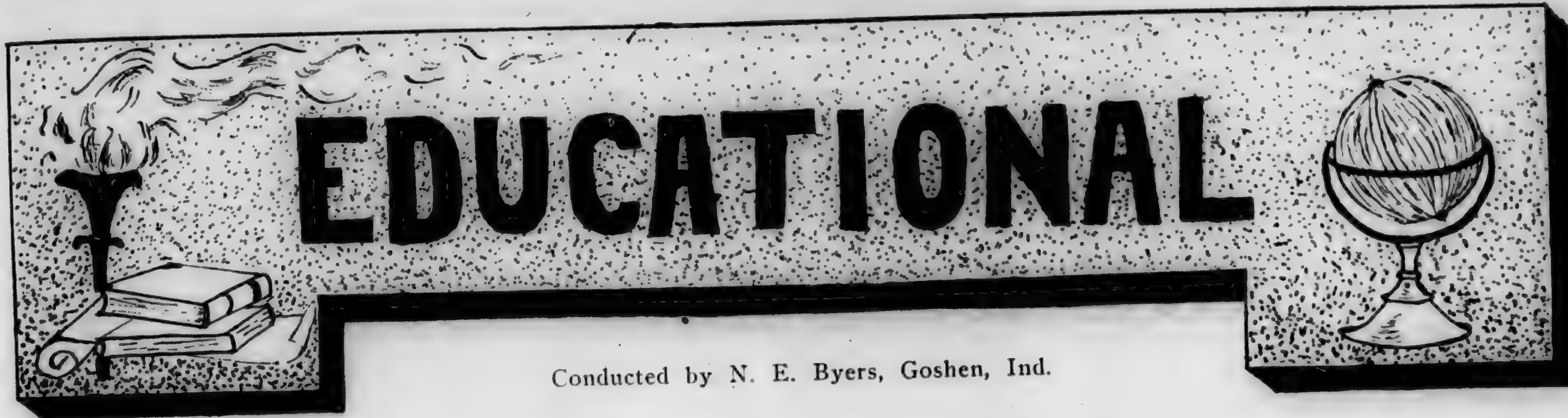
Lancaster, Pa.

Progress Seen by One Missionary

Rev. J. W. Scudder was born at Kotagiri in 1830; was commissioned as a missionary by the American Board in 1855; and after a continuous service in the Arcot mission for nearly fifty-five years, entered into rest on the 19th of October, 1910. Dr. Scudder's long service coincided with the whole period of the history of the Arcot mission with the exception of the first two years. He was permitted to see the field covered by a network of stations and out-stations, including a large number of churches, schools, hospitals, orphanages, and a Christian community over 10,000 strong. When Dr. Scudder reached India the mission had no Indian pastors; only 5 catechists and evangelists; 7 school-masters; 3 churches with 75 members; and but 4 schools with 91 pupils. Last year the mission reported 16 pastors; 203 catechists and evangelists; 125 schools with 7,800 pupils; and 19 organized churches, with 8,170 baptized members. He likewise lived to see an indigenous Indian Church planted in this land; first by the union of the various churches of the Presbyterian family; and more recently through the union of the churches of all the Presbyterian and Congregational missions, with a Christian population of 150,000 souls, and organized as the South India United Church.

The Motive for Missions

The one motive that makes any other effective, and endures where others grow weak, is love for the Lord Jesus Christ and the loving purpose to obey His Word of commission. Nothing less than this is sufficient to sustain for long periods the Christian's missionary enthusiasm. The enthusiasm generated in a great convention, or by striking and thrilling address, often prompts generous giving. But the glow of it fades, and steady principle must be relied upon to keep in action the impulses started in enthusiasm.—Sel.



Conducted by N. E. Byers, Goshen, Ind.

LITERATURE

In this issue appears the first number of a series of articles on "The Study of Literature." It is our hope that many of our readers who are eager for all opportunities of self-culture, will follow the discussion with care and thoughtfulness so as to profit by it in their future reading. To be able to select good books, read, understand and appreciate them is the beginning of a good education. Schools and colleges can do nothing better and often do not even succeed in this.

THE STUDY OF LITERATURE

ELSIE BYLER

I Methods and Aims

In order to make successfully for ourselves a pathway that shall lead to an intelligent appreciation of literature, it is necessary that we first make a distinction between books in general and those that are commonly known as literature. There is a large class of books whose sole aim is to give information in an impersonal way. As examples of such we might mention texts on history, geography, or science. In these we have no clue whatsoever of what the writer himself thinks and feels about the subject on which he is writing. Such books give us facts only. In common with this class of books literature also gives us facts but it gives us more. It gives us facts enriched with feelings, and it is this element of feeling that places literature in a distinct class of its own. The difference between a fact stated in a wholly impersonal way and a fact stated with feeling will be clear from the following illustration. One writer on seeing a clear November night with sky full of stars would give a clear concise statement of what he sees after this fashion:

"The sky is clear and the stars are shining."

Another writer on looking at the same sky on the same night seeing the same stars might say with equal truthfulness combining fact with feeling:

"Look how the floor of heaven is thick inlaid with patines of bright gold!"

In either case we have an idea of how the sky looks, but in the second statement

The finest minds and noblest spirits of all ages will contribute to the formation of our characters, to the sweetening, enriching and strengthening of our lives if we but learn how to find them and associate with them in a personal and intimate manner. But these blessings come not to lazy or frivolous persons, but to those who will put forth the effort to overcome the difficulties that hinder so many from enjoying the best things in life. Resolve now that you will read these articles and profit by them to the utmost of your ability.

we have more. We are immediately aware not only of a clear sky and shining stars but of the thrill of pleasure which accompanied the experience of seeing such a sky on such a night.

It is this element of feeling and a certain distinctness of aim that makes it impossible for literature to be approached and mastered in the same manner as the formal studies. Instead of giving us knowledge only, literature aims to develop power, sympathy, sensibility and insight through the appreciation of knowledge enriched by feeling and as such must be approached from its own point of view. It is not enough, then, that we have an intellectual comprehension of what we are reading, but over and above this is a certain emotional comprehension we must have before we can say we have read intelligently. To refer again to the above illustrations—if on reading once more the second writer's statement concerning the stars we still fail to experience the fleeting sensation of pleasure he had when he saw the sky, we miss the one thing the writer especially intended us to have, and missing this, have in a sense not read at all. We must aim, then, to enter sympathetically into the spirit of the writer of the story or poem which we may be reading. We should aim to think from his viewpoint and feel as he feels when he is giving expression to his thoughts and feelings. We must also aim to enter with equal sympathy into the experience of any character as they appear

from time to time in stories and poems. This sympathetic attitude toward and warm personal touch with our reading must never be lost sight of for it is that which constitutes real reading. And the measure of our success or failure in reading depends not so much on how clearly we understand what we have read, but rather upon the largeness of sympathy with which we have read.

Granting, then, that there has been a wise choice of reading material; that its range has been sufficiently wide to introduce the reader to a variety of new experiences; and that these books have been carefully read, there are certain definite results that one may anticipate from his reading. Among these may be mentioned the following: (1) The study of literature should aid in the training of the imagination; (2) it should purify and strengthen the emotions; (3) it should cultivate a love for the beautiful; and (4) it should arouse moral aspiration and awaken ideals. It is neither possible nor advisable to speak in detail of the value of literature in the bringing about of these ends in a paper of this kind and length. Such a discussion belongs properly to a pedagogical treatment of the subject. What must be done is to speak only of the broadest aspects of each end in a brief manner.

All of us are blessed with moments, sometimes hours, when the mind seems to move leisurely along creating idle fancies, new and impossible situations, merely for its own amusement. Or this creative power may take on another form. Instead of projecting itself into the future it often chooses to recall past incidents with a clearness that makes them have a sense of present reality. Whichever it be the experience is so well known and easily recognizable that it is not necessary to define it further. This reproducing power we know as the imagination. In the average child this faculty is strong, so much so that he lives largely in a world of his own creation. Imagination plays an equally large part in the life of every boy and girl, differing however in quality from that of the child. Whereas the child created fanciful situations for its present enjoyment without connecting them in any way with the future, the boy or girl usually dreams of what he or she wishes to do and be some day. Such occupation is often condemned as unprofitable, but this is not necessarily true; it becomes so only

if not properly trained and developed. Progress of any kind would be impossible if it were not for this creative power of the imagination. It should then, instead of being suppressed have freedom of expression and wise guidance. We can hardly estimate the large influence a good book has as an aid in training this reproducing power. Wholesome reading furnishes healthful exercise for the imagination; directs its activity into new channels and at the same time stimulates to further creative effort.

Closely allied to the imagination is our emotional nature. This phase of the subject may seem almost too trivial to be taken into serious consideration in connection with literature. Not all are accustomed to think of the emotions with dignity, much less of their possible cultivation, subordination and enjoyment. The fact remains that human experience has in it a large emotional element. Feeling of some kind plays an important part in our action; it prompts our altruistic deeds, accomplishes our moral decisions and glows around our ideals. But the fact that feeling plays so large a part in our every day life is the reason that it is so frequently misused. We cannot go on without pausing to speak of a fault all too common among untrained thinkers and readers—that of surrounding an object, incident, or situation with an unusually large emotional atmosphere, more than the worthiness of the object, incident, of situation calls for. This display of an undue amount of feeling we term sentimentality. One can hardly speak too strongly against the indulgence of this weakness. Its practice is always fatal to real reading. In course of time it weakens the control of the will over the emotions and destroys the possibility of having any beautiful emotional experiences. It is important then that we learn to attach to any experience the right sort and right amount of feeling. Good books have always their emotional atmosphere. The better the book the more exalted the sentiment. Constantly reliving in literature the pure, strong, emotional experiences of pure, strong men and women will eventually result in the reader's broader, purer, and more controlled emotional life.

Our love for the beautiful is partly instinctive. We were not taught to admire color in the evening skies, stars on a clear night, or landscape in springtime. The impulse to admire leaped forth from some where, we could not tell exactly where, and we admired. No one taught us to admire the beautiful in human character—strength of personality, sweetness of disposition, or dignity and simplicity of manner. Something irresistible draws us to these qualities and we follow its lead unquestionably. This aesthetic thrill is so pure a joy that we do not want to be without it nor can we afford to miss making the most of it. It is not enough, however, that we admire blindly without knowing what we admire or being able to give a reason therefore. Our instinctive love for the beautiful is foundation material upon which we may build a habit. It is ours, then, to cultivate our

love for the beautiful in such a way that we know both what and why we admire. This can only be done by constantly associating with the beautiful in nature, art, and human life in such a way as to correct and enlarge our standards of beauty—until admiration based on intelligence becomes a fixed habit of character.

Good literature is always beautiful. The writer selects for his poem or story the heroic and worthy in human effort and achievement. Whenever he chooses humble subject matter he beautifies it by emphasizing only that which is beautiful in the object of which he is writing. And if, as it often happens, he does use ugly material, he does it in such a manner as to reinforce or make more vivid some impression of beauty he had in mind at the outset—an idea which is really more beautiful by its contrast with the ugly. Such constant association with the beautiful in literature should result in enlarging and purifying our possibilities for appreciating the beautiful in art, nature, and life.

It is only a step from the sincere admiration of the beautiful in character to the desire to emulate in some way the qualities we admire. And this brings us to the last point under consideration, namely; that the study of literature should arouse moral aspiration and awaken ideals. By virtue of its being rooted so deeply in and growing out of human life and experience, literature in turn ministers to life. And so the beautiful in art, nature, or life to which we pay homage that thing gradually molds us

into its likeness—the molding power being proportioned to the degree of our admiration. For this reason the girl is irresistibly drawn to women such as Shakespeare's Rosalind and Portia—wholesome, happy creatures, full of vitality and buoyancy of spirit yet thoroughly sensible and entirely feminine. There is something so refreshing in knowing and associating with this type of womanhood that the girl ever afterward herself aspires to be a better young woman. For the same reason the boy is attracted to the man of heroic effort and achievement—the man who sets a worthy end before himself and from the struggle which ensues wrests for himself a large success. Neither boy nor girl can hope to repeat the action of those they admire, but what is more desirable, they will hardly fail to be inspired by the spirit of the one admired.

We see, then, that books cannot soon be estimated too highly. However high we may regard the value of personal association for the awakening of aesthetic tastes and moral ideals we must always include in the list of

"Men and women who set us palpitating with the thrill of something loftier than we have yet dreamed"

a large circle of book friends. To them the praise is due for many a high resolve that is made in secret, for many a noble impulse, cherished until it blossoms and bears fruit in beautiful deeds.

Newton, Kans.

NOERDLINGEN A MODERN CITY IN A MEDIAEVAL SETTING

J. S. UMBLE

One day in looking over our guide-book for *Lantern, Germany*, to select the best route from Munich through Augsburg to Nuremberg we found the following statement about Noerdlingen: "This little Bavarian city, once a free city of the Empire and still surrounded by its circular wall of defense built in the fourteenth and fifteenth centuries now has eight thousand five hundred inhabitants." We consulted time tables and routes and found that to go to Noerdlingen would take us only a little way from the direct course between Augsburg and Nuremberg. To spend a day in so old-fashioned a place seemed eminently worth while and we decided to change our itinerary so as to include this mediaeval city.

We arrived there very late in the evening. Coming up on the train we had selected a hotel with the aid of the Baedeker. We chose the *Bahnhof Hotel*, partly because experience had taught us that the depot hotels were cheaper and better than the other moderate priced hostleries, and partly because it was quite near the railroad station. The head steward took us to a large room on the second floor overlooking a beautiful garden filled with sweet scented vines and fragrant flowers. The room was large and well-furnished, but the steward

left only a small tallow candle for a light. We first stepped out on the balcony to inhale a few deep breaths of the cool, refreshing air and then returned to the room to write letters. Writing materials were lacking so we rang the bell and in a moment a waiter was knocking at our door and enquiring what was wanted. He brought us pens, ink, paper, envelopes, and stamps and asked if we wished anything else. We made a negative reply and gave him a very small tip. He bowed low, bade us "Good-night" and backed out of the room, closing the door quietly after him. We could scarcely see by the light of the candle but chose to put up with it rather than increase the bill. We were greatly surprised a moment later to hear a knock at our door and quite astonished, when, in response to our "Herein!" the chambermaid entered with a large kerosene lamp. The waiter had probably told her of the tip he had received and she was trying in a perfectly legitimate manner to earn one too. She set the lamp down and asked if the room was in order. We thanked her and handed her a small coin. With a profusion of thanks she left the room in the same way as the waiter had done.

We both wrote letters to the home-land till far into the night and then retired thor-

oughly worn out with the long day's travel and study. After removing our shoes we set them outside in the hall for the "boots" to clean and brush. It had been raining

walled cities of ancient Judea were probably very much like this one around modern Noerdlingen.

The circumference of the wall is not more

the black deep waters kept more than one invading army out of Noerdlingen centuries ago. Immense bridges now span the moat at each of the five gates where once the drawbridge afforded the only means of egress and ingress.

But not only the wall and moat take one back a half dozen centuries into European history. The streets are very narrow for they were laid out when little room was needed, and still less could be spared for streets hence most of them are what their names indicate, alleys or lanes. Very few are dignified with the name street. Many houses are as old as the wall and it is not unusual to see one that has sunken so much below the street that it is necessary to descend a short flight of steps on going in on the ground floor.

After walking nearly around the city on the wall, taking snapshots here and there, we visited the church. We found it locked but soon located the home of the sexton. For a small fee he conducted us through the entire building and pointed out its more interesting features. This fine example of Gothic architecture was completed a hundred and two years before the founding of Jamestown and was nearly a century in building.

The sexton recommended that we ascend the church tower, over three hundred and twenty feet high. The first one hundred and eighty steps form a spiral staircase so steep and narrow that one seems to be walking in a circle and one grows very dizzy long before reaching the top. This part of the stair is constructed of solid granite, but the remaining one hundred and

and Bavarian clay clings to the shoes very much like American yellow clay. After the guests in a large European hotel retire the halls look something like a shoe repair shop. A servant cleans and brushes them and brings them back to the door of the room before four or five o'clock in the morning. No charge is made, but a small tip is expected.

We awoke early after a refreshing night's sleep—refreshing in spite of the numerous feather-ticks that composed the bed. As usual all we could get for breakfast was a half-dozen rolls with butter and several cups of coffee with hot milk and sugar. But the bill for each of us, including the night's lodging and breakfast was only one mark, twenty pfennig. The bill read, "Lodging, 85 pfennig, two postage stamps, 20 pfennig"—about 35 cents in all.

Noerdlingen is of absorbing interest to the student of history. The wall is not only well-preserved but most of it is actually in almost as good condition today as it was five or six centuries ago in the days of knights and tournaments, of battering rams and catapults, of arrow and lances, of walls and moats and drawbridges and towers. A strange feeling takes possession of an American as he walks along the top of the wall and reflects that this solid structure was built before Columbus discovered America. It is many feet thick in some places and fully twenty-five feet high from the ground to the passage-way for the defenders along the inner side of the wall (see illustration). From the passageway to the top of the wall is some eight or ten feet more. This higher part of the wall is four or five feet thick and has numerous upright slits through which the defenders could shoot at an approaching enemy. The

than two and one half miles and the shortest diameter is a trifle over one half mile. A stone wall still lines the outer bank of the deep moat in many places. It is now full of fine gardens and fruit trees instead of water. The trees were literally breaking down under the immense load of pears and



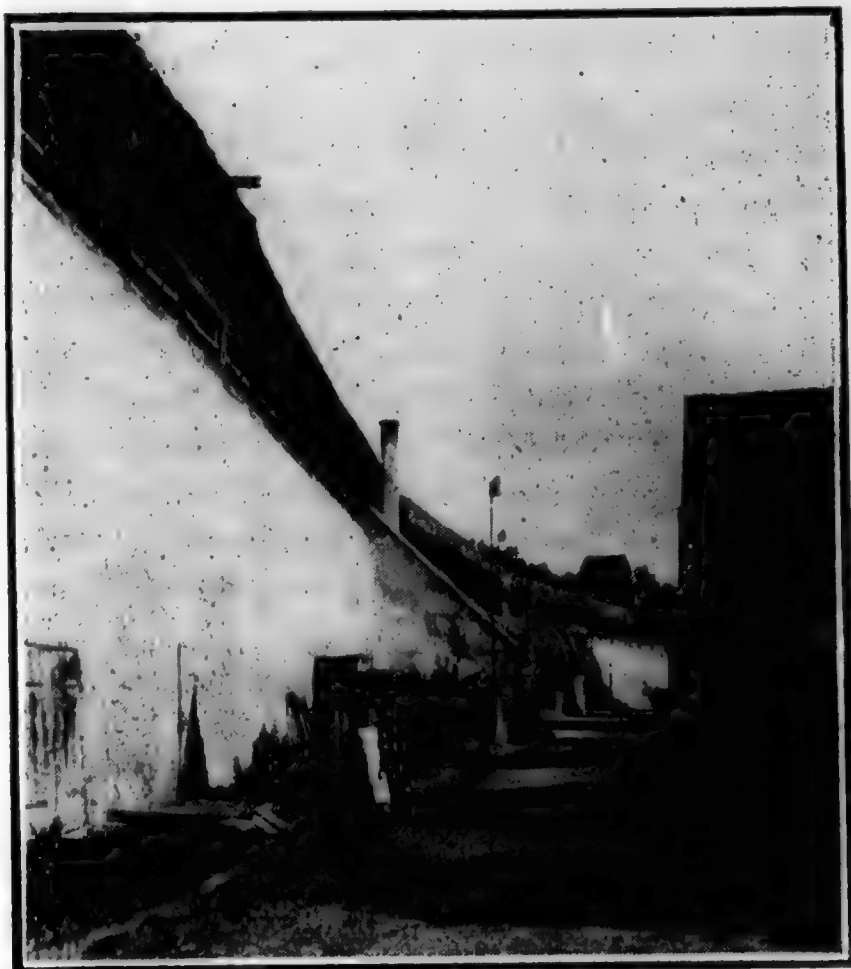
Looking West from the top of Tower of St. George's Church

apples at the time of our visit a year ago. I believe that the largest and most beautifully colored pears I ever saw were among those growing in the deep ditch where once

eighty-five steps are a seemingly endless series of ever narrowing staircases and landings. Not content with climbing to the top of the stone tower and going out on

the stone balcony to enjoy the most significant view of the little city and the plain for miles around, we took a long ladder and pushing up through a small opening in the top climbed into the belfry-like steeple among the bells that tolled the quarters and hours. While we were busy examining them and admiring the fine view, the bells began to chime the hour. What had seemed fine music when we were far below now seemed a hideous noise. The clang of the ponderous hammers as they struck the rim of these massive bells was deafening. The whole superstructure quivered and trembled like some living thing in terror and the sound waves seemed to beat not only upon our ears but upon every part of our being. With one hand we attempted to stop our ears and with the other tightly grasped the railing till the sounds ceased. The chimes in the city hall below were still ringing and after the loud tones of the church bell they seemed like far off herdbells in a distant field.

The view from the top of the tower is



Portion of Wall, Looking Northeast

well worth the tiresome climb up the long stairs. The fertile plain dotted with a dozen villages extends in every direction as far as the eye can reach, but not a single farm house is visible far or near. Formerly these people lived in cities and villages for protection, now they live there from force of habit. The fields are cut into long, narrow patches, three or four rods wide and often sixty or eighty rods long. Each peasant has a number of these strips allotted to him and it sometimes happens that he will have four or five such strips lying in as many different directions from his village and several miles from home. No horses or cattle are grazing in the fields, for the only object that even remotely resembles a fence is the wall about the city. Cattle and horses are kept in barns and stables the year around, some of them not even being turned out to water. Drinking water is carried to them.

Before it was time for the chimes to peal out the passing of another quarter we left the top of the tower and slowly made

our way down, stopping awhile to chat with two interesting old cobblers who live half way up the tower and make a scanty living mending shoes and making new ones. They ring the chimes and look after the tower generally. For this they are allowed by the municipality to receive a small fee from every visitor to the tower. The whole interior of the great stone tower, stairs, braces, landings and all was constructed entirely of wood which the hand of time had tinted a beautiful rich brown. We now understood for the first time why so many of the mediaeval churches had suffered again and again from destructive fires.

We found our way through the narrow crooked streets to one of the city gates and to the railroad station several hundred yards beyond in time to catch the train for Nuremberg. The country, through which we passed on the train seemed to be even more characteristically rural and "German" than any we had seen. Men, women and children were working in the fields har-

vesting crops in the most primitive manner and with implements that the civilized world has discarded for over a quarter of a century. Cradling rye, tying by hand, mowing grass or hay with a scythe, harvesting barley with a sickle, and raking hay with a small hand rake were sights too common to attract notice. The commonest mode of conveying hay to the village seemed to be for some old bent grandmother to carry an immense load of it on her head and shoulders. Mothers were working in the fields doing the hardest work and at the same time taking care of a child only a few months old. Surely, we thought, free America does not know how she is blessed. And a great longing filled our hearts to be able to do something for those poor people. Far out, miles away from any human habitation little girls eight or ten years old were leading flocks of from thirty to a hundred geese. They were all alone and usually knitting or doing some kind of work.

Akron, Ohio.

INTERCOLLEGIATE PEACE ASSOCIATION

Origin

The Intercollegiate Peace Association has its origin in an invitation sent out by Pres. Noah E. Byers, of Goshen College, Goshen, Ind., in the fall of 1904, to the Quaker, Dunkard and Mennonite colleges of Indiana for a conference on the subject of peace work among the colleges. This invitation was followed by another in the spring of 1905 which resulted in the Conference at Goshen College in June 1905, as stated in my Historical Sketch, published by Antioch College in December, 1910. Thus, as was stated in the Historical Sketch, "the Intercollegiate Peace Association was the first movement to actively carry the cause of international peace to our colleges and universities." It is true that this beginning antedates by only a few months the action of the Lake Mohonk Conference in May, 1905, when, at the suggestion of the late President Gilman, it voted to extend its work to our colleges and universities. Its field of work has been that of public addresses on the peace question before student bodies, while the Intercollegiate Peace Association has laid its greatest stress upon oratorical contests between the student bodies of colleges and universities. But it has also given its attention to promoting public addresses.

Growth

The growth of the Association is indicated by the fact that while only a limited number of Indiana colleges were invited to the Conference of 1905, and all of the colleges of Indiana and Ohio at the Earlham Conference in April, 1906, the colleges and universities of nine states held oratorical contests in 1911. Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin and Maryland were represented in the interstate contest at Baltimore, May 5, 1911. Nebraska and Iowa held state contests but too late to participate in the interstate

contest. Altogether, sixty-three colleges participated in state contests during the past collegiate year: Ohio, twelve; Illinois, ten; Iowa, nine; Indiana, seven; Michigan, six; Pennsylvania, six; Wisconsin, five; and Maryland and Nebraska, four each. In these state and interstate contests \$1,400.00 were given in prizes during the past year.

The Baltimore Contest

The interstate oratorical contest, held at Johns Hopkins University, May 5, 1911, in connection with the Third National Peace Congress, was the most successful one that has thus far been held, both in the size of the audience and in the interest and enthusiasm shown. The audience was as large as any session of the Congress with the exception of the opening session when President Taft spoke. And this in spite of the fact that there was a banquet of the leading members of the Congress going on at the same hour. Some of the judges who had attended the regular sessions, pronounced the orations fully up to the standard of the best set addresses in thought, in language and in delivery. Indeed, one judge went so far as to say that the orations excelled any of the regular addresses. It is hoped that at the Fourth National Conference the oratorical contest of the Intercollegiate Peace Association will be given a regular place on the program, and not be given a subordinate place when other exercises are going on.

The order of the speaking at the contest was as follows: Joseph A. Quinlan, University of Notre Dame, Ind.; Subject: "World Federation." Lingurn B. Bobbitt, Johns Hopkins University, Maryland; Subject: "Patriotism and Peace." Stanley H. Howe, Albion College, Michigan; Subject: "The Hope of Peace." Lawrence W. Bridge, Hiram College, Ohio; Subject: "The Evolution of World Peace." Wayne

1911

CHRISTIAN MONITOR

Calhoun, Illinois Wesleyan University, Illinois; Subject: "War and the Man." C. L. Saxby, Beloit College, Wisconsin; Subject: "The Evolution of Peace." C. M. Lodge, Dickenson College, Pennsylvania; Subject: "The Proposed Court of Arbitral Justice." The first prize was won by Stanley H. Howe and the second by Wayne Calhoun.

At the business meeting in the afternoon of the 5th, Mr. George Fulk's resignation as Secretary was presented and accepted. Having gone into business he is unable to give any more time to this work though his interest in it is unabated. Officers for the ensuing year were elected as follows: For President, Charles F. Thwing, President of Western Reserve University, Cleveland, O., and for Secretary and Treasurer, Prof. Stephen F. Weston, Antioch College, Yellow Springs, O. Provision has since been made for a change in the constitution by which there will be an executive committee of five, while the chairmen of the state committees will constitute an Advisory Council. The executive committee consists of the President, Secretary, President E. D. Warfield, Lafayette College, Easton, Pa., Prof. Edward H. Davis, Purdue University, Lafayette, Ind., and Prof. P. C. Somerville, Illinois Wesleyan University, Bloomington, Ill.

The chairmen of the state committees, in the states holding contests the past year, are: For Pennsylvania, Prof. Jesse H. Holmes, Swarthmore College; for Ohio, Prof. H. C. Woodward, Western Reserve University; for Indiana, Pres. Noah E. Byers, Goshen College; for Illinois, Prof. P. C. Somerville, Illinois Wesleyan University; for Michigan, Dean S. B. Harvey, Hillside College; for Wisconsin, Pres. W. O. Carrier, Carroll College; for Iowa, Prof. Benjamin H. Hibbard, Iowa State College; for Nebraska, Dean Wm. F. Dooley, Creighton University. The executive committee will provide for chairmen of state committees in all other states that express a desire to join the Association. A number of states have already expressed such a desire.

The Outlook

The growth of the Intercollegiate Peace Association from one state to nine in six years is but little indication of its prospective growth within the next few years. Like all social movements for reform the beginnings have necessarily been slow, yet the past year has been one of remarkable progress. Three of the nine states holding oratorical contests during the past year, held them for the first time. More than this, eight other states have indicated a desire to join the movement and participate in the contests—Vermont, North Carolina, Louisiana, Alabama, Colorado, Missouri, and North and South Dakota. In addition to this prize money has been offered for a contest in New York state. Hence all that is necessary is organization and money to add nine states to the Association during the coming year, making eighteen states in all. Indeed, with money and effort there is no reason why the col-

leges of all of the states should not be identified with the work of the Intercollegiate Peace Association, thus realizing the original purpose of the founders of the Association.

An Appeal

An urgent appeal is therefore made to the friends of the peace movement for adequate financial support. If they will do this there will be from fifteen to twenty states participating in state and interstate oratorical contests the coming collegiate year. To accomplish this it will be necessary to raise not less than \$3,000.00. Of this amount \$500.00 has already been promised by the Misses Mary and Helen Seabury of New Bedford, Mass. A few prizes have also been promised, but from \$2,000.00 to \$2,500.00 more must be raised if the present possibilities are to materialize into facts. Will not the friends of the movement contribute freely to this splendid field of peace work? But the oratorical contests are only one feature of the work of the Intercollegiate Peace Association. Public addresses and chapel talks before the student bodies of our colleges and universities is a second purpose of the Association. This feature, however, has not been as fully developed as the oratorical contests, and for the simple reason that the funds have been insufficient. Yet, a good deal has been accomplished in this direction and the Lake Mohonk Conference, through its Secretary, has recently asked the Intercollegiate Peace Association to assume the work that it has been doing in this same field. It was necessary to decline the request as the Association has no funds to extend this line of its work. With \$5,000.00 a year a great deal could be accomplished. Much more with \$10,000.00. The work that is actually accomplished must depend largely upon the generosity of those who are interested in furthering the cause of the peace movement. It is believed that it will be generally admitted that there are few, if any, peace movements that are doing more good, or have more possibilities for good, than is found in the Intercollegiate Peace Association since it is doing so much to influence the thought and ideals of the undergraduates in our institutions of higher learning, who will be the makers of the history of the future. Any contributions sent to the Secretary of the Association will be devoted to furthering the above aims. Contributions should be sent early so that the work for the year may be mapped out as soon as possible.

Those desiring further information concerning the Intercollegiate Peace Association are referred to the Historical Sketch and to the revised constitution. Either of these may be secured by application to the Secretary.

Stephen F. Weston, Secretary,
Antioch College, Yellow Springs, O.

Sometimes the native women in Africa pierce their ears and enlarge the hole until they can insert an empty one-pound baking-powder tin, and these they use as pockets. The natives' garb provides no pockets.

THINGS TO THINK ABOUT

This globe has a population of about 1,500,300,300—of these 30,000,000 are members of Protestant churches, and of these it would be fair to say that 15,000,000 would represent the number of truly converted persons, leaving 99 out of every 100 human beings still without Christ.

There are today on earth 800,000,000 people who could not be saved if they wanted to, for they have no knowledge of the Gospel and never had a chance of accepting it.

This state of things has been going on for ages. There have been sixty generations since the time of Christ, and in each of these generations the same or a greater proportion of the people that have lived and died have never known the message of the Gospel. The 800,000,000 of perishing souls on earth today must be multiplied by sixty, if you would know the awful waste of mortal life through the neglect of the Church of God.

One hundred thousand souls are dying every day without Christ. A population equal to one of our large cities drops out of existence every twenty-four hours. If a city were annihilated it would fill the world with horror, but a sadder tragedy is going on all the time, and no one seems to care.

If the people that have died in a single year without Christ were buried in a row, it would stretch across the continent of America with a belt of graves side by side, and would return upon itself no less than seven times before they were all interred, making a cemetery 3,000 miles long and 50 feet wide, and then repeating it every year until at last it should cover all the broad land.

If we were to bring the heathen to you across the sea and crowd them into our largest churches, holding, say, 2,000 people, and have three services a day every day in the week, thus preaching daily to 42,000 people, how long do you suppose it would take to give them all one chance to hear the Gospel? It would take more than an entire generation and then they would have heard the Gospel but once, and a new generation would be waiting to come along.

For these countless myriads there is no other way of salvation, no other hope but the Gospel. Their religion cannot save them, their consciences do not give them light enough, and they have disobeyed the light they have, and without the power of God's grace no human soul is able to obey even the light of conscience. "There is no other name under heaven given among men by which they must be saved."

Apart from their future danger, they are at present in the greatest distress, their temporal condition is wretched. Poverty, infanticide, the degradation of women, the curse of opium, the cruel horror of the witch doctor, and the miseries of slavery—these are among the dark shades in the picture of heathenism. Look at your own happy home and beautiful children and think of the sad existence of the heathen and ask, "Lord, what wilt thou have me to do?"—Christian Worker.



Conducted by J. R. Shank, Carver, Mo.

"THEY THAT WAIT UPON THE LORD"—Isa. 40:31

Topic for November 5.

MOTTO

"He giveth power to the faint."

OUTLINE OF TOPIC

I. How Wait?—

1. Trust—
 - a. His power.—Psa. 46:1-7; II Tim. 1:12.
 - b. His wisdom.—Dan. 2:20-22; Rom. 8:28.
 - c. His mercy and goodness.—Deut. 33:12.
2. Submit—
 - a. To His providence.—Jas. 4:15; Phil. 1:12.
 - b. To His plans.—Jno. 12:26.
3. Acknowledge—
 - a. Our weakness.—II Cor. 3:4, 5.
 - b. His help.—I Thes. 5:17, 18.

II. Results—

1. A renewal of strength—
 - a. To mount up—
 - (1) Through prayer.—Heb. 4:16; Eph. 6:18.
 - (2) Into the light of His wisdom and love.—Eph. 1:18-23; Jas. 1:5.
 - (3) Into freedom from anxiety.—Phil. 4:6; Matt. 6:25.
 - (4) Into favor and peace.—Phil. 4:7.
 - b. To run and not be weary—
 - (1) Not being entangled with a spirit of slavery.—Gal. 5:1.
 - (2) Not being hindered by temporal affairs.—II Tim. 2:4.
 - (3) Not checked by weights and sins.—Heb. 12:1.
 - (4) Strong in the power of love.—I Cor. 13:4-8; II Cor. 5:14.
 - c. To walk and not faint—
 - (1) Not weary because of waiting.—Gal. 6:9.
 - (2) Not overcome by difficulty.—II Tim. 3:10-12.
 - (3) Faithful in trial.—Jas. 1:12; II Tim. 2:10.

PERSONAL THOUGHT

Where am I putting my trust? When trials are great, when I am beset by anxious suggestions and fears, when many cares are laid upon me do I find an actual casting of all upon the Lord and a receiving from Him all necessary help?

STUDY OF THE TEXT

Isa. 40:31

"Renew."—To strengthen, reinforce, build up.

"Mount up with wings."—As the eagle rises above the obstacles of progress so the man of God rises above all hindrance to his soul's welfare through faith in God.

"Run."—The most rapid bodily movement

on earth. Hindrance to running is the exhaustion of strength, but the man who "waits" upon God can run without this hindrance.

"Walk."—Slower motion than running. There are some tasks that cannot be done by running, requiring some grace not required in the more rapid motion. Patience and burden-bearing, require a special grace to those who walk.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Wait."
2. Commit Psalm 34.

For Young People—

1. The Weakness of Human Strength.
2. The Power of God.
3. Power Through Waiting.
4. Mounting Up With Wings.

For Older People—

1. The Liability of Weariness in Running.
2. Patience in Waiting.

WAIT ON THE LORD

Clara Brubaker.

David, the Psalmist, often speaks of waiting on the Lord. The term when used by him seems to mean to look to God in full confidence. This is what makes men and women really useful. We should not run before God. How often do men mar the good work the Lord would have them do just by being too impulsive, too anxious to try their hand when a little more meditation and prayer would give them a clearer insight as to how He would have them do the work.

The soul who sits often at Jesus' feet for a fuller infilling of the Spirit may seem to get less work done than another who takes less time to wait on God, but his work proves more effective.

Who of us does not remember with sorrow times when we made a failure because we did not fully understand His will concerning work He had given us to do? There is much beauty and truth in the prophet's words, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Birch Tree, Mo.

SEED THOUGHTS

God lives! there rest my soul;
God hears! before Him bow;
God sees! and can control;
God leads! then follow thou.

God gives and loves—

Look up above!

O heart, be done with all thy care!

You shall live with Him there.

—Schmolke.

The believer is no burden to his God, and even if you should be carrying whole mountains of care and solicitude, they will not make you more burdensome or your case more difficult to the Creator of the ends of the earth. He fainteth not, neither is weary. —Jas. Hamilton.

Those who by the power of grace mounted up into the blessed sunlight and freedom of the Lord's blue sky, are also prepared to run as messengers of good tidings, or patiently walk by the heavy laden, sharing their toils in sympathetic help.

MY OPPORTUNITIES IN Y. P. B. MEETING.—Gal. 6:10; I Pet. 3:15

Topic for November 12

MOTTO

"Abound more and more."

OUTLINE OF TOPIC

I. Opportunities Afforded in Christian Fellowship in the Y. P. B. M.—

1. Subjects for meditation.—Phil. 4:8; I Tim. 4:15.
2. Objects for prayer.—Phil. 4:6; I Tim. 2:1.
3. Occasions for speaking.—Col. 3:17; I Thes. 5:11.
4. Occasions for singing.—Col. 3:16; 4:2.
5. Occasions for receiving help.—Phil. 2:4; Heb. 10:24, 25.
6. Occasions for giving help.—Phil. 2:4; Heb. 10:24, 25.

II. Opportunities for Christian Service in Y. P. B. M.—

1. Occasions to invite attendance.—Jno. 4:29; 1:40-46.
2. Occasions to sow good seed.—Luke 8:11-15; Eccl. 11:6.
3. Occasions to labor for the lost.—Jude 22, 23.
4. Occasions to express our devotion to the Lord.—Col. 3:23, 24.

STUDY OF THE TEXT

Gal. 6:10

"Opportunity."—A fitting situation, a suitable time and place.

I Pet. 3:15

"Ready."—A state of preparedness in which the one ready has been equipped beforehand to meet the opportunity of the present hour.

PERSONAL THOUGHT

Every meeting should appeal to us as a time of opportunities both to give and receive. Offering our worship and service to God. Receiving His blessing and grace for ourselves and our fellows.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Ready."
2. What I Can Learn in Y. P. B. M.

For Young People—

1. The Value of Exercising Noble Thoughts.
2. The Power of Fitly Spoken Words.
3. Willingness to Serve.
4. The Growth of a Life of Service.

For Older People—

1. Why I Enjoy Meeting Young People.
2. Opportunities of Strengthening the Ties of Old and Young, and How to Use Them.

OPPORTUNITIES, SHALL THEY BE LOST?

Sadie Brubaker.

"So teach us to number our days, that we may apply our hearts unto wisdom."—David.

Would that this might be the prayer of every honest young heart, as we are passing through this stage of action? It is hard for us in the gayety of youth to direct our minds to Wisdom's ways, and the opportunities to grasp for noble virtues are often lost in grasping for some perishable toy of this earth.

Since it is the natural inclination of humanity to seek for self benefits, we will direct our thoughts that way, and recommend our Young People's Bible Meeting as being a source of blessing to any individual. Simply to place ourselves in a situation where God can bless us, is indeed a grand opportunity; hence to be a loyal attendant is our privilege.

David said, "Thy law have I hid in my heart that I might not sin against thee." We have an opportunity to let God implant something in our hearts that will counteract those evil thoughts that lead to sin. It has been said, "From a thought we reap an action, from an action reap a deed; from a deed a character." Every deed, whether good or evil, germinated from a thought.

We may accept the old proverb, "Satan always finds some mischief for idle hands to do." There is more or less surplus energy in the young person, which must and will be expended in some source of activity. In our Young People's Bible Meetings we have the opportunity to energize a work which will prove an unbounded blessing to us, if we are in the right attitude toward God. Again we shall press upon our mind the value of a consciousness of life's mission. Often would we set our hands to work at some superfluous, insignificant task, did we not realize that "what-so-ever we do should be to the glory of God." To exert some of our God-given strength in laboring for Christ, brings a satisfaction and joy which tongue can not

describe; yet there is a more important side to this subject.

When Philip had found Christ and felt the blessedness that one derives from being in companionship with Him he went quickly to his brother Nathaneal and bade him, "Come and see." Here is the secret of a happy life. To live for others, to lift a fallen brother, to speak a word of sympathy to the discouraged one. These are opportunities that I see in the Young People's Bible Meetings.

Miami, N. Mex.

SEED THOUGHTS

Our opportunities to do good are our talents.—C. Mather.

For truth and duty it is ever the fitting time; who waits until circumstances completely favor his undertaking, will never accomplish anything.—Luther.

A word fitly spoken is like apples of gold in pictures of silver.—Proverbs.

Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.—Christ.

Is not he imprudent, who seeing the tide making toward him apace, will sleep till the sea overwhelms him.—Tillotson.

COUNT YOUR BLESSINGS—THANKSGIVING.—Psa. 103:1-5.

Topic for November 19

MOTTO

"Giving thanks always for all things unto God."

OUTLINE OF TOPIC

I. Kinds of Blessings—

1. Temporal—
 - a. Food.—Psa. 136:25; 69:9-13.
 - b. Clothing.—Matt. 6:30.
 - c. Homes.—Acts 17:24-28.
 - d. Seasons.—Jer. 31:35; Gen. 8:22.
 - e. Bodily health.—Psa. 103:3-5.
2. Spiritual—
 - a. Salvation.—Isa. 12.
 - b. The Word of God.—Jno. 17:14.
 - c. Shepherds.—Eph. 4:11.
 - d. Brethren.—Rom. 12:4, 5; Eph. 2:19-22.
 - e. Discipline.—Heb. 12:2; I Pet. 5:10.
 - f. The Comforter.—Eph. 1:13, 14; I Cor. 5:5.
 - g. A work to do.—I Cor. 15:58; Mark 13:34.

II. We Should Remember Our Blessings.—Psa. 105:1, 5; Prov. 3:9, 10; Col. 1:12; Isa. 63:7.

STUDY OF THE TEXT

Psa. 103:1-5

- "My soul."—That inner consciousness which has the capacity to love and appreciate.
- "Forget not."—Keep in your consciousness that all your benefits come from God.
- "Forgiveth."—Restoring the erring to favor.
- "Healeth."—Restoring the sick to health.
- "Redeemeth."—Buying back those sold to slavery.
- "Crowneth."—Bestowing special honor and power upon one.
- "Satisfieth."—Giving that which supplies a real need.

PERSONAL THOUGHT

My whole soul should be continually filled with the realization of God's abounding blessing. Lord give me understanding that I may see Thy love in all Thy wondrous works.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Thanks."
2. My Blessings.

For Young People—

1. The Joy of a Thankful Life.
2. How to See Our Blessings.
3. Unselfishness a Key to the Thankful Life.

For Older People—

1. Blessings of the Past Year.
2. Blessings in Disguise.

"COUNT YOUR BLESSINGS"

Laura E. Burkholder.

Dear readers, have you ever stopped to count the blessings that you are enjoying? We should always be thankful for the blessings God is daily bestowing upon us. There is not a day but what we receive a blessing from Him in some way.

One of the greatest blessings we are enjoying is religious liberty. We have been blessed above many of our fellow beings.

It has been our lot to live in a land of Bibles and to be reared by Christian parents. The Government has provided for God's people and each one can worship according to the dictates of his own conscience and there is no on to harm or molest us.

God sends showers of rain to refresh the earth and causes vegetation to spring forth, upon this man and beast subsist. He gives us our daily bread and clothes our bodies with raiment. He has created the wonderful works of nature to be pleasing and beneficial to man. These are only a few of the many blessings God is showering upon us. Persecution, trials and affliction are often sent on us and in the end they prove to be blessings to us. Count them with your blessings and do not murmur when clouds overcast the sky. The darkest clouds are usually followed by the brightest sunshine and the sorer the trial the greater the blessing.

Thanksgiving is approaching and this is a good opportunity for us to count our blessings if we have not done so already. We should give thanks to the Lord at all times and be content with the blessings He sees fit to give us. We should always remember the poor and the needy and share with them.

When God has so abundantly blessed us with the fruits of the land, let us not forget to share with those who are in need. If we only knew what a blessing it is to them and how much they appreciate it we would certainly count it one of our greatest blessings to share with them. The summer is past and God has provided enough that we can store away sufficient food for the coming winter. Since He has been so mindful of us and has so abundantly blessed us, let us not forget to thank Him for what He has given us.

"Count your blessings" and come before the Lord with praise and thanksgiving.
La Junta, Colo.

SEED THOUGHTS

Gratitude is the memory of the heart.

Thankfulness is the tune of angels.

Do not let the empty cup be your first teacher of the blessings you had when it was full. See as a plain duty to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Mac-laren.

OUR CONCERN FOR THE CONDI- TION OF THE LOST OF THIS WORLD.—Rom. 1:1-25.

Topic for November 26

MOTTO

"I have compassion on the multitude."

OUTLINE OF TOPIC

I. Condition of Men Without Christ—

1. Without hope.—Eph. 2:12.
2. Enslaved to lust.—Eph. 2:1-3.
3. Deceived.—II Cor. 4:3, 4.
4. Helpless.—Rom. 5:6.
5. Doomed.—Rom. 1:18.

II. Why Concern Ourselves?—

1. There is good news to give.—Rom. 10:15.
2. We know its saving power.—Rom. 1:16.
3. God commands it.—Matt. 28:19, 20.
4. Love constrains us.—II Cor. 5:11-15.
5. Power is delegated to us.—Acts 1:8; I Thes. 1:5.

III. How Exercise Our Concern—

1. Pray.—I Tim. 2:1-3; Col. 4:12.
2. Serve.—II Cor. 6:20; Matt. 20:27, 28.
3. Inquire.—I Thes. 3:5-8.
4. Seek.—Jas. 5:19, 20; Luke 19:10.
5. Give of our substance.—Phil. 4:10-17.

STUDY OF THE TEXT

Rom. 1:1-25

V. 1. "Paul, a servant, called to be an apostle."—Note first the disposition of Paul to take the humble view of his more fitting place rather than the place of authority actually delegated to him.—First, a servant, in that service an apostle.

V. 5. "Obedience of faith among all nations."—Wherever the Gospel receives an obedient acceptance there the ministry of the apostle extended. It is a statement both of the duty to publish the Gospel to all, and of the personal responsibility of those who hear to obey.

V. 14. "I am debtor."—Paul's calling obligated him as far as God had given power and authority.

V. 16. "I am not ashamed."—He was confident of what he preached. It would demonstrate itself through God's own vindication of what Paul preached.

V. 18. "Wrath of God is revealed."—Making an escape essential to sinners who would be saved.

V. 20. "Without excuse."—While blindness and hardness of heart, corruption of character, and transgression of divine law is evident, man's conscience is such that a sense of guilt makes him know that he deserves punishment for sin.

PERSONAL THOUGHT

As I meditate upon the guilty and doomed condition of the world and realize the power of Jesus to save and know my privilege and duty toward my lost brethren, do my purposes accord with God's plan for my life. Am I ready "as much as in me is?"

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Brother."
2. Children Without a Knowledge of Jesus.

For Young People—

1. Conditions for Our Concern in Our Community.
2. Conditions We May Help in Other Places.
3. Do We Inquire Enough About the Lost World?
4. What More Could We Do to Help Bring the Lost to a Knowledge of the Truth?

For Older People —

1. Plans of Our Church Institutions:
 - a. Mission Board.
 - b. Publication Board.
 - c. Educational Board.
 - d. Mission Stations.
2. Establishing Churches in New Fields.
3. The Call for Workers.

OUR CONCERN FOR THE CONDI- TION OF THE LOST OF THIS WORLD

J. W. Shank.

Let no one think that the work of soul-saving belongs to the pastor or evangelist. The obligation rests upon every one who claims to be a Christian. The sinful world can never be redeemed unless the laymen of our churches arise to their Christian duty. The ideal of Christianity should be to bring the greatest number of people to the highest Christian perfection. With such an ideal it is urgent that the Christian world awake to more zealous effort and bring to our fallen neighbors the knowledge of a Savior's power.

Do we really care for the condition of our neighbors and friends? If we do, we have a spirit that dominated the life of Jesus. As the child is like the parent so should the Christian be like Jesus. His heart was ever burdened with the condition of the lost of this world. For them He prayed through the long midnight hours; for them He yearned and wept; for them He walked the dusty highways weary and footsore; for them He went to the most cruel death that humanity can imagine. It is natural for the true follower of Jesus to feel the same yearning desire for the salvation of the lost. If we fail to have that yearning, we are not true sons of God.

"Oh, yes," says one, "I am concerned about them. How I wish all of them would come!" But stop and think, Christian friend, are you really as much concerned about them as you say? Where were you when that wretched woman, your next door neighbor, took her own miserable life? How often had you smiled upon her the smile of sympathy and love? Did you ever give her even a suggestion that Jesus died to save such as she? Where were you when those other neighbors of yours buried their child. Of course you sympathized with them in their sorrow, but did you ever suggest that a child cannot thrive where filth and sin abound and must die of disease? Did you ever show them that you

really desired their presence in the clean religious atmosphere of your church? Did you ever invite them to your clean cozy home and treat them as neighbors?

Where were you when the plea came for financial aid in the mission field? Did you consider it a privilege to give liberally of your small store or did you say in your heart that you needed your money at home? Did you stop to think that a few dollars might be the means of saving many souls for Christ and would thus bring greater returns than they could ever bring in your own home?

Ah Christian! the world needs you more than you have ever dreamed. The burning question that came to Elijah might well come to every Christian today: "What doest thou here, Christian? Art thou here for thine own pleasure or for the sake of thy fellows? Dost thou remember that there are millions of souls living who are yet unsaved and that millions of them are yearly filling Christless graves? Dost thou know that mere righteousness cannot wholly please thy heavenly Father, but that thou art here on business for thy King?" Let each Christian pray this prayer:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

La Junta, Colo.

SEED THOUGHTS

The genuineness of our concern is only manifest in the willingness of our sacrifice.

A man is guilty. His doom is certain. A way of escape—a means of cleansing and a pardon for guilt. Will I give him my help in obtaining it?

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"I am the way the truth and the life. No man cometh unto the Father but by me."—Jesus Christ.

KEEP SWEET

Human nature, like milk, is best when sweet.

It may make one feel better at the time to return a harsh answer in a moment of ill-temper, but the memory of a mild one is more conducive to beginning the day in the right spirit next morning.

When one is vexed with one's neighbor almost beyond the limits of endurance, it is a good plan to follow the advice contained in a short saying: "Talk very little; but if you must talk, talk to yourself."

The tongue is an unruly member; therefore keep it well harnessed.

It is often better to think the things one would like to say, than to speak them.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs.

Therefore, **keep sweet.**—Selected.

Our Boys and Girls

EXPERIENCES AMONG INDIANS

On my circuit I was often as far from the central station as Toronto is from Chicago. In the summer time we traveled in birch canoes; in winter with dogs. At night we slept in holes dug out of the snow with our snow shoes, the thermometer at times registering 60 degrees below zero. The intensity of the cold was such that should a basin of water be thrown out the water would freeze before reaching the ground.

Our coming often met with chilly opposition. The Indians were cold and distant.

"We don't want you. You brought us measles, scarlet fever, small-pox, fire-water, and many have died."

They would tell us of the evils the white man had brought.

I tried to interest them in the Bible. "Let me talk to you."

"No, no! Go away," they said; "as our fathers lived and died, so will we."

They were interested in steam-boats, railroads and pictures, and with magnets and compasses they were charmed, but when I got to the Bible they closed me up.

"Suffer Little Children to Come"

Let me tell you of one of our meetings. On a miserable rainy day many were gathered in a large tent for a talk about the truths in this great Book. A little round tent with one camp-fire shows the man has only one wife. If he has two wives the tent is elongated and he has two camp-fires. According to the size of this tent the man must have had six wives.

When we reached the place the Indians, wrapped in their blankets, were sitting around the fire in sullen indifference, and the puffs of smoke from their pipes were the only signs of life.

About two years before they had an epidemic of scarlet fever, and many children had died, especially the little ones, owing chiefly to improper treatment. They refused to listen to me, and sad in heart I breathed a prayer of guidance. When finally I got my message I shouted:

"Indians, listen to me! I know where all your children are who are not among the living. Would you like to know where they are? Listen! I know. There is no doubt about it. It is an absolute certainty."

This caught their attention, and I continued: "Yes, I know where all the children are. Many hearts are sad and lonely, but I am so glad that the Great Spirit gives me authority to tell you that you may all meet your children again, and be happy with them forever!"

At these words a big stalwart Indian

at the other end of the tent sprang up, threw back his blanket and rushed toward me exclaiming:

"I had eight children, and they are all dead. My heart is empty, and my wigwam is lonely. They no longer play on the beach, and the canoes are rotting on the sand. I long to see my children again and clasp them in my arms. Tell me, missionary, where are they, and how can I hope to see my children again? I will do anything you tell me."

I turned to the Book, to the Savior's comforting words: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I told them how Jesus had satisfied the claims of justice, and all the children were saved. What a comfort to know that the wail of an infant never has been heard among the lost! We may be uncertain about men and women who have become careless, but the children of the white man, the red man, and the black man who have died are all safe in the paradise of God.

Every bit of opposition had vanished, and day after day I opened to them the Scriptures. On that spot, as a result, is a splendid church, with the majority of the people converted. Can you imagine any other book, no matter how sublime—Tennyson's, Browning's, Shakespeare's—having such results? This Book did it. Sir Walter Scott was not wrong when he said: "There is but one book—the Bible."

The Indian and Revenge

One of the great characteristics of the Indian is revenge. He is resentful, carries on hatred, bitterness, revenge and feuds. The Indians have their individual, family and tribal quarrels.

Here lies one dying. The medicine man watching him says:

"You are going far away to the happy hunting grounds!"

He asks for his son, a splendid, stalwart young man, who comes in. His father arouses himself, and says impressively:

"Look at these scars, my son. I never have been able to kill the man who inflicted the wounds. You are to kill the Sioux and avenge your father. If you do not try your very best to accomplish this revenge, I'll come back as a ghost and haunt you."

Would it not seem hard to come to such people with a Book that says: "Love your enemies?" Yet the Lord takes our little words and makes them strong in winning victories.

We had a great warrior once, and when the missionary read the Lord's Prayer he listened attentively. Passage after passage was read up to "Forgive us our trespasses, as we forgive them that trespass against us."

"What does that mean?" said the Indian. He was quick and alert—there is a stately dignity about these wild fellows.

The missionary did not beat about the bush, but answered: "That means that you will have to stop looking for scalps, it means that you can no longer go on the war path, or steal horses."

"If that is your religion, take it to the old women;" and for years he refused to listen, but others did.

The Savior and Forgiveness

A company of several hundred Indians, together with a missionary, were hunting buffaloes. Around the camp-fire, after supper at night, as the Indians sat smoking, the missionary opened his Bible and had service.

One night his text was: "Father, forgive them!" He described how the Savior was scourged; he pictured the howling rabble intent upon His death; still the Savior had no bitterness in His heart, and if ever a man had a right to be angry He did. He fed their hungry, healed their sick, raised their dead, and for three and a half years had been a blessing to them. Now while they were howling: "Crucify Him! Crucify Him!" He said: "Father, forgive them!" Indians, listen! You must become like the Son of God and forgive your enemies if you expect God to forgive you."

The service closed and without a word they wrapped themselves in their blankets and went to sleep.

Chief Forgives His Son's Murderer

The next morning as they started off one of the Indians came to the missionary and said:

"Do you see that dim line along the horizon? That is a band of horsemen."

The missionary's keen eye detected something moving in the distance.

"Among them," added the Indian, "is the man who killed our chief's son. He dashed the boy over the mountain side. Some had seen the deed, and several months later (for news does not travel fast in that country) it was made known to the boy's father that his son's companion had hurled the boy to pieces over the mountain side. The murderer had excused himself by saying that he had lost control of the horses, and this had been believed until an eyewitness told the real happening. When the chief sees this man he will tear him to pieces, limb by limb, and you had better ride off a little way, as the revenge will be accomplished in a few minutes, and it is better that you do not witness it."

The missionary refused to leave.

The chief was all excitement as the band

(Continued on page 350.)

Current Events

The last two weeks of September were two of unrest throughout Europe. Political, financial and industrial conditions appeared in a process of disturbance that might at any moment have caused consequences of serious import. Over France and Germany difficulties existed which might possibly have caused an international conflict. Russia again heard the assassin's revolver when Premier Stolypin was shot down, and apprehensions of a renewal of the anti-Jewish programs were rife. The shadow of pestilence and the likelihood of a costly military expedition to Tripoli menaced Italy. Turkey was equally threatened by cholera and a possible war. The great Irish railway outbreak reminded England of the danger in the growth of the new trades unionism. Portugal was threatened with royalist efforts to overturn the new republican government. Spain was in the throes of a strike movement which it was alleged was instigated by the enemies of the present government. Austria was the scene of serious riots that have had no parallel in that country since the days of 1848, when European thrones tottered.

On the afternoon of Sept. 30, Austin, Pa., was visited by a terrible flood caused by the bursting of a large dam, which wiped out the greater part of the town. The dam was constructed by the Bayless Paper Company in 1909. It was built of concrete. From the time the water was turned in it was not considered safe. In January 1910 the citizens camped on the hillsides fearing the dam would break after it was moved more than a foot on its foundation. To save the town part of the dam was dynamited to relieve the terrific pressure of the water. Ever since there has been a fear that the dam would break despite the alleged assertions of engineers and state inspectors that it was safe. At this writing the loss of life has not yet been determined. It is probable that the town will be rebuilt. The Paper Company, which was the chief industry, has promised to rebuild its plant. Immediately after the disaster state officers took charge of the situation and rendered efficient service. Order was immediately restored and the suffering and homeless ones provided for.

On September 25th another disaster befell the French navy when one of her most powerful battleships, the *Liberte*, was totally destroyed off Toulon, by an explosion in its magazines, and nearly 400 officers and men were killed. The battleships *Republique*, *Democratique* and *Veritie* anchored nearby, were badly damaged by masses of iron from the *Liberte* hurled upon their decks by the explosion. Fire was discov-

ered on the battleship and before the magazines could be flooded the fire ignited the explosives. On the same morning fire was discovered on one or two of the other ships in the fleet, which gave rise to the suspicion that there was a conspiracy to destroy the French fleet.—The *Olympic*, the largest passenger steamship afloat which made her maiden voyage across the Atlantic last June, was accidentally rammed by the British cruiser, *Hawke*, near Southampton on September 20th. The *Olympic* had a large hole torn into her side, but was able to return to port. She had about 2,000 passengers on board and expected to take on some more at Cherbourg, France.

Peter A. Stolypin, President of the Council of Ministers since 1906, and Minister of the Interior, of the "Empire of all the Russias," was assassinated while attending a gala performance of the opera in the city of Kiev on the evening of Sept. 14. Mr. Stolypin received two wounds. One bullet cut his hand, and another grazed the liver and lodged in the spine. The assassin was instantly apprehended, and was found to be a Jewish lawyer, Bogroff, who seems to have been playing a double part between the police and the revolutionists. Through his confidence with police officials he gained an entrance to the opera house as a police spy. The Jews of Russia are panic stricken, fearing an uprising against them in retaliation for the crime committed by one of their race. Troops have been ordered into Kiev to prevent any possible uprising against the Jews. It was hoped for a few days that Mr. Stolypin's life might be saved, but peritonitis set in and he died on the 18th. This was the fourth attempt on his life in five years.

The conspiracy against Dr. Wiley, Chief of the Bureau of Chemistry, of the Agriculture Department, ended disastrously for the food adulterators. Dr. Wiley has been vindicated, and Solicitor McCabe, the tool of the food poisoners in hindering the work of Dr. Wiley, was discharged. Dr. Wiley has been given enlarged powers which will enable him to enforce the Pure Food laws more rigidly. When the nature of the conspiracy became known public opinion against the removal became so strong that President Taft and the Cabinet officials involved were compelled to vindicate Dr. Wiley.

"Ambassadors and ministers of the United States are now submitting estimates of the construction or purchase of official residences in the capitals where they are stationed. National embassies and legations owned by the government will not only relieve the diplomats of their present heavy burden of rent, but will be far more in keeping with the dignity of the nation."

The Italian government, early in September, began to press Turkey for a settlement of its long-standing claims in Tripoli, Africa. It demanded that Turkey consent to an Italian protectorate, for which Italy

would pay a money indemnity. Italy immediately began preparations for a military occupation of the country in case Turkey would refuse the demand. Upon the refusal of Turkey, Italy immediately declared war. The Italian fleet bombarded Tripoli and soon captured it, the Turks giving very little resistance. At this writing the Italian military occupation is proceeding with very feeble resistance from the Turks. Indications are that Turkey will soon capitulate. Turkey was entirely unprepared for war, and in addition had practically an empty treasury. The lack of solidarity in the Turkish government severely endangers the present government. There are fears that the enemies of the present regime will take advantage of the present crisis to re-establish the former government.

"At the election on September 21st, the Liberals, who have been in power in Canada for many years, were overwhelmingly defeated on the issue of trade reciprocity with the United States. The Conservative minority, by resorting to obstructive tactics in the last parliament to prevent a vote on the reciprocity agreement, compelled Sir Wilfrid Laurier, the Liberal prime minister, to dissolve that body on July 29th, and appeal to the voters for authority to force through the agreement. In the campaign that followed the dissolution, the Liberal speakers explained the advantages of closer trade relations with this country, but the Conservatives charged that the United States desired reciprocity because it would lead to the annexation of the Dominion. The Conservatives won by a majority of forty-five." Mr. Robert Borden, the leader of the Conservative minority in parliament since 1901, will succeed Sir Wilfrid as premier.

Nine-tenth of the votes cast at the election in Mexico were for Madero for President, but it is not yet known who will be Vice-President. Madero was the leader of the revolution that resulted in the overthrow of the Diaz government. There was scarcely any disorder at the election. Much bitter feeling exists between the different factions desiring the controlling influence. It is claimed by some that Madero and his party maintain their power by armed force, and that he simply originated a new tyranny similar to that of Diaz. Different plots against the new government have been unearthed. Political conditions are very unstable and the new party in power will have a difficult road to travel.

The Chicago House Wrecking Company was the successful bidder for the French "scrap" which strewn the route of the Panama Canal. It includes abandoned locomotives, dump cars, tanks, barges, dredges, boilers, girders, sheet iron, parts of old machinery, etc.—relics of the French attempt to build the canal. The material is to be removed at the contractors own expense and three years is allowed for its removal.

What at first seemed to be but a local insurrection in China is developing into a revolutionary movement to overthrow the present government and attempt to establish a republic. The movement is spreading rapidly, a number of large cities have fallen into the hands of the rebels who seem to be well organized with strong financial support. Thousands of soldiers are coming over to the revolutionists. Thus far the foreigners have been unmolested, strict orders being given by the leaders of the uprising to protect the property and lives of all foreigners. The Manchurian family, which has been in power for many years, is considered as foreigners by the Chinese and it is against the rule of this dynasty that the present movement is headed. If the revolutionists do not succeed this time it will evidently result in some reforms being made in the government in order to pacify the rebels.

What promises to be a long, bitter and expensive legal struggle was begun early in October, in Los Angeles, Calif., when James B. McNamara was put on trial for the murder of Charles Haggerty, a victim of the Los Angeles Times explosion and fire on October 1, 1910. McNamara was an official in the iron workers' Union and it is alleged that he plotted and planned the destruction of the Times building which refused to recognize the union. The struggle will be bitter since by many it is regarded as a struggle between the labor unions and capitalism. At the close of the third day of the trial the attorneys had not yet been able to agree upon a single juror to serve in the trial. This is an indication of how bitterly the battle will be waged.

Statistics compiled recently show that there is at least one country that surpasses the United States in the number of divorces. This country is Japan, which has 215 divorces to every 100,000 of population, while the United States has 73. These figures are based on the average annual number for five years ending in 1902 or 1903. "The United States with an annual number of over 55,000 has more than all the rest of the so-called Christian world." In no European country is the divorce rate half as high as in the United States. Ireland had but one divorce in the period of five years from 1899 to 1903. The record of the United States certainly is one that will not elicit a feeling of pride among patriotic and self-respecting people.

According to a despatch received from Paris, Andrew Carnegie has a group of former diplomats and a few trained journalists busily engaged on the preliminary plans for an international newspaper which has for its primary object the abolition of war. Carnegie recognizes the power of the press in advancing his pet scheme of securing international peace. Consequently he has determined to subsidize a powerful publication which can learn the diplomatic secrets of the world and through this means circumvent secret plans calculated

to incite nations to war. His plan is to expose the plots of nations far in advance of their culmination and by thwarting them through public warning of the danger, make recourse to war needless.

A project is now under consideration to construct an elaborate irrigation system in the Yangtze valley, China. Its object is to improve the agricultural conditions of the country and to prevent a recurrence of the terrible floods which have devastated the valley during the present year. This project if carried out will possibly be the most costly undertaking of this kind in the history of engineering. Independent of this project, Charles Jameson, the American engineer sent to China by the Red Cross Society, accompanied by an engineer deputed by the Chinese government, is about to make a survey of the famine districts of Kiangsu and Anhui, which are subject to severe floods.

Aeroplane fatalities numbered an even hundred on October 14th. This is the score of less than four years. While the average is twenty-five to a year, it is significant that in the first year, 1908, there was but one fatality, while for the nine and one-half months of 1911, the death rate is sixty-three. Four names went on the record in 1909 and in 1910 the number had been increased to thirty-two. France contributed more victims than any other nation, the number being thirty-seven. The United States contributed sixteen, Germany twelve, Italy eight, England seven. The great increase in the death rate is attributed to the greater number of amateurs engaged in the sport.

The division of publication of the Department of Agriculture is a busy place. The United States does more in the way of distributing and printing documents than any other government in the world, and the Department of Agriculture does more printing than any other department. During the past year this department issued 25,190,460 copies of publication. Of these 17,500,000 were new and 7,500,000 were reprints. The greatest outside demand was for the "Farmer's Bulletin." The daily requests for publications in the office average 3,000. There is no class of people that receive more aid from the government than the farmer.

Another state was won by suffragists when California voted favorable upon the constitutional amendment granting the women the right to exercise the ballot. The suffrage movement seems to be gaining ground slowly. This is the sixth state to adopt woman suffrage. At the same election the initiative, referendum and recall, including the judiciary, were adopted by overwhelming majorities. These amendments will give the people a more direct control of political matters and will curb the power of the boss in politics.

On October 9th the season for fall divorces opened in Pittsburg, Pa., with 100 women and 98 men asking for divorce. Exactly fifty of the men asked divorces on the ground of extravagance. Nearly all coincided in the view that their wives spent too much money on fashionable gowns and hats. Extravagance is the direct cause of much domestic infelicity.—Those seeking a divorce under the lax laws of Nevada received a jolt recently when an Illinois judge handed down an opinion in a certain case that a divorce secured in Nevada was illegal. The necessity of having uniform and more stringent divorce laws is becoming more evident.

Ten thousand heads of New York families, five hundred retail dealers in fifty lines of merchandise and several hundred farmers of the Pennsylvania State Grange have combined in an association to eliminate the middleman and lower the high cost of living. The association plans to act as a clearing house between the producer and consumer, dividing between them the profits of the middlemen, through whose hands food commodities have hitherto passed. In the case of some farm products the association finds that six middlemen or brokers have been reaping profits before the products reach the consumer.

"A rice famine threatens the Philippines. The price of the staple is already above all previous records and is advancing by leaps. The supply on hand in the islands is very limited and the general scarcity of the cereal throughout the Orient makes unlikely any substantial relief from importation. The likelihood of an extended famine has led Indo-China and Siam to prohibit the exportation of rice, and a similar measure of self-protection is expected from Rangoon. It is suggested that it may be possible in the Philippines to substitute corn and wheat for the usual staple diet as soon as prices become prohibitive."

The mayor of Indianapolis, Ind., has taken a hand in reducing the high cost of living. He had five hundred bushels of potatoes shipped to the city and sold them at seventy-five cents a bushel. He claims he took this action to force the middlemen to give fair prices. The Indianapolis merchants were charging \$1.60 for potatoes, stating that scarcity was the cause, while at the same time it is alleged were telling the growers in Michigan that the market was flooded which enabled them to purchase them at sixty-nine cents. It is evident that others than the producers profit by the high cost of living.

Definite information has been received by the State Department that Castro, formerly President of Venezuela, who left his home in Europe some months ago, is on an island off the coast of Colombia, plotting another revolution to regain his lost power. A revolt is reported in one of the states of Venezuela in the interest of one of the political leaders of the republic.

Miscellaneous

MONARCHS OF THE AIR

Early in the morning the great vulture of North Africa leaves his eyrie in the mountains and soars away into the sky, rising to such a height that the human eye, straining against the sun-bathed sky, fails to perceive him.

All day long, hour after hour, he swings or hovers, never dropping unless his keen eyes perceive carrion beneath, and not until sunset does he wing his way back, apparently as fresh as when he started.

This vulture has been watched by the hour through powerful telescopes and never once seen to give so much as a single flap with his wings.

Man has been studying bird-flight for generations past. He has done his best to imitate it; he has gone deep into its problems, and has put forward all kinds of ingenious theories; and at the end of it all, even now that he himself is beginning to master the air by means of a rigid screw-driven plane, he has to confess that the problem of soaring flight is well-nigh insoluble.

For a very long time the common explanation of soaring flight was that soaring birds, like the vulture, took advantage of air currents. It is a fact that some birds like the albatross, need a breeze to enable them to sail through the air; but there are others, such as the frigate, or man-of-war bird, which can rise in the calm and float all day without a motion of their broad pinions.

The wings of the frigate bird have an expanse of ten to twelve feet, and it can fly at any pace up to a hundred miles an hour, and can remain for a week on the wing without once perching.

The albatross of the Southern Hemisphere has been known to follow a sailing ship for a fortnight at a time, apparently never resting. Its wing expanse is greater even than that of the condor, one bird that was shot off the Cape of Good Hope, measuring seventeen and one-half feet from wing tip to wing tip.

From these figures it might be gathered that the larger the wing expanse of any particular bird the greater its powers of flight. Yet here, to use an Americanism, we strike another snag. The powers of flight in various birds are not by any means proportionate to the bearing surface of their wings. The stork, for instance, can fly magnificently. On its annual migration it covers two thousand to three thousand miles, and will cross the Mediterranean with the greatest ease. Now the stork weighs eight times as much as a pigeon, yet in proportion to its weight has only half as much wing surface.

But a bird of prey must be able to do much more than support its own weight in

the air. It has to lift its kill from the ground and carry it perhaps many miles up into the mountains.

What such a bird is capable of may be realized when it is said that an eagle weighing about eight pounds has been seen to pick up and carry off a young pig weighing more than double as much as itself; and there are many cases on record of eagles having carried off children weighing, with their clothes, over a stone. (14 lbs.)

If man could build an aeroplane to match the eagle, that aeroplane would only weigh, engine and all, about eighty pounds, and its pilot could carry it on his back. It would have to be able to rise with only a few feet run, to sail with safety in any gale, and to remain afloat for at least ten hours at a stretch.—Sel.

CAVE-DWELLERS IN RUMANIA

In *Die Tagliche Umschau*, Dr. Emil Fischer, of Bucharest, publishes an article about ancient habits among inhabitants of Rumania, which so clearly illustrates the necessity of more missionary work in that nominally Christian land that we translate some of his interesting statements.

According to the latest statistics, there are still in existence in Rumania over 54,000 cave-dwellings, in which a quarter of a million peasants live in circumstances almost as primitive as those of the ancient cave-dwellers of the stone age. These inhabitants of the remoter parts of rural Rumania still use ancient plows, while wild pears and crab apples are the only fruit known to them. Their vegetables are wild herbs boiled with oil, which has been pressed from the seeds of the sunflower, the hemp, and the gourd. Until very few years ago, millet, the ancient grain of these people, was crushed by means of hand-mills and stored in primitive granaries as peculiarly shaped as those found in Central Africa. Medical men are still known as wizards among these peasants, and at funerals a repast named *coliba* is partaken of which is like that prepared and eaten by the ancient heathen tribes of Europe. It consists of soaked and boiled corn. Thus, the customs of the stone age still prevail in rural Rumania, says Dr. Fischer.

BENT BY THE SUN

The towering Washington monument solid as it is, cannot resist the heat of the sun, poured on its southern side on a midsummer's day, without a slight bending of the gigantic shaft which is rendered perceptible by means of a copper wire, 174 feet long, hanging in the center of the structure, and carrying a plummet suspended in a vessel of water. At noon in summer the apex of the monument, 550 feet above the ground, is shifted, by expansion of the stone, a few hundredths of an inch toward the north. High winds cause perceptible motions of the plummet, and in still weather delicate vibrations of the crust of the earth, otherwise unperceived, are registered by it.—Sel.

CURIOUS FACTS

The average stride of an ostrich is two feet when it walks, but when alarmed and going at full speed it takes steps from twelve to fifteen feet in length.

The largest plants in the world, even larger than the sequoias of California, are found in the waters of the Pacific Ocean, and belong to the brown seaweed family. Each mass of plant has forty or fifty fronds from thirty to fifty feet in length. The whole mass floats, and is anchored by a slender, cord-like stalk attached to rocks far below. The anchor line is about three hundred feet in length and is so strong that portions of it are cured and used as fish lines by the Aleutian islanders.

Scales for weighing diamonds are so accurate that an eyelash will turn the balance.

The mills of the United States each year export more flour than all the rest of the mills in the world produce.

It is said that sixty thousand tons of eggs are consumed yearly in London.

Statistics show that the United States leads the world in the production of copper.

In some parts of Africa children prefer salt to sugar. A handful of salt on the gold coast will purchase two slaves.

Spiders are found in the forests of Java whose webs are so strong that it requires a knife to cut through them.

A Swiss watchmaker has turned out a watch an eighth of an inch in thickness, yet it is a splendid timekeeper.—Sel.

EXPERIENCES AMONG INDIANS

(Continued from page 347.)

came in sight, and he rode toward the murderer, with tomahawk raised threateningly, exclaiming:

"You killed my boy, you betrayed my trust, you robbed the tribe of its successor, you have broken my heart. You deserve to die, and you know it. Well for you that I heard the missionary at the camp-fire last night! He told us we must forgive if we want forgiveness, so although you killed my boy, and you know that you deserve to die, I am going to forgive you. I banish you from my tribe, but I forgive you as I hope to be forgiven."

The chief wept like a child. It was a genuine conversion. He never went on the war-path again, and although he had been a despotic chief he was willing to sit among boys eight to ten years of age and study the Bible. He became an earnest Christian and a class leader.

There is no book like the Bible. You Bible lovers and Bible students, stick to the Book, for remember: "The entrance of Thy Word giveth light; it giveth understanding unto the simple."

The Aurora-Borealis

Let me describe a scene in the Northland. We were obliged to travel at night on account of snow blindness. It is a painful disease, and often total blindness follows. I had it at two different times for

three months at a time. For this reason we traveled from sundown to sunrise. Frequently we traveled nine nights in succession.

It was a magnificent night. The sun had gone down in splendor, the moon hung in the sky, crescent shaped, the stars shone brilliantly, the meteors flashed like a train of silver light. Onward we pushed, and suddenly, dancing and flashing before us in the northern sky, was the aurora-borealis! It formed into great armies, then rolled across the heavens in great ribbons of light, then formed a canopy which blazed out into crimson, and then into every color of the rainbow. The scene changed to the ghostly forms of multitudes in purest white or in robes of pink or yellow. In rhythmic measure it danced along, when suddenly it bounded up into the heavens above us, only stopping a second in its midway flight to flash out in some glorious color of ravishing beauty. When the zenith was reached the most beautiful transformation took place. The multitudes that seemingly had been engaged in a carnival of blood changed to spirits of light. In myriads they came and formed the corona, the most beautiful diadem that eye has ever looked upon. The scene of glory was like celestial glimpses from fairy land. The shadows caused by this brilliancy were as sharply defined as those produced by electric light, and frightened the dogs so they jumped.

In all this beauty there was no heat. But suddenly as we look toward the eastern sky a dim light is seen. It increases and runs to the north, then to the south, then the monarch of the day springs up from its icy bed. "The sun is risen!" They all take up the shout. And thinking of another scene I say: "The Sun has risen!"

The northern lights, stars, crescent moon, all lights have disappeared, and the sun rises higher and higher until it comes to its full glory.

The Sun of Righteousness

While gazing upon it my heart grew hot within me. The flashing meteors reminded me of Plato and Socrates—splendid, but they could not give warmth to a cold heart. The northern lights reminded me of Spiritualism—Mormonism—substitutes for the Gospel. The crescent moon reminded me of Mohammedanism. I rejoice to think that all these lights shall disappear before the Sun of Righteousness. I think of reports that come of the dark places of the earth being illumed, and every valley made bright. Soon the time shall come when Christ shall shine in every land and beat back the night. Keep the Bible with its blessed story in the foreground, and each do what he can to dispel some darkness and bring in light. Then in His presence and in His sunlight we shall bask forevermore.—Christian Workers' Magazine.

Every age has its focal thought. The focal thought of the middle ages was seen in the Crusades; that of the seventeenth century was the Reformation; of the eighteenth century, revival; and of this century it is missions.

FOREIGN STUDENTS IN AMERICA

Addressing the House of Representatives on the many new activities of the United States diplomatic service, Representative Foster, of Vermont, late chairman of the House Foreign Affairs Committee, recently called attention to the effort made by our diplomatic and consular representatives to advertise the United States as an educational center, an undertaking that has been fruitful of results.

One of the outcomes of this program was the formation in Buenos Aires two years ago of a United States University Club, which has been the means of sending at least 20 young Argentinians to this country to be educated. Under the auspices of this club lectures are given on university life in the United States, illustrated with a large number of appropriate stereopticon views. Negotiations are now under way for an interchange of schoolboys between the Boston High School of Commerce and the preparatory department of the University of La Plata. There are now at least 400 Latin Americans studying in the United States, and the number is steadily increasing.

Through the efforts of our ambassador at Constantinople, supported by the State Department, Columbia University has voted to receive, free of all tuition charges, three students annually from the Ottoman Empire for the next ten years, to pursue courses of study in any of the departments of the university. These students are to be selected by the Ottoman government, with the advice and approval of the ambassador at Constantinople.

The education of Chinese students in America, a matter in which the United States government has always taken a kindly interest, is assuming ever larger proportions. These students now number between 800 and 900. Half of these are "government students," supported by the different Chinese provinces, and by the remitted portion of the Boxer indemnity fund. To insure that the indemnity students coming

to the United States should not start with a serious handicap, but be fully prepared to enter the American colleges, an academy has been established in Peking by the Chinese government, where these students receive preliminary instructions under American teachers.—Sel.

A LAKE WITH A ROOF

The great salt lake at Obdorsk is nine miles wide and seventeen miles long, yet except in a few places it is solidly roofed over with a deposit of salt which is becoming thicker and thicker each year.

About the middle of the last century salt crystals first began to gather upon the surface of the water. Year by year, owing to the evaporation of the water, the crystals became more numerous, and then caked together until this great roof was formed. In 1878 the water beneath this salt-crystal roof found an underground outlet into the Obi River. This lowered the lake's surface about three feet leaving that distance between the water and the roof, and each year this distance has been diminished by the constant addition of salt crystal to the roof.

Many springs surround this lake. Their water flows over the roof and evaporates there, and thus continually adds to its thickness. After many years the springs will probably become choked with their own deposits, and then the whole will become covered with earth, so that a great salt mine will be formed—a treasure for the Siberians hundreds of years to come.—Sel.

Cheerfulness is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished. Next best to natural, spontaneous cheeriness is deliberate, intended and persistent cheeriness, which we can create, can cultivate and can so foster and cherish that after a few years the world will never suspect that it was not an hereditary gift.

—Helen Hunt Jackson.

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DECEMBER, 1911

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Were the world good as you—not an
atom better—

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbor to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—
Would this world be better?

If this whole world followed you—
followed you to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

—Selected.

SELECT READING

THE BURDEN OF CHRISTMAS GIVING

In "Holy Writ" we are told that "it is more blessed to give than to receive," but it does not say that the giving time is to be limited to the rush period that lies between the end of one year and the beginning of another. However, long practice has made some such interpretation acceptable, until the present custom of giving gifts at the holiday time, has grown into a great fetish.

It is well enough and very commendable for the rich and all who can easily afford it, to give gifts to their friends at that time, for it should be a joyous time for all. But in the numerous cases where gifts are received and the recipient cannot afford to make a similar return, that Christmas giving becomes a burden and the true spirit of Christmas is marred, if not destroyed.

Only the other day the writer heard a woman exclaim, in vexation of spirit, "I just wish there was no such thing as Christmas, for there are so many people I must give things to, and I don't want to a bit, but they always give me something. I just have to make returns, and I really cannot afford it!"

Her neighbor replied, "Well, I'm glad it comes but once a year, for it's about all we can do to catch up before it's time to begin for next Christmas."

And still another was lamenting the length of the list to whom she "just must" send something, for they all send her something, and how very uncomfortable it makes one feel to get things and make no returns.

So, in this way what should be a sacred and joyous time, comes to be dreaded by thousands of people as a burden to be borne as best it may.

Since reforms never come of themselves, but as the result of long and serious thought on the part of someone, a reform in this much abused custom can be achieved only by thinking people, more especially women, who can brave the conventions and find a more sane and consistent way of observing the Christmas spirit.

One thoughtful, kind woman has solved the question for herself by just sending loving little personal notes, as a Christmas greeting, which requires no gift in return. Another way which gives much pleasure, and no cause for regret, is the sending of a Christmas card, bearing a well chosen Christmas sentiment.

Still another opens her house on one afternoon during the holiday period, and bids all her friends who can, come and see her and each other, for a few minutes to exchange happy greetings and the wishes of good cheer for the year to come. This involves no great expense and gives all much pleasure.

One generous soul has long been in the habit of sending the amount she feels she can afford for gifts, to an Old Ladies' Home, making a little cheer where it is a none too frequent guest.

And still another like-minded woman sends in the same way tokens of the day to an Orphans' Home.

Of course what has been said does not mean the doing away with the giving of gifts in the family and especially where the children are concerned. To them Christmas is a time long looked forward to, and it should be so. It should be made as happy a time for them as possible; and is a time when the deepest impression can be made on their young minds, as to the significance of the day and the beauty of the Christ Spirit.

But their enjoyment need not consist in the number or costliness of their gifts.

"For little children everywhere
A joyous season still we make."

—American Motherhood.

THE PENALTY OF IDLENESS

Idle people do not realize the penalty they pay for the violation of one of the fundamental laws of their being. They ignore the fact that action is the very law of growth, that idleness weakens the brainpower; that they can retain only what they constantly use.

Labor is imperative for one's mental health and integrity. A musician can not hold his skill without constant practise. We cannot retain our mental powers without their healthful exercise.

Every human being should contribute his part to the progress of the world. The penalty for those who shirk responsibility is the loss of power; a penalty as real as to be deprived of one's liberty; as to be confined in a penitentiary.

The idle mind loses its grip. It becomes less and less resourceful. The inventive power is lessened and the power of concentration weakened until it is difficult for the victim to focus his mind upon anything. All the mental processes are so weakened that he finds himself doing little, mediocre things instead of the strong, vigorous things accomplished during his active career.

There is nothing upon which a man prides himself so much as his ability to do things. When he shuts down his mental machinery he feels conscious of a loss of power, just as he would during the development of paresis.

One reason why the retired man is usually unhappy and discontented is because of his consciousness of deterioration, of a cessation of vigorous activity; he has a growing sense of inferior thinking and production. And when a man ceases to do

things, he soon loses his confidence that he can do them.

There is no place in the universe for the idler; everything was planned and fitted for the dead-in-earnest worker. The best evidence that the idler is out of place everywhere is that he fits in nowhere. Nature begins to take away from him what he has because he does not use it.

What pitiable apologies of real men and women are found among the idle classes! These people have scarcely any initiative and practically no executive ability, and their minds are flabby from lack of exercise. A man can no more get power from an idle life than an athlete can get physical strength by sitting in a gymnasium and looking at the apparatus.—Sel.

SMILING AS A BUSINESS ASSET

Keep smiling. These words which greet the eye from many desks and office-walls, are a good reminder that a smiling face and a bright appearance are essential to business success. Neither the salesman nor the buyer can afford to be a grumbler, because buyers are averse to salesmen who tell their troubles and talk hard times, and salesmen give the grumbler a wide berth.

Many men have come into publicity through their courteous manners. The two representatives of the Russian government who came to this country to inspect our locomotive works were paid scant attention by the large manufacturers. Ross Winans, however, whose plant was small, but whose manners were large, received them cordially, and explained how his plant was run. His guests were captivated by the graciousness and in a year or two the Czar invited him to transfer his labors to Russia. He did so, and in a short time his income reached a hundred thousand dollars a year.

Cheerfulness is a valuable acquisition. A young salesman in a jobbing-house who never mentioned other than bright things and was always happy and good natured, was surprised one day to hear one of the firm's best customers ask for Mr. Easy Times. When he was called a moment later he was still more surprised to hear that the name had been applied to him. The value of this appellation was made manifest when he was made head of the sales department and given an interest in the business.

If you have troubles and annoyances go off quietly and talk them over with yourself, but when you go out on the street and meet people, smile. They all have their troubles, and will appreciate your cheerful greeting. To help yourself and to help others, keep smiling.—Selected.

"No girl is really well educated who has uneducated manners. Courtesy is a vital part of a good education; rudeness is narrow and ignorant in its very essence."

The ruin of a kingdom is a little thing in God's sight, in comparison with division among a handful of sinners redeemed by the blood of Christ.—R. C. Chapman.

CHRISTIAN MONITOR

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VOL. III

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COMMON SENSE ADVICE

"What Shall I Believe?"

You tell me that you don't know what to believe, and that everyone gives a different answer to the question, What is Truth? We certainly do not all see things in the same way. Some are color-blind, some cannot tell one tune from another, some will eat no fat and others no lean, some can tell by their feelings if a cat is in the room, some believe in free-trade and others in tariff-reform. The same is the case in religious matters. The reason why there are such contentions among Christians is because our faith in Christ is the deepest and most vital part of our nature. But the differences which plainly exist amongst us need not discourage you; and I venture to offer you a few thoughts which may perhaps remove some difficulties from your path.

1. In the first place **do not expect to understand everything.** We cannot afford to wait till we are omniscient. We have to accept a great deal on authority. But you say, That is just what I object to. Why so? You are always yielding to authority. You go to the station at a particular time on the authority of Bradshaw; you believe—against the plain testimony of your senses—that the earth goes round the sun, on the authority of an astronomer; you go by the word of an expert in numbers of things medical and scientific; you believe that William the Conqueror invaded England 845 years ago on the authority of the student of history; and when you were a child the word of your parents was enough for you in most matters. The more you think of it the more you will see that there are different classes and degrees of authority. First come the Senses, then Reason, which often checks and corrects the first impression produced by sense; then Experience, which confirms or rejects the ideas presented to you; then the experience of others; then the Records of past ages; and over and above these, that spiritual instinct which you call Moral Sense or Conscience. These ought all to work together, and where they are in perfect harmony, there is Truth; but to find this harmony may be the work of years, or it may exceed a lifetime, owing to the limitations of our faculties and circumstances. Meantime we must live, and eat and drink, and think and feel, and believe and act upon our deepest convictions.

2. The second thing, which is really first

in importance, is that we **should begin with Christ**, the historic Christ, the Jesus of the Gospels, who according to the testimony of those Gospels was the Son of God and Son of Man, that is to say, divine and human. He claims to be the authority on spiritual subjects. He is the revealer of God and the best guide to the way of righteousness both by His teaching and His example—which ought to be thoroughly considered and compared. We have to make Him the subject of our study and of our affection, giving Him the honor due to His name. We have to observe what He says concerning His mission from His Father both to Israel and to the world; we have to scrutinize His instructions and promises, His attitude towards the Old Testament, His mode of dealing with different characters, and His authoritative utterances **as to the final issue of things.** All this involves time and thought and prayer, and will amply repay our most profound study. Christ will grow upon us, and if we are honest with ourselves He will grow in us, and we shall find ourselves almost unwittingly using His eyes and leaning on His strength.

3. An important help is to be obtained by our enquiring **what the Apostles thought of Him**, said of Him, did for Him. What light do they throw on the mystery of His death after such a short time of ministration, and on His resurrection after such a short period of burial? How are these things brought to bear on human life and destiny? What is the great obligation imposed on those who learn the story of the Cross with all its accompaniments? Also how far in time and space does the efficacy of the Gospel reach? In answering this question we have to note the dates of the Epistles and the persons to whom they were written. They include both Jew and Gentile and were primarily intended for the generation **after** that in which Christ was upon earth, in fact, for persons who had never seen Him—persons just like ourselves. We cannot draw any hard line between their countries and ours, or between their age and ours. The Gospel of Christ is manifestly cosmopolitan and international.

4. Fourthly, take the Books of the **New Testament as a trustworthy account** of the genesis of Christianity. Do not go into minutiae or lie in wait for difficulties, but

impregnate yourself with the contents of these books, reading them on a large scale. They may be traced back to the age immediately following that in which Christ lived. They are proved to be accurate in respect to the civil and political circumstances of that age. They bear the marks of perfect honesty and candor. By their means you can throw yourself back into the days when the Lord was upon earth; you can join the crowds which gathered round Him, hear His words, see His mighty works, note His dealings with hardened sinners, and with little children. As you see Him hanging on the Cross the words of the Baptist will come into your mind: "Behold the Lamb of God which taketh away the sin of the world." As you stand with the women at the empty tomb you will hear the words, "Why seek ye the Living One among the dead?" And as you stand on the Mount of Olives gazing up after the ascended One, you will be stirred to your depths by the words, "This same Jesus shall come again in like manner."

The mission of Christ appeals to our whole nature. We need such a Savior and such a Friend; but we also need that our hearts should be opened and our consciences awakened to recognize Him. This is the blessed work of the Holy Spirit who draws us to Christ and impels us to use the stirring words, "Lord, I believe, help thou mine unbelief."—Bible Record.

THE ADVICE OF EXPERIENCE

A young girl, who was accustomed to express herself on most occasions with unnecessary vehemence, was talking one morning with her great aunt, who had passed her ninetieth year. The keen old eyes had seen much in their day, and could still flash with fun and help to point the sharpness of the repartee.

"You would hardly think," said the old gentlewoman, "that I was once as emphatic as you are, my dear, in contradiction of anything that I did not approve. I learned in the course of time a bit of wisdom that I recommend to you. One does not always have to express an opinion or to insist on saying the last word. Silence does not always mean consent. There are times when it is much better to let a subject drop than to keep on talking. Somebody has to stop, and if the thing is of no consequence, why should it not be one as well as another? It is really not worth while to talk in italics."—The Christian Herald.

EDITORIAL PAGE

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A FEW IMPRESSIONS:—We will here record only a few of our impressions received while in attendance at the Seventh Mennonite General Conference held recently. The character of an impression is largely determined by the temperament, habit of thought and the nature of the activities of the individual. Consequently the impressions of those attending the same meeting may be widely different.

Impression No. 1. That the General Conference is a great unifying agent.

During the conference the spirit of unity, of oneness, was very strong; even more so than at the preceding conference. We are beginning to see more clearly that differences which at one time were considered so vital by some, are not so fundamental; that our differences are not those of principle, but rather a difference in the practical interpretation and application of certain principles. As this fact is being recognized more clearly by mingling together and understanding each other's motives these differences will be minimized and the bond of oneness become the stronger, and as a result the Church will be a more compact body working in more perfect harmony for the advancement of the Kingdom.

Impression No. 2. That the Church as never before is recognizing some of the great problems confronting her and is taking definite, intelligent and united action to solve them.

That we are facing some serious problems needing immediate but careful action became very evident during the sessions of conference and those preceding. These are not all new problems, some of them have been facing the Church for some time, but action was deferred until it is no longer safe to do so if the welfare of the Church is to be safeguarded. Some of these questions were clearly stated and possible solutions suggested. The spirit with which the Church is taking hold of these problems is very encouraging indeed. Responsibility is none the less if we ignore an issue and refuse to deal with it when it is ours for solution. It will persist in coming before us and eventually compel a solution or run its course and perhaps work great injury to our interests. There are always new conditions arising in the Church and in the degree that these are controlled and wisely guided by the Church will she prosper, but, if uncontrolled, may soon assume such proportions that great damage may be inflicted and the conditions never be brought under control. This condition calls for men of foresight who can clearly see present problems as well as anticipate some of the future ones and prepare to meet them efficiently. It requires men of good, sound judgment; men with broad sympathies, having the courage of their convictions. We believe that there are such and that God will raise up more as they are needed.

Impression No. 3. That those in charge of our mission,

philanthropic, educational, pastoral, evangelistic and other phases of Church work keenly feel their responsibility.

Between sessions we noticed these representatives in groups of two or more earnestly engaged in conversation. There was an uncovering of the heart revealing some of the burdens and problems weighing heavily upon the worker. There was confession of failure, an earnest inquiry for advice and counsel, an exchange of experiences and a keen consciousness that alone through the wisdom and power of God can the difficulties before them be surmounted. These heart to heart talks were the means of a better understanding between workers and often revealed the fact that their problems are almost identical, only they were dealing with a little different phase of it. This unloading of burdened hearts and at the same time assuming of the burdens of others renewed courage to press forward in the conflict.

As we left conference and faced the future it was with a renewed hope and courage to press forward in the conflict because we heard the more distinctly the tramp of an army marching in more nearly perfect accord, an army in which all the divisions were loyal to the Head, each soldier fighting bravely his own battle in his own division, yet all fighting as one man, all under the leadership of the Captain of our Salvation.

OUR BIBLE MEETING TOPICS:—On October 20th four of the five members of the committee appointed by General Conference two years ago to select and arrange the topics for the years 1912-13 met in the office of the editor to perform their task. The work was not completed until the following day. Considerable preliminary work was done previous to this meeting. The work had been discussed through correspondence, efforts had been made to learn the conditions and needs of the different communities in this country and Canada, suggestions and criticisms were solicited from active workers and in various ways the committee endeavored to more thoroughly acquaint themselves with the actual needs of our young people in order to be able to arrange the topics so as to serve the various needs more efficiently.

With this information and material on hand the committee began their work. The various conditions and needs were discussed, suggestions and criticisms were considered and the entire field of work was gone over. A general plan was then adopted for each year's work. This plan determined the different lines of thought to be considered during the year and the prominence to be given each. Some of these lines of thought continue during the entire year, some for only six months or perhaps a whole month is given to the development of a theme. After this framework was completed the selection

and arrangement of the topics was undertaken and each year's work finished in detail.

Insofar as they were able the committee endeavored to meet the various needs as suggested. It is at once evident that in such a work it is impossible to satisfy all the needs of all the different communities. Wherein local needs are not supplied by the uniform topics and conditions justify the workers should not hesitate to deviate from the uniform series and substitute topics that will meet the then existing conditions.

The work of the committee was presented to the General Conference for ratification. Conference approved of the work and adopted the topics as arranged by the committee. At the same time Conference sanctioned a change in the plan of doing the work as suggested by the committee. Heretofore the committee was obliged to prepare the two years' work at one time and report direct to Conference. It is a difficult task to arrange topics for two years in advance. Conditions in the Church are changing, problems are taking on new forms and new ones are constantly arising so that it is difficult and practically impossible to determine these problems so far in advance. This is especially true of the mission activities of the Church. Consequently Conference has granted the committee the privilege of arranging the topics annually, and instead of reporting direct to General Conference, submit their work for approval to the Publishing Committee. This committee will have time to carefully study the plan and topics of each year and suggest changes, thus it should result in a better series of topics. As heretofore General Conference appoints the committee to serve for a period of two years. The series of topics for 1912 with Scripture references attached will be found on another page of this issue.

The committee is very grateful for the suggestions and assistance rendered by the workers in the field in the preparation of these topics. It is by this whole-hearted, co-operative effort, each one contributing his mite that enables the work to go forward and enables those directly responsible for the work to serve the more efficiently. We certainly appreciate this assistance and pray for the same spirit of helpfulness and associated effort in the future in an ever increasing degree. May the Lord bless the use of these topics to the spiritual upbuilding of His kingdom. May all the praise and glory be His.

FARM AND HOME:—In discussing the work of the *Christian Monitor* with members of the Publishing Committee, the department editors and others it was suggested and considered advisable to add another department dealing with a few practical phases of life in which most, if not all, of us are interested. By reducing the space allotted to some of the other departments provision can be made for an additional one.

This department is to be designated, "Farm and Home." This at once suggests in a general way the nature of its contents. The reader of current events cannot fail to note the rapid growth of interest in farm and rural life. A "back to the soil" movement has been, and is gaining great prominence. Men are getting tired of congested city life and longing for the free and less restricted life of the country. There are numerous forces contributing to this growing tendency which we cannot mention here.

We being decidedly a rural people should do all we can to develop this interest and retain as many of our boys and girls upon the farm as we possibly can. With a strong rural people and a home life among all classes as nearly ideal as possible, a nation is secure.

We expect to begin this department in the next issue. We endeavor to secure original articles dealing with the various phases of home and farm life as well as some of the best select material we can find. We will aim to make it practical and of special interest to those living in the rural districts and those interested in having an ideal home.

ON TO SOUTH AMERICA:—If present arrangements are carried out, Brother J. W. Shank will be en route for South America when this reaches our readers. He expects to sail from New York for Callao, Peru, via Panama, on November 18th, arriving at his destination about December 7th. Those desiring to know his present mission read his short article on another page in the Mission Department. Brother Shank expects to send us articles monthly, if possible, giving us some of his observations. That these articles will be highly interesting will not be questioned. A careful reading of the present series of articles on South America by Sister Hershey will enable us to get a general knowledge of the whole field and thus enable us to pray more intelligently for Brother Shank and also more fully appreciate his articles.

While Brother Shank is investigating this field he especially needs the earnest prayers of God's people that he may constantly be kept in an intimate relation with God so that the Spirit may be able to lead him very definitely in this important work.

READ, THINK, ACT:—It has been the conviction of those directly responsible for the editing and publishing of the *Christian Monitor* that there are yet many homes which this periodical should enter monthly; that if the inmates of these homes knew the character of this paper they would become subscribers and would continue as such from year to year. We are anxious to get into these homes. As a special inducement for all those who are not subscribers we will make the following offer which will bring the paper within reach of all.

We will send the CHRISTIAN MONITOR for the year 1912, beginning with the January issue, for one-half the regular subscription price, or 50 cents. To secure the benefit of this offer all subscriptions must be mailed before January 1, 1912.

Send your subscription at once. Do not delay; if you do, the chances are that you will neglect it, and then regret it. Secure the subscription of one of your friends (or as many as you can), enclose a dollar bill for both subscriptions, thus saving the cost of a money order, and mail to us.

In this effort to extend the circulation of the *Christian Monitor* we earnestly solicit the co-operation of our readers. Make this offer known and from now until January 1st let us conduct a ceaseless and determined campaign in the interest of those who should not be without this periodical. *All subscribers who send us 15 new subscriptions before January 1st will have their subscription extended for one year; those sending ten, eight months, and those sending five, four months.* May we make a resolute effort at the close of the year to enlarge the field of influence and opportunity of the *Christian Monitor* by increasing the circulation by the hundreds. May we all unite in this endeavor. Sample copies sent upon request.

Our club offers still continue in force. In clubs of ten or more to separate addresses, 75 cents each per year.

In clubs of ten or more sent to a single address (sent to one person for distribution), 50 cents each per year. Clubs include both new subscriptions and renewals.



CHRISTIAN — LIFE



OUR CHRISTMAS FESTIVAL

Once more we have come into the Christmas zone, and its gracious and delightful atmosphere is all about us. Now, if at any time in the year, our hearts are stirred to thoughts of love, and our hands and feet are awakened to errands and acts of kindness and good cheer. Our ears catch the melody of the Christmas carol, and almost without thinking our own voices take up the song. All around us is the throb and rhythms of loving and giving, and we catch the sweet contagion and join in the happy spirit and impulse of the season. It is a time of pervading happiness, and the brightness and sparkle of Christmas joy are manifest in hearts and homes and churches, and in the whole broad land and world.

One does not have to be greatly rich to enter into the Christmas spirit. It may be that there is too much emphasis on the mere thing of giving, but it is not hard to find the gift that shall tell of the love of the heart. The simple and inexpensive present may convey a sweeter message than the casket of diamonds or pearls. It is not so much what cost of money has gone into the gift, as how much of life and how much of love. These cannot be purchased, and these are the great and inestimably precious things after all, without which all else is worthless.

Christmas was born in a spirit and act of divine love and giving, and the beloved and eternal Son of God was the immeasurable gift from heaven that marked off this day as the brightest and gladdest in the annals of earth. The gifts of the wise men as they laid their precious treasures at the feet of the Infant Christ, emphasized the fact that in all the ages this anniversary should be fittingly observed by bestowing on others the treasures of hand and heart and life and love, in memory of the transcendent gift of God to men.

We appreciate and enter into the true spirit of Christmas only as we appreciate and accept the love of God in Christ for ourselves. Until we do this we do not know the sacred and tender reality of the divine love. We have not learned the inner mysteries of real joy. We have not gained the experience of genuine gladness growing out of covenant with God. The true child of God keeps perpetual Christmas. The love of the Father abides within him and the Christ-child nestles with holy grace

within the glad inclosure of his soul. Abiding Christmas is his. His heart is forever cradling the King. His life is not stable nor manger, but a holy temple, enshrining the perpetual life of Christ.

Christmas is a reminder and emphasis of Christ. The infidel world is helpless to stay the tide. Because Christ was born is Christmas here, and because of the spirit of divine loving and giving that characterized Christ, is the world radiant and vocal and pulsing today with the Christmas spirit of kindness and joy.

Let us enter into it with warm hands and loving hearts. Let us get all the good possible, and do all the good possible during this recurring festival of Christian love. Whether or not our hands overflow with rich gifts, let our speech be fragrant with kind words, let our faces be bright with smiles, and let our hearts be treasure-houses of kindness, from which we shall dispense to those around us the riches of which our world most needs.

Let us, while we enter into this Christmas spirit of loving and giving, be careful especially to renew our loving loyalty to Christ. Here is the essential element of our festal anniversary. Let us anew consecrate ourselves to His adoration and service. In His name and for His sake let us strive to make our world pulse with happier life and throb with holier and sweeter love.—Herald and Presbyter.

ABHOR EVIL

The Scripture command to the Christian is to "abhor that which is evil" (Rom. 12: 9). To the extent you love God, to that extent you hate evil. "Ye that love the Lord, hate evil" (Psa. 97:10). If you are losing hatred for evil, you are losing love for God. If you are gaining love for God, your abhorrence of evil is increasing. One good way to keep an abhorrence in our souls against sin is to give strict heed to the Scripture injunction, "Abstain from all appearance of evil." God has made our moral nature of quite delicate texture and it is very capable of being impaired or improved. If we are accustomed to viewing every day some wicked acts our moral feelings are inclined to become less excited.

To illustrate: if, when your soul is full of the love of God, you are thrown into the company of vicious men and hear their vile speech, your moral feelings are arous-

ed to awful abhorrence. But if you are thrown into such company day after day, the tendency is for you to become less indignant and your soul to lose much of its horror at the sight of such wickedness, because of the morbid influence such crime exerts over the moral feelings. "Evil communications corrupt good morals." If a Christian's daily occupation threw him into the company of the vicious, it would be advisable for him to change his occupation if possible. Of course, so long as we are in contact with the wicked and shall be compelled to behold more or less of sin and crime, and God can keep us pure, but the general effect of iniquity is to cause love to wax cold.

"Abstain from all appearance of evil." Keep away from sinful things as much as you consistently can. Shun the ways of evil men as much as possible. Keep out of the way of temptation as much as you can without being uncivil. When you are unavoidably thrown into the company of the worldly and wicked see that you do not participate in the least of their worldliness and see that sin loses none of its horror.

Keep away from all wicked places. Do not go to town on the day of the street carnival or the parade; do your shopping the day before or the day after. Close your eyes and ears as much as possible to the evils of this world but keep them open to see and hear the things of God. A man who has fine literary taste will not read a badly written book for fear of dulling his taste. Do not take any part in conversation that is not pure.

Do not laugh at the foolish remarks of others. Do not give too much thought of the evils that are being done; do not talk too much to others about the sins and crimes in the land only to picture their horrors. It is a shame to speak of some things that are being committed. If we are not watchful many of these things will dull the sensibilities of the moral being. You had better not read about the murders, the suicides, the bank robberies, the elopements, and the adulteries and broken hearts, as recorded in the newspapers. At first they will fill you with horror, but before you are aware you will be taking more interest in such reading than you do in reading the Bible.

Beloved, abhor and avoid all thoughts and reading and conversation and company as much as possible that would introduce

a morbid influence to your moral being. Avoid everything that would rob you of a lively sense of the divine presence. Keep your soul full of the love of God, of deep gratitude and thankfulness, of tender compassion, of reverence and devotion to God, and you will "abhor that which is evil." If you begin to find some enjoyment in worldly society, in foolish talking, or unholy meditations, you may know you are departing from the love of God.—Selected.

A CRY AND ONE WHO HEARD

That morning the text on our calendar was, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here am I" (Isa. 58:9).

That afternoon we had the text illustrated. We were sitting in a friend's drawing room. Everything was beautiful—a beautiful easy chair, a beautiful fire, a beautiful electric light, and, best of all, beautiful company. Suddenly one of our number, a lady, left her beautiful seat, by the beautiful fire, in the beautiful light—and our beautiful society.

She had heard something which took her away from all. Can you guess what it was? No answer.

Let me give a clue; she was a mother. Now can you guess what she heard?

No, not yet? Another clue will enlighten even a child. The lady had a four-months old baby down stairs. Now, what did she hear?

"Her child's cry." Yes, and she left all that we called beautiful to hasten to something more beautiful, and to say to that crying one, "Here I am."

The next morning I stood before a crowd of men in Bird Fair, Bethnal Green, London, and told them the story, with an application. Jesus, amid all the beauties of heaven, its light, its songs, its company, heard the cry of humanity, and let all that He might come down to say to crying sinners as their Savior, "Here am I."

"Out in the desert He heard their cry, Sick and helpless, and ready to die."

Child of God, down in this lower world, down in circumstances, down in experience, think not thy Lord has forgotten thee amid the glories of the upper world. His ear is open to thy cry, and any moment He will leave all to stand at thy side and say, "Here I am."

After a little time "Mother" came back and in her arms the little one whose cry had taken her from us. Our Lord not only comes to us in our trouble, but He will carry us back whence He has come, back to the comfort and light, the music, the society of heaven. Then we shall better know how much He left.—William Luff.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable and was not caused by our fault.—Fenelon.

TRIALS WHICH TEST

When one has made a profession of faith in Christ, he has merely begun a career which will eventually determine as to whether or not he is a genuine Christian. He has not yet been tested by such trials as will prove his real character. Will he endure the test? Will he pass through the fiery trials and come forth still true to God? Or will he go down under the hard stress of the first great trial which befalls him? Time and experience will determine those questions. Paul forewarned certain young disciples that "fiery trials" awaited them, and he told them to be prepared to meet them. They would not know how much faith in God they had until it was tested in the crucible of burning trial. If they could steadfastly endure the hot persecutions which would assail them, they would then have the proof of the genuineness of their faith, and of their love for God. Daniel and his three Hebrew brethren had professed faith in God when they became captives in Babylon, but it was not at first known, either to themselves or to others, that their faith was of the best quality. The real test came when they were brought into fierce conflict with hostile powers.

Through their first trials they went bravely and triumphantly. Their faith in God did not flinch. Could they do as well if greater trials should take hold of them? They made no boast of what they could do, nor did they invite a further test of their faith and power of endurance. They left the whole matter with God. If they could have had their own choice, they doubtless would have preferred to have no further test—certainly, not a very severe one; but God chose to put them to a much stronger and more exacting test.

Daniel must go into a den of lions, and his brethren must enter a fiery furnace. They did not deny God, nor forsake their profession of faith, at the prospect of such trials; and they came out of them with a faith still stronger. Could we endure such tests? Not unless God was with us. Not unless we had true faith, and would die rather than abandon it. How are we bearing the tests which we already experience? Are we submissive under our testing trials? Do we ever thank God for them?—Evangelical Messenger.

EVERYDAY RELIGION

Religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it comes so near to being nothing that it is scarcely worth reckoning at all. When we speak of every-

day religion, we speak of the only genuine kind of religion that there is. And it is its homely everyday quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and its benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things.—Christian Guardian.

KEEPING CHRISTMAS

It is a good thing to observe Christmas Day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. But here is a better thing than the observance of Christmas Day, that is, keeping Christmas.

Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke; and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always? But you can never keep it alone.

—Henry Van Dyke.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BEGINNINGS

XXVIII

J. A. RESSLER.

When we hear of the school system now under the control of the American Mennonite Mission in India and the various interests that center around it we can scarcely realize the very small "beginning" that system had.

The orphan boys who came to the Mission in Raipur, went to school at the Evangelical Mission school at that place until the Mennonite Mission was well under way at Dhamtari. But that was not the real beginning of the school work at our mission.

Some attempts had been made at instruction even before Dr. Page and his family had to go home. But the orphanage was so unsettled, there were so many continually coming in, so many compelled by sickness to go for treatment to the hospital, so many running away again, so few really strong enough to study, that it was very hard to get anything together worthy of the name of school. Why, when Brother Burkhard had been there a few weeks he found it necessary to go out among the boys of the orphanage and run races with them in order to get them to exercise. The most of them just sat around and loafed. The present workers, who have so many problems to deal with relative to the natural activities of the boys, will find it hard to understand that they ever needed encouragement to more activity.

We had the children on our hands. Something must be done with them. We felt that we dare not just let them grow up like weeds but must give them training of some kind. They must be taught to read and write and also to work. It is by no means an accepted truth in India that all labor is honorable. It will require years and generations of training and teaching to get an ideal like that into the Indian mind. They have been trained to believe that all toil is dishonorable. To get them even to outwardly consent to work was by no means easy. I am not sure that even yet there is not a measure of protest in the minds of some of the children against working when they do not have to. Still, is that far behind some things you have heard of in America? How few there are who work because they truly enjoy work—either in temporal or spiritual things.

The orphans who came to us first were nothing but a mob of hungry, unclothed, sick, and degraded humanity. To get that mass into such shape that it might be called a school was a task far beyond the strength of the workers. That task was

one of the things that cost the life of one worker and the health of some of the others.

We had Elisha as Head Master of the Boys' School. Now Elisha was a young man we had picked up at Raipur and brought with us to Dhamtari. He could write a beautiful Hindi, had read as far as the fourth reader in school, could keep a cash account quite well, knew about six words in English besides counting in English, and was willing to learn. But the present school management of the Mission would smile at the thought of Elisha as Head Master of the Boys' School. For the qualifications now required for that post are far ahead of his meager stock.

And we had Elia, Elisha's father, for Assistant Master. He was a good Christian and could read some. But those qualities would hardly be enough to allow him to teach now. He taught the children the "A, B's" or as they put it there, "Their A, A; I I's."

And we had Rhada Bai as Head Mistress of the Girls' School. She could read quite well and impress her personality upon the girls. That was about the extent of her good qualities and she was at last excused.

It was in the time of this early stage of school work that Brother Burkhard and I were out walking one evening and as we came home past the Dak Bungalow we saw a large tent pitched upon the meadow. Now, in those days, when there was no railway to Dhamtari and visitors were few, we felt it a duty to investigate when a new tent was pitched up by the Dak Bungalow. So we inquired of a servant near the tent who was there. He answered that it was the "Ischool-wala-sahib, Ispence Sahib." So we went to the tent and asked whether we might come in and we received a hearty welcome from the Inspector of Schools, Spence Sahib (Mr. Spence), and he proved a friend to us indeed. We told him about the institution we had a little way down the road and apologetically spoke of our attempts at school work. It ended up by a visit from the Inspector and a recommendation for our school that gave us a grant-in-aid from the Government. In times of difficulty afterwards this kind Scotchman helped us out a number of times.

The beginning of the Industrial Work came later, beyond the limits of the time this series of articles is supposed to cover. Oh, yes; they worked at carrying earth from places that were too high into places

that were too low, they gardened (and ate up the products before they were ripe), and a few such things quite early. But the time when they did their own cooking, washing, sewing, and farm work was later. The girls did their own work before the boys.

If I succeed in getting all the capitals in this article past the Editor, and the Linotype Man and the Proof Reader you will notice more than the usual number. That is the way they would put the capitals in India. That is, those who know English well put in about as many as are in this article. Those who have only a limited knowledge of English put in more. You noticed that we made the Native say, "Ischool," and "Ispence." That is because the Indian seems incapable of sounding an impure "S" at the beginning of a syllable (an "S" followed by a consonant) and when such sound occurs in a word from the English he makes up by putting a short "I" sound before it. The accepted pronunciation and spelling for Sunday School all over India seems to be Sande Iskul.

Scottdale, Pa.

PLANS FOR OUR SOUTHERN VOYAGE

J. W. Shank.

During the past few weeks the question has often been asked me, "What do you expect to do during your stay in South America?" I have answered as best I could but no doubt there are many others who have wondered and had no chance to ask the question. A few statements regarding our expectations and plans may be made but we must wait for time to reveal the realities.

The present plans are: to thoroughly investigate the south central part of the country, particularly Uruguay, Argentina, Chile, Southern Peru and Bolivia; to study conditions of missions in these parts; to find neglected sections and consider the prospects for establishing work in these places; to notice the moral, social and religious conditions of the people and consider how they may be helped; to compare the various countries in climate, government, natural resources, etc., and as nearly as possible decide upon which is most favorable for entrance by our people; to acquire some knowledge of the language in general use and of the dialects; in short, to become thoroughly familiar with general conditions in these countries.

At the present the plans are to sail from New York on Saturday, Nov. 18th and go by way of Panama to Callao, Peru, reaching that place about Dec. 7th.

New York, Nov. 12, 1911.

Oftentimes the hindrances that lie in the path of duty may be compared to the toll-gates upon the turnpike roads: they are kept shut until we are just upon them, and then fly open, as it were of themselves. And that is true enough; if they had been open a week beforehand we could but have gone through at last.—John Newton.

INDIA

J. S. HARTZLER

VI Customs

It is not the object of this article to discuss all the customs that prevail in India nor in any part of it. But as the customs



A One Cent Hair Crop

have an effect in this country where there is constant teaching on individuality and reason, what must be the effect where custom is regarded even more than law and where ridicule and censure awaits him who dares to violate her mandates regardless of how inconvenient they may be. It can be easily seen that such strict adherence to customs, many of which are opposed to Christianity, would retard mission work very much. It is with this in view that this article is written.

Where courtship is unknown, where boys are married at fifteen and thousands of girls are widows at ten, where women will not eat with their husbands and where the husband is insulted when the wife mentions his name, where to sit down to a meal with nothing on except a loincloth and not always even that is considered perfectly in order, but to eat with the left hand is inexcusable, where caste is king and might makes right, where a man's wealth is shown by the amount of jewelry that his wife wears or the brass dishes that she has, where there is no furniture in the house and the ground floor is plastered with cow dung to make it pure, where to commit murder is considered less of a crime than to kill a cow, where equality of high caste and low of rich and poor before the court is a stranger, where beggars and lice are considered indispensable, where a man may have four wives and be considered a good

character, but sorrows at the birth of a daughter, where they know no Sunday and where temples and mosques are the only public buildings—where these and a thousand other things exist and when the folly of them is shown and the native can produce no more argument in favor of them, there is always one last resource which is more powerful than argument or reason and which, with the native is absolutely conclusive and that is, "It is the custom."

It is customary for the husband to take his wife home to his father's house and as the father may have several sons it is not an uncommon thing for several daughters-in-law to be in one home. A division of labor is necessary under such circumstances and the mother-in-law is the superintendent. It is not an uncommon thing for her to be partial and at times even jealous and she very frequently causes the young husband to whip his wife. From the treatment that she gets one would suppose that her influence over her husband was nothing, but that is not the case. In a great many instances she "is the power behind the throne" and controls her husband much more than he is aware of. There is always one resort for her—to run away—and she very frequently uses it, but more often threatens to but does not. Rather than to be put to this trouble he complies with her wishes and that very frequently to his own detriment. Men are often willing to confess Christ, but the wife refuses and experience has proven that he

bride to his father's house assures the mother support in case the father should die. A mother will not go to live with her daughter. In the majority of cases she would not be allowed to do so by the young husband and if he were inclined to do so his parents would likely object, but that is not the greatest obstacle, it is not the custom.

The hatred that is found here and carried on under the cloak of religion seems to the average Hindu to be a great deal more practical and more according to his liking than the love that Christ taught toward our enemies. Hinduism and the crudest kind of carnality are very much alike and custom has endorsed many of the traits so that they are carried on in public without the least shame.

In a country where snakes are revered and the name will not be used after dark one could not expect to find much that is in harmony with Christianity so that it could be used for a starting point from which to lead on to Christ.

The Hindu worships animals of various kinds, but his treatment of those under his care is often very cruel. He does not seem to think that it is wrong for him to leave the large crude saddle on the back of his dromedary for a week at a time even when he knows that the animal has large sore spots on its back. The poor creatures often appear as though they had not tasted any food for an equal length of time, but that does not suggest cruelty to him. He does not think that he is harming the little donkey which he has loaded with all that it seems possible for it to carry if he sits on top of the load.

Some one has said, "Custom is the law of fools" but in India it seems to be the law of everybody and everybody seems to be more careful to obey that than he is to obey the laws of the land or of God. If



A Native Woman Making Bread

seldom makes a good Christian if she does not accept Christ with him.

The custom of the husband bringing his

nothing else would tell it a study of the customs of the country would show that India sorely needs something that will re-

lieve it from the fangs of custom and lift it to the heights of freedom and peace.

What can help them this to gain?

Nothing but the blood of Jesus.

What can make them clean remain?

Nothing but the blood of Jesus.

Oh, precious name, I know

They need that blessing so;

No other fount will do,

Nothing but the blood of Jesus.

Goshen, Ind.

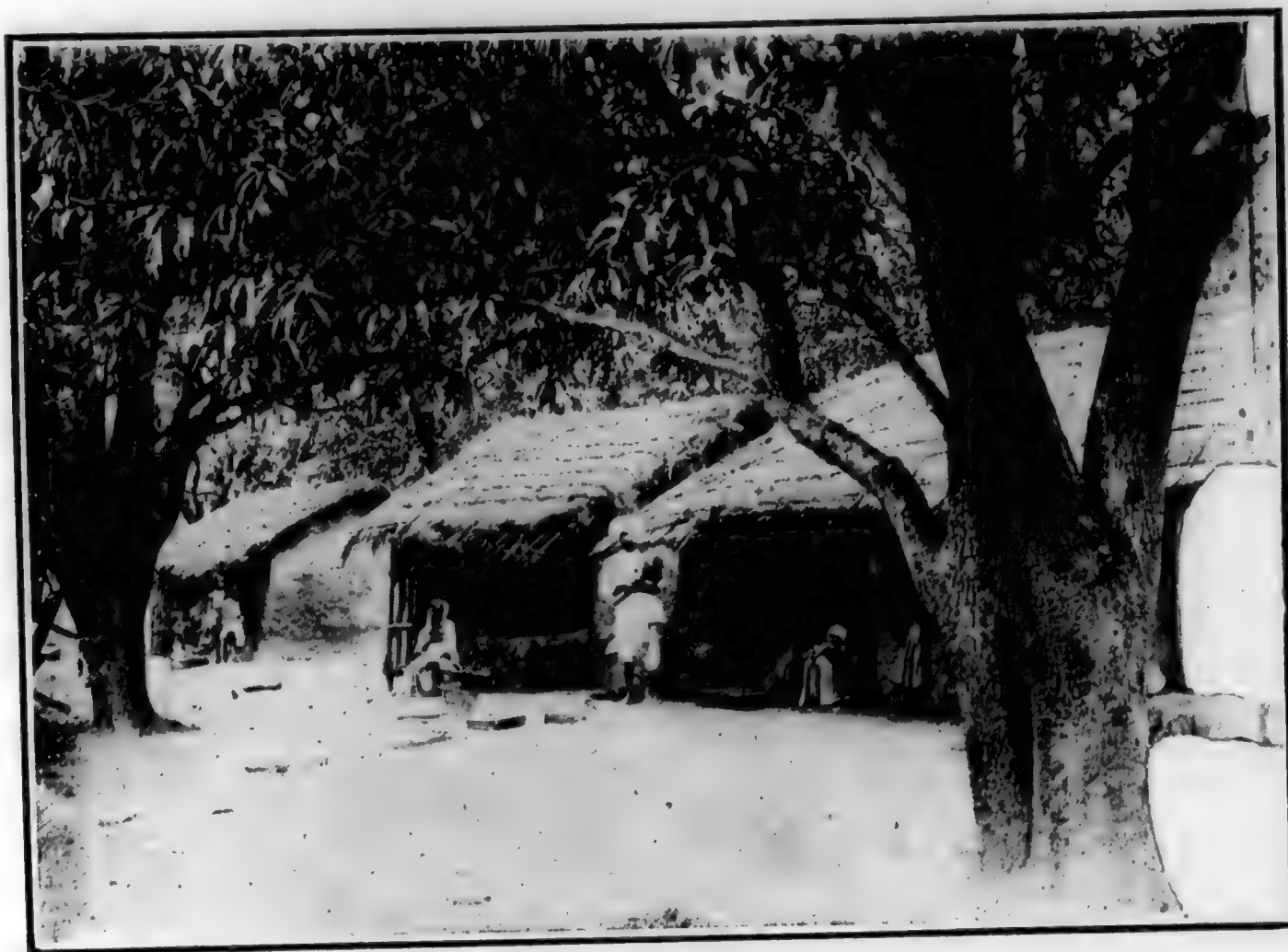
THE SUB-STATION

V

M. C. LEHMAN.

No doubt many of the terms used by missionaries in writing articles for church papers are confusing to the readers. A

Two substantial houses on the outskirts of the village have recently been constructed to accommodate two Christian



Village Houses

Sub-Station to a missionary means a station that is managed by a native assistant who resides at this station and whose work is supervised by a missionary living at a main station some distance from the sub-station.

Such a station has recently been established at a village called Bijmathpuri on the Bengal Nagpur Railway leading from Raipur to Dhamtari. This station is about ten miles from Dhamtari. It has been established solely for evangelistic purposes. It is typical and a description of the station and work can be taken as a general description of this line of evangelistic work.

The village itself consists of about forty houses in which live the people who cultivate the soil about the village. The area of this is about eight hundred acres. The head man of the village resides in the largest house which is seen at once from a distance because it is the only house with a tile roof, the others being roofed with grass. This man draws a revenue from all the land cultivated in his village and his position in the village is much like that of a feudal lord in the time of the feudal system in Europe. This man, called a mukadar, has for his first assistant a man called mukadam who assists him in collecting his taxes, keeping his accounts, etc. Another man called kotwal is responsible to government for reports of all deaths, births, removals and other information.

families who are the Mission's representatives in the village. These have purposely been made with deep verandas to accommodate people who congregate at these houses to hear preaching and who can be induced to attend regular Sunday services. These verandas are useful as well in case a village Sunday school can be organized



Village Women Listening to the Bible Women. Bible Woman with Flowered "Sari"

which is nearly always the case. These houses are a bit larger and more substantial than the average house in the village. The Mission has found that windows and doors to houses are a decided advantage as

the health of the workers accommodated is decidedly better than in the poor hovels in which the poorer classes live. These houses have accordingly been made with walls that measure six feet to the eaves and are roofed with tiles. A good house of this kind can be built for about eight or ten dollars.

Two families are usually located in one village. The advantage of this can be readily seen when it is remembered that in case of emergency or sickness the caste of the people would in many cases prevent their rendering any assistance, in case one of the Christians should be afflicted or dying.

The wives of the Christian men sent as workers to such a village are frequently trained Bible Women. They visit in homes where women are kept secluded and try to teach them from the Bible. In order to get these women interested and to gain admittance to their homes they frequently teach them to read, write or knit. These Bible women also assist their husbands in Sunday school and church work. They are required to keep a record of all visits made and to record the subjects of each talk and the manner of women who gather each day to hear them teach or sing.

The men are supposed to attend nearby baazars and preach to the people who have gathered. Both men and women are expected to go to villages located near the one in which they are stationed and work these villages as well as their own. The men keep a record similar to that kept by the women. In cases there are applicants for baptism they are referred to the missionary in charge who follows up the work and after instruction reports them to the bishop for baptism.

At this special village a Sunday school has been organized and services are held every Sunday. The Sunday school has an average attendance of twenty-five children,

and about twenty people gather for the Sunday morning service.

Such evangelistic stations can be carried on comparatively cheap and have proven very effective in persuading people

to leave heathenism and follow the true God. Would people in America make themselves responsible for the financing of such a sub-station and expect reports as to the work and workers from the missionaries in charge of them? If one or a number of individuals would make themselves

responsible for such stations the work would be greatly facilitated and the donors could feel that their money was being expended to good advantage and they good stewards of the money God has given them.

Dhamtari, C. P., India.

SOUTH AMERICA

FANNIE H. HERSHEY

IV The Social Life

In the early days South America had the social life of the savage aborigines and of the more cultured tribes as the Incas and

to speak—or when he is not compelled to observe the etiquette of some social function. Thus the man who, at some public



An Argentine Farmhouse

Chibchas, between these extremes were classes corresponding to those found in all other countries.

Then came the Spaniards and Portuguese with their loose morals, breaking down social customs and standards and introducing gross European immoralities. The priests also were the means of lowering the social and moral life of the early inhabitants.

Today in South America there are still traces of a feudal system in a line which divides the upper class, the aristocracy, from the lower class, the laborers. This aristocracy is one of money, not of blood. In Brazil there is no color line, geographically nor politically, and only very recently has there been any social ostracism against the negro. One of the presidents of Brazil confesses with pride that he has negro blood in his veins.

Dr. Hale tells of attending a dinner-party given in honor of a young lady of exceptional musical talent and being astonished to find she was a mulatto with kinky hair, thick lips and prominent teeth. He says it was "absolutely impossible to conceive any difference among us on account of race."

Dignity of bearing is found among the old and cultured families. But all of the people are not cultured. "Then it is one thing whether you meet the individual when on his good behavior—on dress-parade, so

function, might most graciously bow and insist on your taking precedence, might, in the scramble for a seat in a street-car, elbow a lady to one side, tumultuously rush for a place, and leave the lady out on the

where the number of passengers is limited by the law."

The typical South American is a lover of pleasure. There is a fondness for dress, pleasure and sports.

The morality is lower than that of the United States, Canada or Great Britain. The standard is far below that of Christian countries.

Intemperance is found in all classes of society, many kinds of intoxicants are used. The Indians and mixed races use a drink called chicha, and chew cocoa leaves which destroy the sense of taste. Argentina ranks as the third nation in the world in the use of absinthe. Saloons are very plentiful in the towns and cities, being found on almost every corner and in the center of the block.

The relations between the sexes are not regarded and sexual purity is not maintained as in the United States or Canada. "In the upper ranks woman is treated with great courtesy in social life, and there is a certain degree of respect for appearances, so as to avoid violating the external proprieties and shocking public sensibilities. Nevertheless that the grossest forms of immorality abound is a matter of common repute and often there is little care to disguise the vileness."

Men and women of all classes use vile language in conversation and even in the home. Even on the public streets one finds vulgarity and indecency. Crowds of well dressed young men stand on the street corners and insult ladies who pass by so that on some streets it is not safe for a girl or grown woman to go without a male escort, especially at night. Even in the day time no school girl or young woman of the better class goes out alone.

There are however some good homes and pure families, but the low morality tends to a low home life. The South American home is wanting in comfort and discipline.



Argentine Indians

sidewalk, if she is not pushed into the gutter, without a chance to ride on a car

The simplest laws of sanitation are disregarded thus bringing on disease and death,

so that out of doors is more attractive to the men than indoors. Then the vulgar language of the parents and the disobedience of the children destroys all that which is conducive to a genuine wholesome home life.

The marriage customs are loose, and it is very common for unmarried couples to live together as though married. The great cause of this is the fact that no marriage is binding unless performed by a priest of Rome and the fee which the priest demands for his services is more than the mass of people can pay. As a consequence polygamy is common in some sections.

Illegitimacy of birth is common and reveals the great immorality of that continent. Sometimes the percentage of illegitimate births is from thirty to fifty or a greater per cent. In Ecuador it is seventy-five per cent. In Venezuela more than one half of the children are illegitimate.

The Rev. H. C. Tucker writing of Brazil in 1900 said, "The official statistics show that in the year 1890, there were living 2,603,489 persons or more than one-sixth of the entire population of the country, who were born out of wedlock. Certain Catholic hospitals have an opening in the wall next the street with a wheel arrangement where, under the cover of night, these illegitimate and abandoned babes may be deposited, and thus be taken in and cared for. The census referred to shows that 12,265 then living had been deposited in these wheels and so brought up."

"The immorality of the priests in South America is taken for granted. Sons and daughters of priests born out of wedlock are found everywhere and no stigma attaches to them or their parents. Several years ago a number of South American prelates petitioned Pope Leo XIII to allow South American priests to marry, but the Pope would not hear to it, so the immorality goes on and increases."

Many men do not allow their wives to go to confession because of the unchastity of the priesthood. Robert Speer tells of traveling with a priest in Colombia who told him that out of eighteen priests whom he knew intimately there was only one who was leading a clean moral life. That there are and have been good priests need not be disputed, but that the general impression in South America is not favorable to them is well known.

The percentage of illiteracy in South America is very high. In Brazil it is eighty-five per cent including children under six years of age. In Argentina it is fifty per cent. among those over six years of age. In Chile sixty per cent., in Bolivia eight per cent. among those over ten years of age. Comparing this with our most illiterate state, Louisiana, which is so illiterate because of its large negro population; whose average illiteracy is thirty-eight per cent. we must confess that South America needs our help along educational lines also. For as long as the people are not able to read or write they will not advance along any other line.

The outlook is hopeful, schools and colleges have been opened and are doing well. In some cases the government has asked missionaries to take charge of the instruction in certain districts and has voted them money for the work.

As long as the people of South America are illiterate and have a corrupt religion they can not improve their moral conditions. It is the duty of the Christian to bring to them the standards of Christianity and the principles of Jesus in order to raise them to a higher plane of living. For the Christian religion is vitally connected with a clean life and it is only by the help of the Christ that one can live a life unspotted from the world.

Manheim, Pa.

A MESSAGE FROM THE SUDAN, AFRICA

To the Editor of the Christian Monitor,
Dear Brother in Christ:—

You will be glad to know that since I returned to the field, nearly two years ago, I have enjoyed perfect health, for which I praise the Lord. Africa has been pictured very black in past years, and so it was, but I am glad to say it is getting brighter in many respects. It need no more be called "the white man's grave," and it is no more a closed and unexplored country. Yet I am afraid that the majority of our Christian people know too little about it or they would do more to evangelize the many hundreds of pagan tribes that are now open to the Gospel messengers.

Practically the whole of Africa south of the Sahara Desert is under European control and life and property are quite as safe here as in civilized lands. The days of pioneering hardships will soon be a thing of the past, for railways and river steamers are doing away with the hardships of travel, and the postal and telegraph communications that have already been established have brought this continent as it were much nearer to civilization.

Yet notwithstanding all this Africa is still one of the most needy mission fields in the world, and not alone that, but it is in grave danger of being flooded with Mohammedanism. The best authorities on missions all agree that unless very strenuous missionary efforts are put forth at once, in less than twenty years the whole of Africa will have become a Mohammedan country. What that would mean only those who have lived in Mohammedan countries can realize to the full extent.

Islam teaches its adherents to hate everything Christian. It is the death enemy of the Cross. The only hope for Africa is to stretch a strong chain of mission stations across the continent from east to west and evangelize the now pagan tribes and thereby prevent the rapid southward progress of Islam.

Recently the organization of a great Mohammedan society was effected at a conference in Delhi, India, the object of which is the spread of the teachings of Islam

throughout Asia and Africa. Mohammedans are all busy propagating their religion while Christians seem to be looking at one another and sleepily saying, "Who is going to do something to oppose them?"

The situation here in Africa is like a great forest fire, there is very little use in pouring water on the fire, but the way to check it is by cleaning away all combustible material in front of the fire. This can be done here, but it needs to be done speedily. The loss, not of millions of feet of timber, but of millions of souls is at stake if the Church neglects her present duty. Men will risk their lives in fighting a fire, but what are we doing to fight a deadly foe of Christianity? Some one may say, Its all excitement, the danger is not so great. That is easy enough to say when you are far enough away and none of your loved ones are in danger, but it is different if you are on the fire line and see the many precious souls for whom Christ died being in danger of eternal destruction.

We need men and means right here in the Sudan and need them badly in order to enter the now open doors in the pagan tribes. There is a large gap between here and the Eastern Sudan where there is not a single missionary to stem the tide of Islam. Who will say, "Lord here am I, send me?"

Yours in behalf of Africa,

F. E. Hein.

ITEMS OF INTEREST

There are now four thousand immigrants from Hindustan on the Pacific Coast. The majority of them are living in Southern California. The American Bible Society has appointed Dr. Thomas, a returned missionary from India, to undertake work among them.

The Christian workers among the Orientals on the Pacific Coast have taken steps to co-operate in prosecuting this type of work.

"The demonic hatred of the masses in Berlin, Germany, for the Gospel is described by one who has attended open-air evangelistic services in the Exerzierplatz. When the name of Jesus was mentioned there was a storm of interruptions. 'We want no Savior! Bebel is our savior! We need bread and no Jesus! It is all a swindle!'"

Of 1342 parishes in Sweden 1016 have expressed themselves as favoring local prohibition. Two political parties have adopted local option on their platform.

The difficulties over Morocco may result in an investigation of the slave trade extant there. It is alleged that annually 13,000 slaves are captured.

The Gospel has wrought wonderful changes in Korea. The work there is being prosecuted with great zeal by both missionaries and native workers. A movement planned by the Bible Societies if suc-

cessfully carried out will place one million copies of the Gospel of Mark into every home in Korean territory.

Recently four converts were baptized in the mission hospital of Singapore. The conversion of all of them can be traced directly to the beautiful life and teaching of a poor paralytic, who has been confined to his hospital bed for four years.

There are 60,000,000 people in India whom the Hindus consider outcasts.

Educational facilities and opportunities for securing an education under good influences is steadily increasing in China. Instead of 10,000 going to Japan for their education as formerly, now only about 2,000 go.

For a number of years work has been carried on among the 200,000 heathen working in the gold mines at Johannesburg, South Africa. Those converted carry the Gospel back to their people thus carrying the Gospel to many parts of South Africa.

"One of the greatest hindrances to Bible distribution is the illiteracy of the non-Christian nations. Only twenty-five per cent. of the Chinese can read; about ten per cent. of the population of India; while those in Africa outside of mission schools who can read are exceedingly rare."

Many native Christians show a concern for the lost that puts to shame many Christians in the homeland. In China is a native preacher who receives \$3 salary per month. He was offered a consular position at \$50 per month, but preferred to preach the Gospel.

"That Chicago can receive \$15,000,000 annually as a tax on vice at a cost of 5,000 human lives makes one fear for the thousands of young men and women who come to make their start in this great city."

Ecuador, South America, has only nineteen missionaries to minister to the 1,272,000 subjects. Venezuela with more than 2,685,000 people has only nineteen missionaries, while Colombia, having a population of 4,303,000 has only ten missionaries. A loud call for more help.

"A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received while in the hospital the better

gift of spiritual healing."—Christian Workers' Magazine.

"Pernambuco, in South America, is a city known for its atheism and hatred of the Bible. A few months ago a stout-hearted young man with wisdom, faith and zeal, went to that city and began Christian work among the men. He aimed to reach the educated classes, for among them deep-seated antagonism to Christianity existed. In two weeks he had a band of sixty meeting with him each week to study the Bible, and today there are as many as 200 who have expressed themselves in sympathy with his work. The dawn of a better day has come in Pernambuco."—Service.

"The missionary enterprise is lamentably hindered by want of funds. In Arequipa, for instance, we have a Gospel press; it was sent there chiefly because newspapers and periodicals printed in the country may be sent throughout Peru free of charge; the people willingly read anything that reaches them in this way; yet for lack of money to buy paper and ink it is not even possible to publish a small Gospel Messenger from week to week. 'Can it be right,' asked Mr. McNairn, 'that such a splendid opportunity should be lost?'—Regions Beyond.

NOTES

Not Robbers But Seekers

This strange experience is related by a Church Missionary Society worker in Palestine: "A missionary, when returning home from an Itineration, was accosted on a lonely part of the road, just after sunset, by a number of disguised men, more or less armed. They demanded that he should agree to a certain request beforehand. At first, he not unnaturally declined to do this, but further conversation convinced him that robbery was not their object. Consequently, as he saw that argument was useless, and that they had no intention of allowing him to proceed on his journey, he gave a qualified consent. They then asked that he would give his word that certain schools which had been closed, owing to retrenchments in the mission, should be immediately reopened, they promising to help as much as lay in their power. They declared that it was like depriving their children of bread and water and air to deprive them of the opportunity of religious teaching and useful education."—Sel.

The Fanaticism of "The Enlightened" in France

The ludicrous fanaticism of French "free thought" finds illustration in a story now going the rounds of the Continental press: A Parisian modiste, suing for breach of promise, receives an award from the court. The judge, solemnly moralizing, remarks that marriage in the early days was based solely on mutual affection but that since the rise of Christianity it has become a mere financial contract.

Here is a darker illustration of the same thing:

The municipality of Neuilly-Plaisance near Paris declines to give the privilege of free burial to poor people who refuse to renounce religious rites.

A Catholic girl recently died. The mother applied to the Bureau of Charities for aid in burial. "We cannot grant it," came the reply, "because you attend church. If you are able to pay a priest you can pay funeral expenses." The mother decided to make the sacrifice and pay for the costs of burial herself that she might have the church service. Then the municipality announced that since she had money enough to pay funeral costs she was not poor and from henceforth must expect no public aid on any occasion.

What must the Church of Rome in France not have been to have bred such tiger hatred for herself in her own children!—Record of Christian Work.

Mormonism

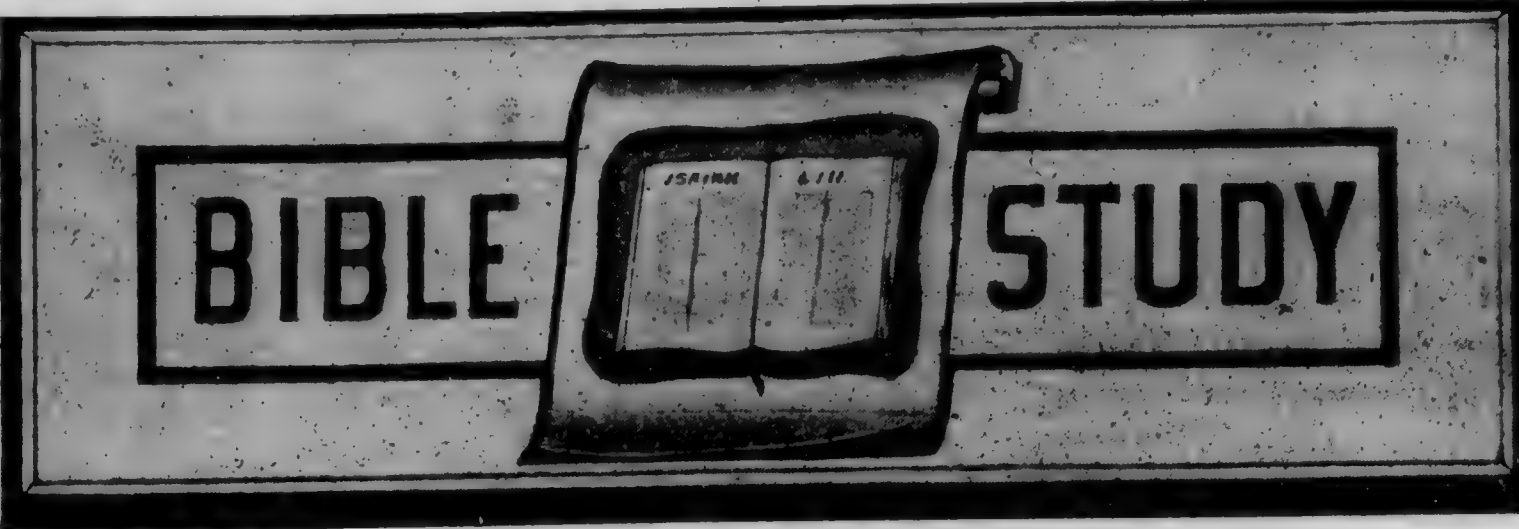
A recent leaflet published shows the location of the Mormon missionary stations in various countries of the world. Until recently the chief Mormon missionary in Europe was Huber Grant, who fled from America to escape arrest because of bigamy. These missionaries are busy in persuading converts, chiefly women, to come to America and go to the Mormon settlements in the West. The State immigration Commissioner for Idaho is a Mormon, and it is reported that one of the shipping agents of the White Star Steamship Line is also a Mormon.

In England alone it is reported that there are 1,178 Mormons engaged in missionary work. The Utah "Church of Latter Day Saints," as they call themselves, reports that last year about 11,000,000 tracts were distributed and 3,500,000 families were visited, and 92,000 meetings were held, and 500,000 Mormon books distributed or sold.

These facts show the activity of the Mormon people. Every one who has studied the problems and progress of Mormonism knows that they are making every effort by their propaganda, immigration, and business influence, to gain the balance of political power in the West. They have a thorough organization, and are only biding their time to be able to reassert their belief in and to reestablish their practice of polygamy and other doctrines.

One great need today is that the United States Congress make a constitutional amendment prohibiting polygamy, and that uniform marriage and divorce laws be enacted in all the States of the Union. It is time that American Christians awake to the menace of Mormonism, which is a menace of patriotism, a menace to purity, and a menace to the Kingdom of God.—Missionary Review.

Often Korean workers, when hurriedly passing through a village with no time to preach, will step into a church and pray.



Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

XII Leviticus

In the fifteenth chapter of Exodus, the Law concludes its description of the defiling diseases and issues of the flesh. There is no doubt that contagion and infection were recognized in these diseases, and because of that fact the strict isolation and ceremonial separation was required of the persons effected.

In every case where disease of a defiling nature had attacked the body the service of the priest was required in order to effect a cleansing. All other uncleannesses which were the result of contact with unclean things were purified by separation and washings without the aid of the priests.

The defilement mentioned in this chapter is that pertaining to the progenitive functions of the body. This most sacred obligation of the human family, and most important function of the human body may be most shamefully abused and neglected because of the present-day modesty, mystery and silence with which it is enshrouded. In order that God in His wisdom might protect His people, He spoke clearly and with specific directions through the law and His priesthood. His people must be holy in their private lives as well as in their public services.

THE PRIVATE PURITY OF GOD'S PEOPLE.—Lev. 15

I. The Uncleanness of the Man.—Vs. 1-18

1. Because of unnatural or diseased issue of the flesh.—Vs. 2-15.
 - a. He is unclean.—Vs. 2, 3.
 - (1) All that he touches is unclean.—Vs. 4, 8, 9, 11, 12.
 - (2) All that touch him or anything defiled by him are unclean.—Vs. 5, 6, 7, 10.
 - (3) All things defiled by him require cleansing.—Vs. 5, 6, 7, 8, 10, 11, 12.
 - b. The cleansing required for things and people defiled.
 - (1) Persons defiled shall wash their clothes and bathe their flesh in water and be unclean, separate themselves from others, until evening, or the end of the day.—Vs. 5, 6, 7, 8, 10, 11.
 - (2) Earthen vessels touched by the unclean man must be broken.—V. 12.
 - (3) Wooden vessels defiled must be washed.—V. 12.
 - c. The cleansing required for the man with unclean issue.—Vs. 13-15.

- (1) Seven days' separation after the issue has ceased.—V. 13.

Note.—During this time he is accounted unclean as when the issue continued.—(Cf. Vs. 3, 13).

- (2) At the end of seven days he shall wash his clothing and his flesh in running water.—V. 13. He is then accounted clean as far as his personal defilement is concerned but yet requires a ceremonial purification. His sin must be atoned for.
- (3) An offering brought to the priest on the eighth day.—V. 14.
- (4) Two turtle doves or two pigeons one for a sin offering and one for a burnt offering.—V. 14.
- (5) Atonement made by the priest on the altar of burnt offering in the tabernacle.—V. 14.
2. Because of the natural issue of the flesh.—Vs. 16-18.
 - a. The man is defiled.—Vs. 16-18.
 - b. All that is touched by the issue is defiled.—Vs. 17, 18.
 - c. All that is touched and defiled must be cleansed.—Vs. 16-18.
 - d. The cleansing required.—Vs. 16-18.
 - (1) The same method of cleansing is required for all that is defiled in this case:—Washing with water and separation until evening.

Note.—No ceremonial purification is required in this case. It is a natural issue, and is not accounted a sin as in the case of the defiling disease.

II. The Uncleanness of the Woman.—Vs. 19-30.

1. The natural issue.—
 - a. She is unclean.—V. 19.
 - b. All that touches her is unclean.
 - c. The cleansing.
 - (1) For the woman—seven days' separation. The usual washing with water is not mentioned in this connection but may be implied.
 - (2) For the things defiled by contact—washing and separation until evening.
 - (3) The defiled man—is made to be a partaker of the woman's defilement, as shown in the seven days' separation.
2. The unnatural issue.—Vs. 25-30.
 - a. She is unclean during the days of the issue, as well as during the period of separation after the cessation of it.—(Cf. Vs. 25, 28).
 - b. Defilement by contact.—Vs. 26, 27.
 - c. Her cleansing.—Vs. 29, 30.
 - (1) Separation for seven days.
 - (2) An offering of two turtledoves or two young pigeons on the eighth day, one for a sin offering and the other for a burnt offering.

- (3) An atonement for her by the priest on the altar of the tabernacle.

III. The Purpose of the Law for Uncleanness.—Vs. 31-33.

1. To separate the people from their uncleanness.
2. To keep pure the worship of the Lord, not making the Lord partaker with them in their sins.
3. To save them from the wrath of God because of their sins.

The evils of licentiousness entered into the camp of Israel. The pollution of sin endangered the whole people. It is but natural that God would surround the innocent with every safeguard, and this was provided for by the isolation of the guilty. The evil of such pollution was emphasized by the fact that a special offering was required and the public acknowledgement of guilt demanded in the presence of the priest at the door of the tabernacle of the congregation.

The danger and awfulness of the pollution is further emphasized in the law regarding contamination. Wherever the unclean person went, touching, sitting, lying—his defilement was transferred to everything. He was as the leaven which leaveneth the whole lump.

The ceremony of cleansing was first a process of self-cleansing. It denoted first, a cessation from sin:—the issue must first cease. Second, There must be a separation from sin. The seven days of his separation were looked upon as clean in a moral sense, a token of the external or nominal purity of God's children in their earthly pilgrimage, but the eighth day cleansing, a type of eternal deliverance from the power and guilt of sin, was required before the sinner could enter into the tabernacle of his God.

We should note sufficiently the law relating to the natural issues of the human body which are directly connected with the reproduction of human kind. All that is touched by these life-producing elements, whether of the man or of the woman, becomes defiled. They have not transgressed the law, nor are they contaminators of society as are those previously noted, and no offerings or ceremonial cleansings are required. They are defiled only as are those who come in contact with polluting things, which is shown by the similar methods of cleansing required. The uncleanness is, then, not that of a wrong relation, such as the marriage relation, nor that of a sinful act in the reproduction of life, but, pollution

has resulted from coming in contact with the issue of the human flesh which is itself sinful. Nothing good can proceed from the flesh. "In me dwelleth no good thing." The life germs are defiling, and the life which they produce is defiling. (See Ch. 12). There is no one more deceived than he that says, "I have no sin."

It is true that there is a remedy for that sin, which continues to dwell with us in the flesh. It is the continued availing power of the blood of Christ. Why did not the law require blood to take away the defilement of this inbred sin which issued from the body? There was no sacrifice provided for it except the offering at the child's birth and the offering on the day of atonement, by which the sins of all Israel were forgiven. Those two sacrifices include all that Christ

is for us to atone for our natural evil or defiled condition, for which we are not responsible and which we cannot change.

Every child that is born into this world, save Christ, is born of this corruptible seed. Thus is its nature. The "clean children" of I Cor. 7 are clean in the sense of their being acceptable to God as legitimate or lawful since the relation between the "believing wife and her unbelieving husband" is considered lawful to God. If the relation between the husband and wife were unlawful the children would be illegitimate and looked upon by the Jews as unclean. (Deut. 23: 2.) No child is born in a greater state of grace than another. The Jewish children and Gentiles have been all included under sin. We may have various privileges, but our origin demands a Savior.

DEVOTIONAL STUDY

XII Galatians

The latter part of the letter to the Galatians is very personal. The Apostle seems to lay aside the position of apostle and the role of teacher and seems for a short time to become the personal friend of every member of the congregation to which he has written. He speaks of his personal interest in the Church, he directs a personal thrust at the false teachers, he holds up his personal ambition and his one ideal of faith and closes with a reference to the one honor which he has secured in the service of his Master.

Various constructions have been placed upon the "large letter" which was sent by the Apostle to the Galatians. It is scarcely probable that he would call attention to his style of penmanship. Rather would he try to impress the church with his interest in them and to prove his affection for those who had earlier been so affectionate toward him. So great was his desire to be of some benefit to them spiritually that he wrote this large letter. He had taken the pains to elaborate on the principles of faith, and make clear the teachings of the Gospel. He desired to prove the ungrounded position which the Jewish teachers were trying to enforce upon them. Time and pains were no object to him, if by such means he could save them from the personal ambitions of false brethren. This seems to be the ambition of Paul, since he immediately turns his attention to the motives of those other teachers. In contrast, Paul holds up his pains in behalf of the Galatians, and shows the selfishness of the other teachers in their motives to seduce the believers from the truth for the sake of saving themselves from the persecutions of their Jewish enemies. (Cf. Vs. 11, 12).

The position of the Jews who trusted in the law and of all others who reduce the Gospel or any other system of religion to a code of legalism, is clearly defined in the statement of the apostle in verse 13. There are none who keep the law. There are plenty of people who have good intentions but none who have the power to keep the commandments which God gives nor which

they themselves dictate. Law has always been taken advantage of by sin in order to bring men into judgment and condemnation. Yet, how apt is man to formulate laws for others to keep and endeavor to find a source of joy in the faithful efforts of weak humanity to observe them. Rather let us rejoice in the grace that has come to save us from our condemnation because of the broken laws that have strewn our pathway and shall follow us the remainder of our days. In the cross of Christ those judgments are met and will be satisfied. Both ungodly self and the ungodly world have met a just judgment in Him, thereby securing the liberty and life in which it is possible to rejoice exceedingly.

We should not lose sight of the things which the Apostle has shown us in Christ. Christ is our hope of righteousness; we have become dead to the law through Him, both as to the authority of the law over us and also as to the judgment of the law upon us; He is the object of our faith for in Him we hope for the fulfillment of the promises of God; by Him we become the heirs—the sons of God; through Him have we received the Spirit. For all of these things we should glory in Christ. In a wonderful way He has become the object of our glory, and the world has lost its charm and power.

What more does the Apostle teach concerning the former method of righteousness? The hope that there may be in circumcision, or the hope of the Jew can not avail. That hope was taken away in Christ. Neither the opposition to the Jewish right will bring the hope of life. Nothing that we may do of righteous deeds nor anything that we may abstain from as a thing opposed to righteousness will avail us. The "Creature of deeds" is altogether done away with. "A new Creature" is required and is at our disposal.

It is very difficult for us to rid ourselves of some of the natural feelings that there is something for us to do in order that we may be saved. The flesh prompts us to place some trust in our works. The old adage, "Touch not, taste not, handle not," means

much to him who has no power but his own works to save him, but it means nothing to him who says that these things only mean death to the one who endeavors thus to be saved. We may use works as an expression of righteousness, but if we use them in any other way we are abusing them. Our salvation depends only on the power of God through Christ. His works, and His only, will save or were ever intended to save us. For us to become "new creatures" demands more than the work of our own hearts or minds. It is the work of the power of God. Our works can have no power in changing us from the old carnal to the new spiritual man. We have no more power over the new life than we had over the first life which we live. The provisions of grace for us, then, are the work of God in Christ, and the provisions of life come to us by the power of God through Christ and by the Holy Spirit. These mercies are the gifts of God. We accept them, not as a reward of faith, but, by the power and privilege of faith. Let us then neither be deceived by the thought that God demands our service in order to bring salvation to us, nor boast of our works as having brought that blessing of eternal life. It is a gift of God for which we shall be eternally grateful, and all of our service through eternity will never be sufficient to pay a first installment on the price that it cost. Yet a cup of cold water in the name of a disciple will be an acceptable thank-offering to God for a token of appreciation of what He has done for us. Such is the vast difference between the "Old Creature" and the "New."

If we would be certain of living and teaching the Gospel with the approbation of the apostles resting upon us and enjoying the eternal benefits of the blessing, "Peace be unto you," we must preach only a Gospel of Peace. The Apostle has noted in the sixteenth verse the transition from the Israel after the flesh and the new Israel of God. While he counts himself a part of the great family through whom all of the nations of the earth should be blessed, he could not identify himself with the former hopes and practices of his people. He blesses the new Israel and curses those who would maintain the law of the former people of his own flesh (See 1:9; 5:12). He would not curse those who kept the former law in their ignorance; because he desired their salvation. He could not bless those who knew the way of grace, yet bound the ceremonies of the law upon those who would walk in faith. The Israel of God will still go on and in the great day of fulfilled promises and of eternal glory that Israel shall stand before the King of Glory and enjoy the splendors of the eternal kingdom.

After a noble and final defense of the Gospel which he had preached to the churches wherever he went, the great father of the Gentile churches he desired to be free from another conflict such as this in Galatia. His own body was a witness of the trials that he had passed through on

account of his defense of the faith. His own people who had marred the body of the Lord had laid the stripes on the apostle's back. There were no nail prints or spear marks, but there were marks to which he could point and say they were there on account of his suffering for Christ. If he bore any badge of honor, it was the marks of his suffering for his Master. His sufferings were sufficient; he invited no more of them. There may have been in

that statement a slight plea for his brethren not again to encourage the false teachers and make them more aggressive and thus bring their faithful minister into more persecutions.

The Apostle ends the epistle with a benediction even as he had begun it. It is not difficult for us to note the benediction in the epistle from beginning to the end. It is truly the epistle of **The Grace of God Through Jesus Christ**.

CHRIST, OUR EXEMPLAR OF HUMILITY

W. W. OESCH.

The occasion which called forth the above passage was probably this. The Church at Philippi was in danger of, or actually experiencing a dissension within its body. This was presumably caused by the prevalence of a spirit of self-seeking and self-exaltation among its members. In clear and forceful language the Apostle points them to Christ as a supreme example of humility and self-denial.

The one great sin which the Philippians were in danger of succumbing to was that of selfishness. There is, it is true, a sense in which all sin may be considered as an outgrowth or an expression of selfishness. You can not mention a sin that man is subject to that does not have its rise either in a passive disregard for the highest good of others or in open and wilful antagonism to their highest well being. There is no one who has so little influence but that a sin, supposedly against himself, effects directly or indirectly, others. Judging from the exhortations given in verses 3 and 4, this spirit of selfishness showed itself in an effort on the part of some to gain places of prominence and honor, perhaps, in the church organization. We do not take it that one should spurn places of responsibility and influence where one's powers are such as to fit him preeminently for leadership, it is not an evidence of a selfish spirit that he avail himself of the opportunities that present themselves to attain to such positions. But in accepting such a position the supreme motive should be that it will afford him an enlarged opportunity to be of spiritual service to his fellows. To be impelled by any other motive would give evidence of self-exaltation, in which case the end desired is simply to experience the pomp and glory of authority and power. To allow such motives to urge one to activity would mean that his eyes have been blinded to his highest spiritual opportunities, and that in thought and conduct he must descend to that level of life where only small and selfish men live.

Now one of the astonishing things about selfishness is that it makes men spiritually short-sighted. It will induce men to leave off striving for a higher good and follow after a lower one. Broadly speaking, there is but one thing that men ought to strive for, that is **Righteousness**, spiritual excellence, nothing else. This at once constitutes our most imperative duty and our highest opportunity. This I understand

to be the substance of Christ's teaching where He tells His followers to "seek first the kingdom of God and his righteousness."

Paul, like a true moral leader not only sees evil and condemns it, but he has a remedy to propose. He evidently sees that back of this spirit of self-seeking, with its resultant contention and rivalry, there is pride. And when he tells them that they should have the same mind in them which was also in Christ, he sees in Christ our great example of humility and unselfishness. This humility he sees in the fact of the Incarnation. Jesus, before His advent into the world, Paul here tells us, existed in the form of God. But He regarded this exalted state of life in which He enjoyed equality with His Father, a privilege which He was willing to forego when the spiritual good of men demanded it. Accordingly, He voluntarily chose to come into this world and take upon Himself the form of a man. In this act of condescension, Paul sees in Christ our great Exemplar of humility. This humility, he further says, characterized all His subsequent activities on earth, leading Him to accept death on the cross. This, then is the mind of Christ which Paul so ardently recommends to the self-seeking Philippians. It is a noteworthy fact that Paul saw in Christ's Incarnation as well as in His humiliating manner of death, evidence of His humility and self-denial. But if the mere acceptance of hardships in the form of suffering and death, be the highest test of humility or self-denial, then many other men in the past have faithfully borne this test, and could lay claim to being our examples in these virtues. For men in all ages suffered violence and death in the most humiliating manner in their stand for Truth and Righteousness. But in the mind of Paul, what made Christ our supreme Exemplar of humility and obedience was not the mere fact alone that He made no effort to defend Himself against the Jewish mob and the Roman soldiery, and submitted to a shameful death, but in the great fact that He voluntarily chose a form of existence in which suffering and death would inevitably result.

This passage (Vs. 5-11) is in some respects a remarkable one because of the statement regarding the Incarnation, and the influence which the thought of it exerted upon the character of the Apostle.

In it Paul shows his own sense of the relative importance of truth by emphasizing the great facts and truths of the Incarnation, instead of going into a discussion concerning its inner mysteries. Had his successors used the same practical good sense in emphasizing what was really important about Christ's relation to God, and His coming into the world, the Christian world might have been spared the humiliating spectacle of seeing all Christendom divided into opposing factions, such as occurred several centuries later.

We notice in this passage Paul's statement about the pre-existence of Christ, and His condescension to become man. We might ask, Just what did it mean for Christ to become man? To answer this at all fully, would necessitate our knowing not only the varying fortunes of men in general in this world, and those of Christ in particular, but we must know His life previous to His becoming man. In short, we must know both His life on earth and His life previous to His earthly existence. If this be true, it is obvious that our answer can be only partial and incomplete. Our knowledge of life does not take us far beyond our earthly existence. In fact, our knowledge of this life is only partial, and our knowledge of that which shall constitute future existence is perhaps even more fragmentary. Again our answer would somewhat depend upon our view of this life. And no fact is more evident than that men differ widely in their views of this life.

On the one hand men will characterize this world as a vale of tears, or a desert drear, that it is a form of existence to be endured only because of promise of a better existence later. If their view be the proper one, then all of God's striving with men through the ages to ennoble life, to make the world a fit dwelling place for man, if not a final one, must be futile, and all the efforts of good men toward the same end avails but little. Just as the man who spends his life in the Sahara Desert and never gets beyond its borders might conclude that the whole earth is a desert climatically, so the man who dwells in the lower strata of life might conclude that the world is a desert morally. No man who disregards the laws of this life can be expected to think well of it. In my mind it is just as true to speak of the earth as a desert climatically, as to speak of the world as a desert morally.

On the other hand, you will find men who feel so little of the imperfections and limitations of this life, that they are ready to champion its perfection. They feel so little of the incompleteness of their lives that they conclude it must be complete. They are sometimes very mistakably called optimists. Optimism does not consist in being blind to the limitations and imperfections of this life, but has its rise in an abounding faith in a divine order being successfully worked out among a race of imperfect and sinful men. We believe that this order is being worked out, but we be-

lieve also that it is far from being complete. The incompleteness of this world on its moral side, grows out of the imperfection of its individual constituent members. Having given the kind of people we have, it is just about as good as you could expect. But you can't make a perfect moral order out of an aggregation of morally imperfect men. If anyone is inclined to doubt the imperfection of this world, let him examine his own life for a brief period of about twenty-four hours and ask himself this question, Have I at all times, toward all persons, been as considerate, as kind, as just, and as mindful of the well-being of others and of myself as I ought? If he can answer this in the affirmative he is either more than a man, or he is a dishonest man.

While we know but little about the world which Jesus left when He took upon Himself the form of a man, we conclude that it could easily be a better one than this. In this world our virtues are embryonic, here men are kind, but their kindness is mixed with unkindness; men are just, but their justice is mixed with injustice; righteousness exists, but unrighteousness exists also; good is present with us, but evil is present also. Now in the spiritual order of which Jesus was a member prior to His coming into the world, Paul tells us He existed in the form of God, and enjoyed equality with God, hence the moral perfection of God must have been that of Christ, and the spiritual order must have been that of perfect Righteousness, in which all virtue was complete. Now it was of existence in such a world where Righteousness, Purity and Holiness existed in its perfection, that Jesus denied Himself of when He came to dwell among men.

Let us now notice some of the conditions He was subject to in His earthly existence. Generally speaking, He was subject to the same limitations that men are ordinarily subject to, He was subject to human weakness, with its depressing spiritual effects, and being a real man used no extraordinary means to overcome it, but used only such resources as are at the command of any man. This is attested by His experience in the wilderness, and near the close of His life in the Garden, and similar instances. He was subject to human dependence, that is He had the same physical needs of other men and used no unusual means to supply these, but allowed them to be supplied by the loving ministry of earthly friends, He allowed Himself to become subject to other men. Politically, He was an obedient subject of the Roman Government and did not oppose its sham judicial proceedings during His trial. One of the greatest sorrows of His earthly life was to see men committed to a life of sin. His sensitive and sinless soul must have been shocked to an appalling degree to see a world of men, blackened with sin, foul with moral uncleanness, and blasted with hatred and malice. There is a depth in this sorrow that is beyond the power of mortal mind to experience.

By taking upon Himself the fashion of a

man Jesus could not perfectly express His personality as the Son of God. The disciples did not so completely recognize Him as their Messianic Savior while He was with them robed in flesh, as when He put aside the robe of mortality and ascended unto His Father. Personality can not be perfectly unfolded in this life. There is perhaps no deeper mystery surrounding our earthly existence, than our inability to perfectly disclose our personalities. Try as you will, even to those with whom you share your life the most, there is always a residue in terms of will, purpose, affection or ideals that positively refuses to be expressed. It takes another and higher order of life for personality to fully unfold itself. Indeed, I believe this to be one of the fondest hopes of an immortal existence, to have our lives expressed in their fulness and to be able to know them as such.

Thus far we have emphasized only the limitations attending Jesus' earthly existence. But we must not fail to recognize that Jesus had something to gain by the Incarnation. The journey was not wholly a descent, it had its ascent. The passage of the Valley of Humiliation was followed by an ascent of the Mountain of Exaltation. For as Paul tells us, "God hath highly exalted him, and given him a name that is above every name." Whereas, as an immediate result of His earthly ministry, He won the allegiance of only a comparatively small number of men, how all creatures shall bow allegiance to Him as Lord of all. Just what was it about this coming into the world that so heartily won the approbation of God? Briefly it was Jesus' self-forgetting love. His willingness to share the burdens and sorrows of the race, in order that He might disclose to men the fulness of His Father's love, and lead men to a joyful acceptance of life and hope through Him. This willingness of Jesus to share the experience of men; to sound the very depth of human sorrow and limitation, stands as an unparalleled example of heroic, self-forgetting love.

The divinest opportunity this life affords to men, is to bear the burdens and share the sorrows of others. He is a coward who tries to escape the normal experience of the race; he only is a Christian who willingly bears it. Let him who would escape the burdens of men, and flee the sorrows of life, become a Buddhist and choose Nirvana as his goal. For to such men Christianity with its doctrine of mutual burden bearing and unselfish devotion to the good of others, has nothing to promise. To be

a Christian means not only that you shall expect the deepest joys the human soul is capable of, but it may also mean that you shall experience the profoundest sorrows. The burdens which Christ bore were not His own, in the sense that they grew out of His own limitations or were the consequence of His own misdeeds. It was the burdens and sins of others that made Him a Man of Sorrows and "acquainted with grief." In the same sense, even though your life may be comparatively free from harrowing experiences of sin, yet if you have been a partaker of the divine nature and love righteousness as He loved it and hate evil as He hated it, you will by virtue of those facts experience the fellowship of His suffering. Even though your own life be harmonious and comparatively free from the discordant influence of unrighteousness, the fact that you have the love of God enthroned within, will make it impossible for you to look with impunity or with complacency of soul upon sin in the lives of others.

It is that fact largely that has made Christianity a Missionary religion. Not merely because Christ commanded His followers to spread His Gospel to all men, but that He planted within them that love for the souls of men that would impel them to activity. The disciples went out upon their labors to spread the good tidings of the Kingdom, not merely out of loyalty to the person of Christ, nor solely out of obedience to His command, but preeminently in response to a divinely implanted passion. This means for the disciple what it did for the Master, namely the bearing of burdens and sharing of sorrows. True not to the same degree, for that is commensurate with the sensitiveness of our souls, with our love of righteousness, our hatred of evil. The tragic lament over the fate of Jerusalem did not spring from a peevish soul who saw His efforts for the cause of Righteousness avail but little, but from one who felt as no other man ever felt the pathos and tragedy of the triumph of evil. It is re-enacted, in some degree, in the soul of His disciples every time they are compelled to witness deterioration of character, burdens and sorrows unalleviated, or spiritual calamity in the soul of a fellow man. In exact proportion as we are able to feel with Christ the tragedy of dissolution of character, and co-operate with Him in bearing the burdens and sharing the sorrows of men, do we approach the stature of the fulness of Christ.

Garden City, Mo.

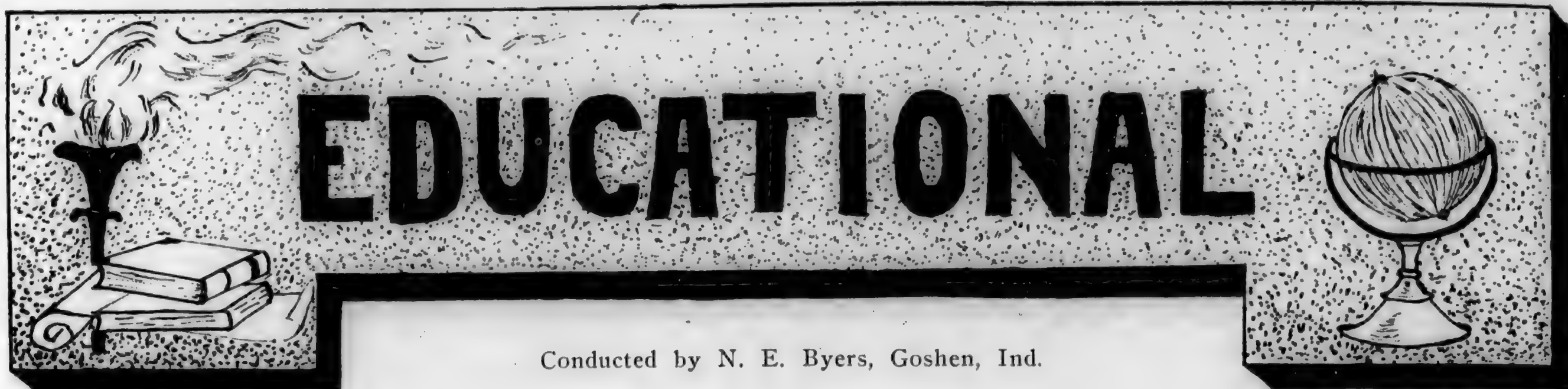
THE PAST YEAR

The work of this department of the Christian Monitor during the past year has in part been carried out. We often make our plans well and begin them with bright prospects of success. A few little failures may dampen our spirits and disarrange some of our purposes, but do not always destroy our courage. The finished task may resemble our ideal in many respects, but some of our most cherished

prospects have not been realized. Thus has ended the year in the work of this department.

We learn that some have taken an interest in the outlines and comments that have been followed both in the Old and New Testaments. A number have desired to follow the studies but have not had the time at their disposal and have laid aside

(Continued on page 378.)



Conducted by N. E. Byers, Goshen, Ind.

SYMPATHETIC CO-OPERATION

The address of J. S. Shoemaker at the meeting of the Mennonite Board of Education held on the day preceding the General Conference marks a new era in the educational work of the Church. When the Church undertook this new line of endeavor and brought into places of influence a new type of Church worker, differences of opinion and misunderstanding of motives were the inevitable result. It has taken time to adjust this new institution with its workers into the general life and spirit of the Church. The Church leaders for a time seemed simply to be baffled by the

new problem and standing by not knowing how to meet this new situation. But now it seems to us they have stepped forward and with wisdom and charity are showing the way for the proper direction of the work and for the unifying of all the forces needed for carrying it forward. If all those concerned can enter into this same spirit of **sympathetic co-operation** and give up personal preferences for the sake of our common cause then we believe that He who over-rules all to His glory will have large things in store for us. When the Church knows definitely what she wants and proceeds in a wise manner the desired end can soon be approximated. We believe that the good is in sight.

the words of the wise old sexton of Copps burying ground in Boston; "There is William Dawes over in Kings Chapel cemetery. He started out from Roxbury for Lexington a little earlier the same night to carry the alarm. Why don't they say something about him? And then here is the poor fellow over in the corner that hung the lights in the church tower, Why don't they mention him? Besides," continued the sexton, "Paul Revere charged them fellows thirty-five for making that ride. You can see the record of it down in the old state house." As a further evidence of this lack of disinterested patriotism on the part of Revere we were shown a book called, "The True Paul Revere," written a few years ago by a young history student from Knox College in Illinois, who had made a careful study of the Revere tradition. But since we had time neither to examine the book nor look up the records we were unable to test the authority for the sexton's statements. We could only conjecture that perhaps he was jealous since Paul Revere is buried in the Granary cemetery as are also John Hancock and Sam Adams, while Copps Hill can boast only of the man who hung the lanterns.

According to Revere's own story he started from Charlestown at 11 o'clock at night on Deacon Larkin's mare. Eluding several British officers who tried to intercept him he finally reached Lexington after alarming all the houses along the way. Here he found Adams and Hancock at Rev. Clarke's. In half an hour Dawes the messenger from Roxbury came up. In company with Dr. Prescott who was just returning to Concord from a visit to his sweet heart they then set out for that village for the purpose of arousing the inhabitants. Longfellow says that:

"It was two by the village clock, when he came to the bridge in Concord town."

But Revere never reached Concord. About half way between Concord and Lexington the three were suddenly stopped by a group of British horsemen who evidently were scouts sent ahead of the main body. Revere was captured, and Dawes was turned back but Doctor Prescott escaped to Concord where he spread the news of the coming of the British. A few hours later in the early morning, the main body of British had reached Lexington where they met the minute men that had been aroused by the messengers and as everybody knows the famous skirmish of April 19th took

RAMBLES THROUGH HISTORIC NEW ENGLAND

C. HENRY SMITH.

Lexington and Concord

Lexington, sometimes called the birth place of American Liberty, is a peaceful, lazy village of fine old mansions, winding streets and magnificent elm trees, about ten miles out of Boston. Its claim to fame of course rests entirely upon the fact that here the first armed resistance was made to British oppression in 1775.

The story of the Battle of Lexington is familiar to every school boy and scarcely needs mention here. About six or seven hundred British under Colonel Smith and Major Pitcairn were sent out by Gen. Gage from Boston on the night of April 18th, for the purpose of destroying military stores at Concord and also to seize Samuel Adams and John Hancock. The two most troublesome leaders of the American cause who had left Boston and at this time were living with Rev. Jonas Clarke, uncle of Hancock, at Lexington. The minute men, seventy in number, met the British at the Lexington Green at dawn of the morning of the 19th. They were led by Captain John Parker, grandfather of the well known preacher, Theodore Parker. In the battle which followed eight provincials were killed.

All the historical spots and buildings in the villages are marked by stone and bronze tablets, and it is possible to gather up the story of the battle from the inscriptions almost without a guide book. The village Green is a small triangular piece of park not more than a few acres large in

the west end of the village. Here the battle took place.

At the eastern entrance of the park is a statue to Captain Parker, erected in 1900. Just across the street on the right is Buckman Tavern where the minute men assembled to await the approach of the British. The British headquarters were at Munroe Tavern farther down the Boston road. In the northwest corner of the Green is a boulder which marks the spot where Captain John Parker stood when he told his men: "Stand your ground. Don't fire unless fired upon, but if they mean to have a war let it begin here." Across the street on the west side is the Jonathan Harrington house whose owner was wounded on the battle field and dragged himself to his doorstep only to die at his wife's feet.

Turning to the right down Hancock street you soon come to the Hancock Clarke House where Sam Adams and John Hancock were sleeping when Paul Revere awakened them with the message that the British were on their way to arrest them on a charge of treason. This brings us to the Paul Revere story which may as well be told in this connection as in any other.

Paul Revere like John Alden, and Miles Standish owes his fame quite as much to the vivid imagination of Longfellow as to any deeds of his own. To be sure Revere made the midnight ride, but there were other messengers also who on that memorable night aroused the countryside. In

place. But the hero of the midnight ride had no part in that battle. He was soon released by his captives and making his way back to the Clarke house where he still found Hancock and Adams whom he induced to leave for Woburn a village some distance from the scene of danger.

Hither Revere accompanied them after keeping Hancock's secretary to secure a trunk containing valuable papers. Revere's part in the battle of Lexington is told in his own account of his ride. "Mr. Lowell (The secretary of Hancock) and myself went toward the tavern where we met a man on a full gallop, who told us the troops were coming up the rocks. We afterwards met another, who said they were close by. Mr. Lowell asked me to go to the tavern with him to get a trunk of papers belonging to Mr. Hancock. We went up to the chamber and while we were getting the trunk, we saw the British very near upon a full march. We hurried toward Mr. Clarke's house. In our way we passed through the militia. There were about fifty. When we had got about one hundred yards from the meeting-house, the British troops appeared on both sides of the meeting-house. In their front was an officer on horse back. They made a halt; when I saw and heard a gun fired, which appeared to be a pistol. Then I could distinguish two guns; and then a continual roar of musketry; when we made off with the trunk."

After the war Paul Revere became a wealthy silver-smith and his little old wooden house sandwiched in between two tall brick apartment houses is one of the old landmarks visited by tourists in the eastern end of Boston, and a source of revenue to the throngs of Italian street urchins who know at least that part of their American history well. Every well dressed stroller on the street for several blocks in that vicinity carrying an umbrella or a camera is sure to be surrounded by a group of these urchins and to be accosted with the inevitable "Want to see the Paul Revere house?"

In the same house with Adams and Hancock that night was Dorothy Quincy, familiarly known as Dorothy Q., Hancock's fiancée whom he married the following August. One of Dorothy Q.'s friends writing to another friend some months after the battle describes the battle as it appeared from this house: "I visited Lexington the other day and trod the ground so lately wet with the blood of our noble minute men; went into Mr. Clarke's house, where 'King' Hancock and 'Citizen' Adams were lodged that memorable night before the battle and walked under the tree which I am told sheltered them during part of that time of terror. I saw the bullet in the wall of the attic chamber where the family were hid at the time, and where Madam Hancock very narrowly escaped death, a ball grazing her cheek as it passed. After the battle Mr. Hancock who had his coach and four-in-hand left the town accompanied by Aunt Lydia and Miss Dorothy Quincy, and rode to one of the neighboring villages and from there by slow stage to Fairfield, Connecticut."

The immediate destination, however, of the refugees was Woburn precinct. What befell them on the way is entertainingly told by Edwin M. Bacon a local historian.

"They were the honored guests of Madam Jones, widow of the Rev. Thomas Jones, minister of the second church of Woburn in the fine old ministerial mansion house. Their hostess had prepared an 'elegant dinner' for them. One of the delicacies of the feast was a salmon, then an unusual dainty at that season, which Hancock had received as a present, and Miss Quincy had brought over from Lexington, true to Hancock's message, when sending for the ladies to follow to this place of refuge, 'not to forget the salmon.' The company had scarcely seated themselves at the well-laden table and with keen appetites—the patriot leaders especially, for they had no breakfast—when a man burst into the room wildly terrified, with the report that the regulars were close upon them in hot pursuit. 'My wife I fear, is by this time in eternity,' he cried, 'and as for you,' meaning Hancock and Adams, 'you had better look out for yourselves, for the enemy will soon be at your heels.' At this startling story the dinner party was instantly broken up, and quick preparations were made for flight. They did not know of course, that the regulars were far away, and at that moment themselves in retreat; nor did they realize that the messenger was a coward whose weak mind had been turned by the sight he had witnessed at Lexington. So Hancock's coach was hastily hidden in the neighboring woods, while the saddened widow Jones' guests were piloted by Rev. Mr. Marriot, her late husband's successor to the pastorate, to a safer haven. They were led through a cart road to the house of one Amos Wyman, in an obscure quarter toward Billerica; and here they appeased their hunger at a banquet of cold salt pork and potatoes, served in a wooden tray."

On the 28th of the following August Dorothy Q. and John Hancock were married at Fairfield, Connecticut, from whence they went to Philadelphia. And here as a wife of a signer of the Declaration of Independence and President of the Continental Congress, and later in Boston as the wife of the Governor of Massachusetts, Dorothy Hancock became one of the leading ladies of her day, famous both for her beauty and hospitality.

The minute men at Lexington were unable to check the march of the British regulars. The latter continued on their way to Concord to destroy the military stores which had been gathered at that place. But warned by the arrival of Prescott a few hours earlier in the morning the militia of the town and surrounding country began to collect to dispute the further advance of the regulars. The British marched into the little village and destroyed some provisions and cannon balls. The first stand was made against them at North bridge which spans the sluggish current of the Concord river, a small stream back of the village, as the British attempted to pass beyond to destroy the military stores which they

thought had been hidden in the fields beyond.

As in Lexington the places of historic interest are all marked by appropriate tablets. The spot where the provincials stood when they fired upon the British guard across the river is marked by a bronze statue of a minute man erected in the centennial year of 1875. Carved upon the stone pedestal upon which the statue rests are the opening words of Emerson's Concord Hymn:

"By the rude bridge that arched the flood
Their flag to April's breeze unfurled,
Here once the embattled farmers stood
And fired the shot heard round the world."

On this side of the bridge the British stood. Engraved on the side wall of the lane leading up the bridge are the words, "Grave of British Soldiers." Only two British lost their lives in the engagement, one was killed instantly; the fate of the other is described by Hawthorne in his "Mosses from an Old Manse."

"Lowell, the poet, as we were all standing over this grave told me a tradition in reference to one of the inhabitants below. The story has something deeply impressive, though its circumstances cannot altogether be reconciled with probability. A youth in the service of the clergyman happened to be chopping wood that April morning at the back door of the old Manse.

"The Old Manse is hardly 100 yards from the scene of battle, and when the noise of battle rang from side to side of the bridge, he hastened across the intervening field to see what might be going forward. It is rather strange by the way, that this lad should have been so diligently at work when the whole population of town and country were startled out of their customary business by the advance of the British troops.

"Be that as it might, the tradition says that the lad now left his task and hurried to the battle field with the axe still in his hand. The British had by this time retreated; the Americans were in pursuit, and the late scene of strife was thus deserted by both parties. Two soldiers lay on the ground; one was a corpse, but as the young New Englander drew nigh, the other Briton raised himself painfully upon his hands and knees and gave a ghostly stare in the face. The boy—it must have been a nervous impulse without purpose, without thought, and betokening a sensitive and impressible nature rather than a hardened one—the boy uplifted the axe and dealt the wounded soldier a fierce and fatal blow upon the head. I could wish that the grave might be opened, for I fain would know whether either of the skeleton soldiers has the mark of an axe in his skull."

The skirmish at the bridge took place at about 10 o'clock. By this time more minute men kept coming in from the surrounding towns and country. The British being out-numbered began to retreat back through the town and down the Lexington road toward Boston. Beginning near the bridge and following the Lexington road on

the left for several miles there is a high ridge famous now principally because it shelters the former homes of Hawthorne, Emerson and the Alcotts. The main body of retreating British followed the road, but a small flank guard took the ridge. The American minute men hurried across the field back of the ridge ahead of the British and were waiting for them at the end of the ridge at Merriam's Corner where the road turns more directly toward Lexington. Here the first attack was made upon the retreating red coats by the Provincials who were lying in ambush behind stone walls, fences and buildings, several British were killed. The fire was returned but without much effect.

From here the British were harassed on every side by the unseen militia, whose number was growing hourly by the arrival of fellow countrymen from the surrounding towns and country side. What had in the morning promised to be a triumphant march to overawe the natives, turned out in the late afternoon to be a mad flight from

the bullets of the liberty loving patriots. So exhausted were the British that according to one of their own accounts many of them were "obliged to lie down for rest on the ground, their tongues hanging out of their mouths like those of dogs after a chase." If it had not been for the timely arrival of Lord Percy's detachment of 1000 men which met the retreating column at Munro's tavern just below Lexington, and for the tardy arrival of several companies of militia along the line of battle it is doubtful whether any of the British would have returned alive from that memorable expedition. As it was the pursuit did not cease until they had reached Charlestown and hurried to cover under the protection of the British gunboats lying at anchor in the Charles river. The British loss in the entire expedition was seventy-three killed, one hundred and seventy-four wounded and twenty-six missing. The Provincial loss was forty-one killed, thirty-nine wounded and five missing. Thus began the long Revolutionary war.

THE FUNCTION OF ORATORY AND THE ORATOR

C. EDWARD BENDER.

The Hon. William Jennings Bryan says, "The age of oratory has not passed; nor will it pass. The press, instead of displacing the orator, has given him a larger audience and enabled him to do a more extended work. As long as there are human rights to be defended, as long as there are great interests to be guarded, as long as the welfare of nations is a matter for discussion, so long will public speaking have its place." This has been very true in the past, is true now and will be true in the future. Perhaps never in the history of the past has there been such an opportunity for the use of true oratory as the present. The varied phenomena of human association, the complexity of political issues, the intricacies of economic conditions, and the exigencies of morality and Christianity of the immediate present afford ample subject matter for the real orator.

Every phase of education is directed by high ideals. Civilization is largely due to true ideals made real by members of society directed by high ideals that embody universal truth. No individual can attain the highest development possible to himself unless he constantly keeps the highest before himself. No individual has ever produced a real classic or an oration without being directed by high ideals. Hence what constitutes true oratory? What is the ideal for the real orator? And what is the function of oratory and the orator?

The secret of true oratory baffles every attempt to discover it. Many writers, both ancient and modern have tried to define it. Cicero said nice things about it. Ben Johnson wrote about it. Emerson discussed it. Each of these men was a great orator in his peculiar way. Some people speak disparagingly of oratory simply because they have a misconception of real oratory. They have no idea of its function. They call

that oratory which is anything but real oratory. Much of the so-called oratory of today is merely "hot air," "bombastry," "buffoonery," and social, political and religious "jingoism," none of which by any means constitute real oratory.

Oratory is like poetry; when you have deduced from all possible sources of information the most comprehensive definition, your attention is called to something clearly outside of it, which all will agree is genuine oratory. When you have taken a complete course in oratory, carefully studied all the rules of rhetorical dictum, and memorized the instructions of your scholarly educator, then some untaught genius, like Robert Burns or Patrick Henry, spontaneously as a bird sings, eclipses all the trained masters of oratory. And you, with all your training, may absolutely fail as an orator and your written production may not even be a good essay.

But as far as this paper is concerned, oratory may be briefly defined as the science of eloquence in the broadest sense. It is the expression of strong emotions in a manner adapted to excite corresponding emotions in others. It is the fine art of influencing men toward the good, the true and the beautiful, by means of presence, speech, face, looks and gesture. It is distinct from didactic prose on the one hand, and from poetry on the other, and yet partakes of the nature of both. In short, it is intellectual, feeling and soul power culmination most fully in the highest power of the rhetoric art.

Since persuasion, which is the most distinctive element of oratory, implies excitement to a determinate issue in conduct and action, such public lectures and addresses as seek merely to give information or entertainment do not properly come under the head of oratory. They belong simply to

didactic or descriptive literature in its ordinary types. But according to the various phases of conduct and action with which persuasion has to deal, certain broad classes of oratory may be recognized. All oratorical discourses and productions may be divided into two general classes, according as the issue is immediate or definite, and remote or unlimited. The first of these two classes may be called determinate oratory, which contemplates direct and immediate action as its result, action that may express itself in a vote, or verdict, or immediate change of living. The second may be called undeterminate oratory, which does not contemplate direct and immediate action as its result, but contemplates such action sometime in the future.

These two classes may be properly grouped under three general heads. Forensic, or the oratory of law, is concerned with the general end of justice and right. It deals with facts, pure and simple. Parliamentary, or the oratory of legislative assemblies, is concerned with the general end of public weal and political expediency. It has for its sphere whatever may influence worthy social, economic and political action for the future. Sacred, or the oratory of the pulpit, is concerned with the general end of moral and religious endeavor. It aims to induce men to follow Christ and consequently to reform their lives and develop their spiritual instincts or natures.

In view of the above brief classification of oratory, what are some of the essentials to be embodied by the orator? What is the function of the orator? He who would be an orator must develop and cultivate will power and the talents of thought, language, imagination and expression. These are vitally essential.

Language, expression, gesture and presentation are requisites which make up good style. The orator should accumulate a good stock of words as raw material of expression, but avoid all odd, long and pedantic words. He should avoid the stilted style of talking like a magazine article, but study and strive for natural, easy expression. The connections and transitions of thought should be clear and precise. One thought should suggest another in a logical order.

Expressive loudness of voice, violence of action, frantic sawing of the air with vigorous arm movements are disgraceful and always displeasing to an intelligent audience. Carlyle well said, "God gave you that gifted tongue of yours, and set it between your teeth, to make known your true meaning to us, not to be rattled like a muffin man's bell."

The language of the orator should be clear, concise and forceful. His speech should be filled with music and possess its miraculous charm and spell. La Rochefoucauld once said, "There is no less eloquence in the voice, eyes, and air of a speaker than in his choice of words. True eloquence consists in saying all that should be, not all that could be."

Neither is the attempt to apply formal logic or mathematical precision to moral and religious truth good style. Such an at-

tempt is mere sophistry, which is always a failure and generally a dangerous one too! Good style can not be reduced to an exact science. Yet the enforcement of truth is not most successfully effected without it. Good style is acquired mostly by infinite labor and pains. To get it, he who would be an orator must acquire and cultivate will-power, individuality and have the benefit of the best masters of eloquence, the wisest and severest critics. It is very necessary that he study foreign tongues and know the great orators of the past who handled legal arguments and swayed the liberative assemblies. It is necessary, too, that he study diligently sacred and secular literature, observe men, attend to writers on modern problems and become intimately familiar with the language of our best modern orators.

The natural orator is a rare exception. The genius is a rare specimen of mankind. There are few who have not become such by hard study and much practice. Demosthenes, whose fortune it has been to have his name become, throughout the world, the synonym of eloquence, achieved excellence in his art by diligent study and constant practice. Owing to defects of his voice and manner, his first oration before the public assembly was a complete failure. But with indomitable will-power, he overcame these defects. He shut himself in a cave and gave himself to the diligent study of Thucydides. He rendered his appearance ridiculous by shaving one side of his head, so that he might not be tempted to spend his time in society. He corrected a stammering utterance by speaking with pebbles in his mouth. He broke himself of an ungainly habit of shrugging his shoulders by speaking beneath a suspended sword. He accustomed himself to the tumult and interruptions of a public assembly by declaiming upon the noisiest seashore. Thus, in spite of great discouragements, he became one of the world's greatest orators by perseverance and laborious effort.

Nestor, when planning an attack upon Troy, said, "The secret of victory is getting a good ready." When Wendell Phillips was asked how he acquired his skill in the oratory of the lost arts, replied, "by getting a hundred nights of delivery back of me." Shakespeare intimated that clouds gave in rain what they get in mist, by which he meant to say, what he gave in inspiration he received by way of perspiration.

The orator should be an artist if he would be consummate. He should be master of the great things as well as of the little things that interest mankind. His thought should have as permanent a place in literature as the best classic and poetry. He should have wit, fancy, will-power, sincerity, wisdom, nobleness, knowledge and admiration if he would influence the feelings and judgments of men.

He should have confidence in his audience, both in his preparation and in his delivery. He should understand his audience, be able to read them; have respect for their intellect; and say the most sensible thing to them. When Lincoln was

once inquired of what was the secret of his success as a popular debater he replied, "I always assume that my audience are in many things wiser than I am, and I say the most sensible thing I can to them."

The orator should be sympathetic and emotional in a proper sense. He should be able to respond to every legitimate emotion as an aeolian harp to the gentle evening breeze. He should have

"An eye that tears can on a sudden fill,
And lips that smile before the tears are gone."

He should be able to play at will on his mighty organ, his audience, of which the human souls are the keys.

He should possess a pleasing and thrilling personality that penetrates men, that manifests, as Milton said, his rapt soul in holy passion setting in his eyes.

He should have that persuasive power which Burke manifested when Warren Hastings said, "I felt, as I listened to him, as if I were the most culpable being on earth," and which made Philip say of Demosthenes, "Had I been there he would have persuaded me to take up arms against myself." His function is to convince the understanding, to persuade the will, to set aflame the hearts of men; to cause men to live the best life possible and to be of the best service possible to society. If he fails to accomplish this function, he is a failure altogether. He dare never advocate a cause in which he does not believe, nor affect an emotion which he does not feel. Nothing will cover up the want of sincerity and earnestness. He must first deeply feel what he would powerfully express. If he has profound convictions, intense feeling in the beliefs he presents, he will inspire others with at least similar emotions. What is "more effective than the following from Louis Kossuth's description of his own appeal to his people?"

"Reluctant to present the neck of the realm to the deadly stroke which aimed at its very life, and anxious to bear up against the horrors of fate, and manfully to fight the battle of legitimate defence, scarcely had I added that defence would require 200,000 men, and 80,000,000 of florins, when the spirit of freedom moved through the hall, and nearly 40 representatives rose as one man, and lifting their right arms toward God, solemnly said, 'We grant it, freedom or death!' Thus they spoke, and there they stood in calm and silent majesty, awaiting what further word might fall from my lips. And for myself; it was my duty to speak, but the grandeur of the moment and the rushing waves of sentiment benumbed my tongue. A burning tear fell from my eyes, a sigh of adoration to the Almighty Lord fluttered on my lips; and bowing low before the majesty of my people, as I bow now before you, gentlemen, I left the tribunal silently, speechless, mute. Pardon me my emotion—the shadows of our martyrs passed before my eyes; I heard the millions of my native land once more shouting 'liberty or death!'"

To recapitulate: Oratory is the science of

eloquence and the highest power of rhetorical art. The oration embodies the elements of universality. It is classic as well as practical. The chief characteristics of the orator are suavity of manners, resolute personality, spirituality and intellectuality. The most lucid language is merely the string to the bow whose elasticity is the human soul. He has wound to the utmost the inward springs of character—comprehension, profound conviction and soul-compelling earnestness—whose uncoiling, as Horace Mann aptly said, "shall wheel the spheres."

Oakland, Md.

A REMARKABLE ICE PALACE

The use of ice for architectural purposes is an art that has been carried to a high state of perfection in northern countries, and some almost incredible feats have been accomplished in this curious branch of industry.

Probably the most remarkable building constructed wholly of ice was the palace built on the Neva by the Czarina Anne of Russia, in 1739. The first attempt to construct this building was unsuccessful, as the slabs of ice were too thin, and the building collapsed in the first thaw. Subsequently large blocks of ice were cut and squared with great care, and laid on one another by skillful masons, who cemented the joints with water, which immediately froze. The building, when completed, was fifty-six feet long, seventeen and a half broad, and twenty-one high. It was of but one story. The facade contained a door surmounted by an ornamental pediment, and six windows, the frames and panes of which were all of ice. An elaborate balustrade, adorned with statues, ran along the top of the facade, and another balustrade surrounding the building at the level of the ground. The side entrances to the inclosure were flanked with pillars supporting urns, the latter containing orange trees, whose branches, leaves and flowers were all of ice. Hollow pyramids of ice, on each side of the building, contained lights by night. The grounds were further adorned with a life-size figure of an elephant, with his mahout on his back. A stream of water was thrown from the elephant's trunk by day, and a flame of naphtha by night.

A tent of ice contained a hot bath, in which persons actually bathed. There were also several cannons and mortars of ice, which were loaded with bullets of ice and iron, and discharged.

The interior of the building was completely furnished, with tables, chairs, statues, looking-glasses, a clock, a complete tea-service, etc., all made of ice, and painted to imitate the real objects. A bed-chamber contained a state bed, with curtains, a dressing-table with a mirror, pillows, bed-clothes, slippers and night-caps—all made of ice. There were ice candles, burning naphtha; and, most wonderful of all, an ice fireplace contained burning ice logs—i. e., blocks of ice smeared with naphtha and then kindled.—Sel.



Conducted by J. R. Shank, Carver, Mo.

Dear Fellow Workers:—We are now at work on the last meetings of the year. The past year should have enlarged our power to appreciate the meetings more than ever. Our topics for this month are very appropriate for a conclusion to the year's work.

In all our work we have only made progress to the degree that a **consistent life** is filling out what the thoughts of the year have suggested.

Our **hopes** are stronger and more real to the extent that we are truly consistent and lay hold of our privileges in the Christian life.

Our ideals and activities are **purser** through the exercise of a lively hope in Christ.

Heavenly messengers are truly near and real to us. We have a real purpose in life and can truly look forth and honestly pray that God's grace may attend us and direct our efforts to better things next year. Let us continue to work and watch and pray as we follow our heavenly Shepherd.

THE CONSISTENT LIFE.—II Cor. 6:14-18; Matt. 5:13-17

Topic for December 3

MOTTO

"Wherefore by their fruits ye shall know them."

OUTLINE OF TOPIC

I. The Consistent Life Defined.—

A life which is of the same quality as its profession.—Rom. 2:21-29.

II. Qualities Christians Should Possess.—

1. Like Christ.—Phil. 2:5; 1:27.
 - a. In purity.—I Jno. 3:3; 2:29.
 - b. In humility.—Phil. 2:7, 8.
 - c. In love.—I Jno. 3:16.
 - d. In service.—Luke 22:26, 27.
 - e. In suffering reproach.—I Pet. 1:21-24.
 - f. In prayer.—Luke 6:12.
 - g. In temptation.—Heb. 4:15, 16.
 - h. In zeal.—Jno. 9:4; 4:34.

III. Things a Consistent Christian Life Does Not Do.—

I Pet. 4:3; I Jno. 2:11, 15; 3:8; I Cor. 6:9, 10; Col. 3:5-9; Eph. 5:3-6.

STUDY OF THE TEXT

II Cor. 6:14-18

V. 14.—"Unequally yoked."—A yoke having diverse fellows bound under the same burden. (cf. Deut. 22:10).

"Fellowship."—A being together.

"Communion."—Having things in common.

"Concord."—A harmonious blending of sound; hence a harmony of association and work.

"Part."—Share, portion.

"Agreement."—A mutual understanding or contract.

Matt. 5:13-17

V. 13. "Salt."—To be truly salt must have the quality that makes salt serviceable.

V. 14. "Light."—Must have opportunity to shine or it is darkness still.

V. 16. "Good works."—Is the consistent product of a goodly life.

PERSONAL THOUGHT

After an earnest prayerful study of the life of Christ, do I find that my life is in full agreement with the spirit of my Master? Lord, grant me grace to live a life full of righteousness within and without.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text words, "Pure," "True."
2. Illustrate inconsistency by mixing; sugar and salt;—clear water and muddy.

For Young People—

1. Consistent Motives.
2. Consistent Associations.
3. Consistent Conversation.
4. Consistency in Life Seven Days in the Week and Twenty-four Hours in a Day.

For Older People—

1. Doctrine and Practice.
2. Consistency in Small Things a Test of True Consistency Throughout.

THE CONSISTENT LIFE

P. J. Blosser.

The consistent life is of such great worth that it should be sought after with all diligence. Christ gives us an idea of the purpose and effect of life in the passages, "Ye are the salt of the earth," "Ye are the light of the world," and "Let your light so shine before men." Paul says to the Corinthians, "Be not unequally yoked together with unbelievers." This reveals to us that the achievement of life rests in the proper exercise of the powers with which we are invested. This fact makes us conscious of our responsibility for the proper use of these powers entrusted unto us, the use of which determines what our character and life shall be.

The true aim of this life is to glorify God and be a blessing in His hand, to live wholly in His grace and be alive and susceptible to the power of His Spirit, to be separated from the world and sanctified to the service of God, to be a medium through which God can vindicate the power of divine grace in the soul, thus being a light to the world and showing the way of eternal life. The other aim of life is to live to the glory of self by indulging in the sensual things of this world, and being unwilling to yield to the promptings of the Spirit, thus being in darkness. Such a life casts a shadow where the clear noon-day sun ought to shine.

Some endeavor to serve God and also indulge in worldly things. They are often yoked with worldlings and worldly organizations which involve one in many inconsistencies, thus choking the channel of God's blessing to a lost world and dimming the light of the Christian and sometimes entirely extinguishing it.

The consistent life is a preservative power. "Ye are the salt of the earth." The lost world is enjoying blessings because of the saints on the earth. It is also a preservative power in the Church in influencing souls away from worldliness and by holding the Church to a purer Gospel discipline.

As we note the effect of a life can we wonder at God's appeal that we should yield our powers to the absolute control of divine agencies that our life may be a power for God on the earth and a glory to Him!

South English, Iowa.

SEED THOUGHTS

He who prays as he ought, will endeavor to live as he prays.—Owen.

Those who honestly mean to be true contradict themselves more rarely than those who try to be consistent.—O. W. Holmes.

Men talk as if they believed in God, but they live as if they thought there was none: Their vows and promises are no more than words of course.—L'Estrange.

A conscience enlightened, and yet a heart erratic, make mankind a bundle of marvelous incongruities and inconsistencies.—C. Simmons.

THE CHRISTIAN'S HOPE.—Rom. 8:15-

25

Topic for December 10

MOTTO

"Rejoice in the Lord alway: and again I say rejoice."

OUTLINE OF TOPIC

I. Definition of Hope.—

Expectation, desire, longing.

1. Something unseen.—Rom. 8:24, 25.

2. The object of faith.—Heb. 11:1; Gal. 5:5.

3. Kindled and enlarged by experience.—Rom. 5:4.

II. The Christian's Hope.—

1. Is based on God's promises.—Acts 26:6, 7; Heb. 6:17-20.

2. Is set on things eternal.—II Cor. 4:17, 18.

3. Is sure.—II Tim. 1:12.

4. Is inspired by what God does for him.—

a. In Jesus Christ.—I Tim. 1:1.

b. Through grace.—Tit. 3:7; II Thes. 2:16.

c. By the Holy Spirit.—Rom. 15:13; 5:5.

d. By the written Word.—Rom. 15:4.

e. By the preached Word.—Col. 1:5.

III. What is the Christian's Hope.—

1. Salvation.—I Thes. 5:8.

2. Glory.—Rom. 5:2; Col. 1:27.

3. Resurrection.—Acts 23:6.

4. Eternal life.—Tit. 1:2.

5. Blessing in Christ's appearing.—Tit. 2:13.

6. The triumph of the Church.—Eph. 1:18-23.

7. The progress of the Gospel.—Eph. 6:18, 19.

IV. Signs of a Living Hope.—

1. Rejoicing.—Rom. 5:2; 12:12.

2. Not ashamed.—Rom. 5:5; Psa. 119:116.

3. Patient waiting.—Rom. 8:25.

4. Courage.—Psa. 31:24.

5. Confidence in death.—Prov. 14:32.

6. Activity toward deliverance.—Zech. 9:12.

7. Purification of life.—I Jno. 3:3.

STUDY OF THE TEXT

"The spirit of adoption."—A feeling wrought in the heart of the believer whereby he knows his relation to God as His son.

"If children, then heirs."—A lawful son is an heir of the father's estate. The Christian is as sure of his inheritance as he is of the gifts of God's grace in his heart, causing him to feel and live like a son of God.

"For we are saved by hope."—Hope has come as the precious boon to keep up our expectation to the end, that we may not grow weary in well doing. He who has not hope enkindled in the heart has not found salvation.

PERSONAL THOUGHT

There is nothing in the universe that enlarges our expectation with a complete assurance of a realization like the hope of the Christian. May I lay hold of the hope set for the anchor of my soul.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Hope."
2. Commit Jno. 14.

For Young People—

1. Hopefulness a Factor in a Strong Christian Character.
2. How May We Obtain Hope?
3. The Vanity of False Hope.

For Older People—

1. A Hope that Lives From Youth to Old Age.
2. The Mission of Hope.

THE CHRISTIAN'S HOPE

Ruth E. Buckwalter.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

Here are three things we may notice concerning the believers hope. First, Our hope is in God, He is the author of our hope, the "Father of our Lord Jesus Christ." Secondly, It is "according to his abundant mercy," that we have any hope whatever.

"Tis from the mercy of our God,
That all our hope begins."

"Not by works of righteousness which we have done, but by his mercy he has saved us by the washing away of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior."

Thirdly, "He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Our hope would be nothing were it not for the resurrection of Jesus Christ. Because He arose we shall also arise at the dawning of that great eternal morning. This is a hope full of immortality, a hope that is durable and growing. Other hopes die. We have buried many of our hopes already and others are dropping off like leaves in autumn. But this hope can never decline. As the "Outward man perishes the inward man is renewed day by day."

All real hope is active, and lively. In the midst of trials it is an "Anchor of the soul both sure and steadfast," holding us secure in the raging sea and storm.

"Then tho' the tide be swift and wide,
Naught can we fear on life's wild sea;
To Thee we raise our songs of praise,
Pilot of Galilee."

In the midst of temptation seeing "Him who is invisible," and "Choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season."

In the hour of duty, how this lively hope drives off dulness and indifference! In religious concerns and causes the Christian is to be "fervent in spirit, serving the Lord."

"He that hath this hope purifieth himself even as he is pure." "Beholding as in a glass the glory of the Lord, is changed into the same image from glory to glory, even as by the spirit of the Lord."

Palmyra, Mo.

SEED THOUGHTS

Whatever enlarges hope will also exalt courage.—Johnson.

The good man's hope is laid far—far be-

yond the sway of tempests, or the furious sweep of mortal desolation.—H. K. White.

He who loses hope, may then part with anything.—Congreve.

With a mind not diseased, a holy life is a life of hope; and at the end of it, death is a great act of hope.—Wm. Mountford.

If thy hope be anything worth, it will purify thee from thy sins.—Joseph Alleine.

AS WHITE AS SNOW.—Isa. 1:18

Topic for December 17

MOTTO

"Wash me and I shall be whiter than snow."

OUTLINE OF TOPIC

I. White, An Emblem of Purity.—

1. When cleansed from sin.—Psa. 51:7; Isa. 1:18; Rev. 7:14.

2. When tried as a test of character.—Dan. 12:10; 11:35.

3. When indicating the symbolical garments.—

a. Of priests.—Lev. 16:4, 32.

b. Of singers.—II Chron. 5:12.

c. Of righteous lives.—Eccl. 9:8; Rev. 19:8; 3:4, 5.

d. Of Christ.—Dan. 7:9.

e. Recommended to the lukewarm Laodicean Church.—Rev. 3:18.

II. Snow, A Comparison to Illustrate the Color.—

1. God's white is a moral white.—Psa. 51:7.

STUDY OF THE TEXT

Isa. 1:18

"Sins" . . . "as scarlet."—A glaring color that seems impossible to wash out.

"Red as crimson."—A deeper color than scarlet.

PERSONAL THOUGHT

The possibility of a purity that in God's sight is as the whiteness of snow in our sight, is satisfying to my poor weak and sin-stained heart. Lord that I may day by day be kept clean in Thy pure eye is my earnest prayer.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "White."
2. Prepare object lessons on whiteness to illustrate cleanness of heart.

For Young People—

1. The Cleansing I Need.
2. The Need of Snow-white Lives.
3. How Can We Keep Clean in Heart and Life?

For Older People—

1. The Bible Symbols of Purity.
2. White Hearts, Homes, and Churches.

PURITY OF LIFE

Siddie B. King.

Man in his original state was pure, but by the transgression he became vile and sinful. Of all creation he was the crowning object, but through sin he has become the most wretched. All nature is beautiful and pure. Man alone is vile. Since he is vile he is also very unhappy. There are times in the life of every individual when his longings are for a life free from sin, pure as his Maker.

Purity calls for the best in us, this is

what makes it of so much value. But since the very best in us is corrupted there must be a changed heart, and this will mean a changed life. Without a new and clean heart will mean banishment forever from the presence of God. When the soul comes to the realization of its state before God the one cry of the heart will be like the cry of David of old, "Create in me a clean heart O God; and renew a right spirit within me."

When man reaches this point God is ready to do His part and His Word tells us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Jesus said, "Blessed are the pure in heart: for they shall see God." The questions might arise, What is it to be pure in heart? What must we do to fulfil the conditions of "seeing God" here in this life? The answer comes as one has said, "Purity of heart is not ignorance. Purity of heart is not mere innocence. Purity of heart is seeing every thing in God's creation just as He meant it."

God speaks of our bodies as the "temples of the Holy Ghost." Surely He meant that they must be pure or else they would not be a fit dwelling-place for a pure being. Our bodies then as God's greatest earthly temple must not be profaned in thought, word or deed.

Since our thoughts control our lives to a large extent our great concern should be to keep our thoughts pure. As we cultivate pure and noble thoughts we make it easier to think on that which is elevating to the human mind. Paul puts it very beautifully when he says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If our hearts are kept full of good and pure thoughts there will be no room for bad or impure ones.

All our actions are but the completion of our inward thoughts, for Solomon says, "As he thinketh in his heart so is he." If our thoughts are "brought into captivity to the obedience of Christ," as Paul says, our words and actions will be in line with them. Impure words or actions do not come from lives governed by pure thoughts. The influence for good of a pure life in the midst of sin can hardly be measured. As the dew disappears under the rays of the warm sun so sin cannot abide where there is purity.

Hesston, Kans.

SEED THOUGHTS

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.—Tit. 1:15.

Neither be partaker of other man's sins: keep thyself pure.—I Tim. 5:22.

Wherefore come out from among them

and be ye separate saith the Lord and touch not the unclean thing; and I will receive you.—II Cor. 6:17.

Whatsoever things are pure . . . think on these things.—Phil. 4:8.

THE HEAVENLY HOST.—Luke 2:8-15

Topic for December 24

MOTTO

"Sing unto the Lord for he hath done excellent things."

OUTLINE OF TOPIC

- I. Who are they?—Gen. 32:1, 2.
- II. Work of the Heavenly Host as Told in Scripture.—
 1. Worship God and Christ.—Neh. 9:6; Heb. 1:6; Rev. 5:11, 12; 7:21, 12.
 2. Minister in the things commanded of God.—Psa. 68:17; Heb. 1:7, 14; Psa. 103:20, 21.
 3. With God are interested in the affairs of men.—I Pet. 1:12; Luke 15:7, 10; Psa. 91:9-12; Luke 2:10, 12; Matt. 18:10.
 4. With redeemed saints shall surround the throne of God.—Heb. 12:22; Rev. 7:9-12.
- III. Their Song at Christ's Birth.—Luke 2:14.
 1. Glory to God in the Highest.—Psa. 103:22.
 2. On earth peace.—
 - a. Between man and God.—Col. 1:20.
 - b. Between man and man.—Matt. 5:43-48.
 - c. Universal.—Isa. 11:6-9.

STUDY OF THE TEXT

Luke 2:8-15

- V. 10. "Tidings of great joy."—A message calculated to cause joy at what it promises and much more in what is fulfilled according to it.
- "To all people."—No one is excluded from the joy of salvation if they desire to receive it.
- V. 11. "Born . . . a Savior."—One who came into the world a babe is promised to be all in all for men.
- V. 14. "Glory."—Honor and reverent praise.

PERSONAL THOUGHT

Has the thought of Christ's birth grown common or profane as an event that may be celebrated, or is it a daily experience of joy realized in the heart in the knowledge of His salvation.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "angels."
2. Commit the song of the angels.

For Young People—

1. The Mission of Angels to Men.
2. The Business of Angels in Glory.
3. Jesus the Central Figure of Heaven and Earth.

For Older People—

1. Praise Due to God.
2. A Glad Message to Man.

THE HEAVENLY HOST

Mabel Erb.

"And suddenly there was with the angel a multitude of the heavenly host."

Imagine our feelings if on some starry night when all is still and serene, to be suddenly aroused by a great light in the skies, and the appearance of a great host of angelic forms, their songs of praise echoing and re-echoing through the heavens.

Just such a scene was witnessed by the ancient shepherds nineteen hundred years ago. An angel of the Lord appeared to them, bearing the joyful tidings of the birth of the Savior. Scarcely were these words uttered when suddenly he was joined by an innumerable heavenly host, singing and praising God and saying, "Glory to God in the highest and on earth peace, good will toward men." Among men the testimony of two or three witnesses is sufficient to remove doubt, but here is an angelic multitude with one consent and one voice bearing testimony to the Son of God.

Divine peace is imparted to the earth so bound down by sin and strife. Salvation is brought not only to the Jews or some other chosen people, but to all sinful and suffering humanity. It was a message that meant so much to God and man. Is it any wonder that the heavens echoed the message?

The angels disappear, but the message and song of praise remains with man. It sends out a ray of hope to the fallen, for what brings greater joy to a penitent sinner than a message from heaven. It brings joy to the sorrowing, encouragement to the discouraged, and speaks peace to the restless soul.

To the child of God that message means a peaceful, holy life, a life of fellowship with One who came to seek and to save that which was lost. It inspires us with greater zeal to reach our goal. The angel's main theme "Glory to God" should be the ruling motive of our lives. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 20:31).

The work of angels is very closely associated with the redeeming work of Christ; they announce His birth, minister unto Him after His temptation, and an angel strengthened Him during His agony in the garden of Gethsemane, rolled away the stone from His sepulchre, announced that He is risen and lives again, and at His ascension they foretell His second coming.

May we all live such lives, that when our Savior comes again it will be our happy privilege to join the heavenly host in singing His praises throughout all eternity.

Hesston, Kans.

SEED THOUGHTS

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Tim. 3:16.

I am the root and the offspring of David, and the bright and morning star.—Rev. 22:16.

THINGS I WANT TO DO BETTER NEXT YEAR.—Phil. 3:12-17

Topic for December 31

MOTTO

"This one thing I do."

OUTLINE OF TOPIC

I. Forgetting the Things Which Are Behind.—

1. Selfish Thoughts.—I Cor. 10:24; Phil. 2:21.
2. Mistakes that discourage.—I Tim. 1:11-16.
3. Forgiven sins.—Heb. 6:1, 2.
4. Unprofitable conduct.—Eph. 5:15, 16.
5. Idle words.—Matt. 12:36.
6. Worldly Allurements.—Jas. 1:14, 15.

II. Reaching Forth.—

1. To Christ by faith.—Eph. 3:17-19.
2. To obedience of life.—II Cor. 5:5.
3. To a better knowledge of His will.—Col. 1:9, 10.
4. To a better service in His kingdom.—I Cor. 15:58.

III. Press Toward the Mark.—

1. With earnestness.—II Pet. 1:10, 11.
2. With prayerfulness.—Col. 4:2.
3. With compromise.—Eph. 5:11.
4. Using all the light and strength He gives up to date.—Phil. 3:16.

STUDY OF THE TEXT

Phil. 3:12-17

- V. 12. "Attained."—Having reached a set goal.
V. 12. "Apprehend."—To take hold of.
V. 12. "Perfect."—Complete.
V. 15. "Perfect."—Of mature growth in mind.

PERSONAL THOUGHT

The past is never to be made a hindrance. I should repent of past sin, profit by past mistakes, lay hold of present opportunities and trust in God's Providence for the future.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, "Better."
2. Recite Eccl. 12.

For Young People—

1. Profit by the Past.
2. Things to Forget.
3. Aims that are Pure.

For Older People—

1. How are Resolutions Profitable.
2. How Can We Become Better Every Day?

A CONFESSION FOR NINETEEN-TWELVE

Rudy Senger.

It is expected that I grow and live better with each succeeding year. I have only one life to live. There is much that should be done, and some of this I am able to do. That I may make the most of this life, and that I may accomplish much of this work; I need to improve every opportunity and to do my work perfectly. The claims of the present allow no time for correcting the mistakes of the past. This means that I should do everything thoroughly and completely that I may then proceed unhampered to further duties. Although my past history is imperfect, I want to live better in nineteen-twelve.

There is a principle innate in life that

if one comes to a standstill there is danger of retrograding. If at any point there should be a start downward, there is no telling what it might lead to; for there may be no checks along the way and the momentum may become too great. But I want to succeed. I dare not stop. I must continue upward. There is only one safe way, I must improve from year to year. I must do better in nineteen-twelve.

Progress is crowding upon me from every side. My environment demands more of me now than it has in the past. The competition is growing keener and I must prepare for a costlier victory. More knowledge and a riper experience are increasing my responsibility. It is not enough that I just keep even, for I want to grow and increase. So if I would do my duty, I must do more and live better in nineteen-twelve.

In view then of the increased dangers, of the larger opportunities and of the graver responsibilities I need more wisdom, more equipment and more power. But the means for greater usefulness lie all about me in extravagant profusion. Think of the kind friends who influence me for good; of the great men who inspire me to nobler living; of the books, the libraries and schools which furnish me with knowledge; and of the many opportunities in which I can exercise myself. It remains for me to appropriate these gifts by fixing them into my habits and by making them a part of my character. So then my preparation and equipment will depend upon how I have lived in the past and upon how I am exercising myself just now. The means are at hand and I can do better in the coming year of nineteen-twelve.

Jesus said, "Apart from me ye can do nothing." He promised to be with us always. He sent the Holy Spirit to guide us into all truth. He declared that we should receive power when the Spirit of truth is come and that we should also bear witness. One of the early witnesses confessed that he could do all things through Christ who strengthened him. So by the help of God I shall do better. There is no need whatever of going wrong as everything is provided for doing better and living better and living truer in this new year of nineteen-twelve.

Goshen, Ind.

BIBLE MEETING TOPICS FOR 1912

January

7. Purpose and Character.—Dan. 1:8-16; 5:17-31; 6:10-22.
14. An Open Life.—Jno. 18:19-21; Acts 26:26.
21. In the School of Prayer.—Luke 11:1-13.
28. Christian Victories.—Rom. 7:21-8:4.

February

4. The Simple Life.—II Cor. 1:12; 11:2.
11. Christian Revelation against Human Wisdom.—I Cor. 2.
18. At Work While We Wait.—Mark 15:43; Matt. 24:42-51.
25. South America as a Mission Field.—Psa. 79.

March

3. Passing Through Life but Once.—Eccl. 9:10; Jno. 9:4.
10. The Believer's Foundation.—I Cor. 3.

17. The Unequal Yoke.—II Cor. 6:14-18.
24. Resisting the Devil—How?—Matt. 4:1-11; II Cor. 10:3-16.
31. The Voice of God.—Heb. 3:7, 8.

April

7. A Message of Springtime.—Cant. 2:11, 12.
14. Limits of Christian Liberty.—I Cor. 8.
21. Praying for Others.—I Tim. 2:1-10.
28. Winning the Lost in Our Cities.—Jude 22, 23.

May

5. Self-injury by Revenge.—I Pet. 3:9-13.
12. Diversities of Gifts.—I Cor. 12.
19. A Pure Conscience.—Heb. 9:14.
26. Honesty.—I Pet. 2:12.

June

2. Patience as a Christian Virtue.—Jas. 1:2-4; Rom. 5:3-5.
9. The Christian Graces.—I Cor. 13.
16. The Young Man's Sling and Giants in the Way.—I Sam. 17.
23. India.—Luke 24:45-48.
30. True Citizenship.—Phil. 3:20.

July

7. Prodigals.—Luke 15:11-32.
14. Christ's Coming and Resurrection.—I Cor. 15.
21. "By Faith."—Heb. 11.
28. Our Needs as a Congregation.—Jude 20, 21.

August

4. Works of Darkness.—Eph. 5:3-14.
11. An Aged Man's Counsel.—Deut. 32:7-14; 33:27, 28.
18. Sociability.—I Tim. 6:18; Matt. 9:10-13.
25. The Gospel in Rural Districts.—Psa. 33:8-22.

September

1. Duty Under Difficulty.—II Cor. 6:1-10.
8. A Leader of Men.—Josh. 1.
15. How We Are Saved.—Tit. 3:5.
22. Making Home a Blessing.—Gen. 18:17-19.
29. Feasting that Makes Lean Souls.—Psa. 106:14, 15.

October

6. Strengthening the Weak Places.—Heb. 12:12-17.
13. Obedience in Youth.—Sam. 3.
20. Power of the Gospel.—Rom. 1:16; Eph. 3:1-12.
27. Individual Support of Missionaries.—III Jno. 5-8.

November

3. My Attitude Toward the Church.—Eph. 4:1-16.
10. Ruth's Choice.—Ruth 1:16, 17.
17. The Surrendered Life.—Luke 14:31-33.
24. Little Kindnesses We Can Do.—Eph. 4:32.

December

1. Worship.—Rev. 19:1-10.
8. A Misspent Life.—I Sam. 15.
15. Experiences of Missionaries.—II Cor. 11:23-30.
22. "Behold Your King."—Jno. 19:1-22.
29. What Has this Year Meant to Me?—Eph. 5:1-21.

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Our Boys and Girls

"NEW YORK'S POLICE DOGS"

It seems that the system was first introduced some four years ago, Lieutenant Wakefield (now Captain), having been sent abroad to study this feature of the police patrol and instructed to bring back with him a few dogs if it seemed wise. He brought with him upon his return six Belgian sheep-dogs and Belgian wolf hounds. This Belgian dog, the writer says, is an instinctive police dog endowed with extraordinary intelligence and frequently with absolutely human understanding.

These dogs patrol the streets of the sparsely settled districts of Long Island from 11 P. M. to 7 A. M. The article says that during the first year crime was reduced in those sections more than fifty per cent., and that now after four years those crimes common to residential regions, burglary, hold-ups, etc., are practically ended. Mr. Durland who writes the story of these remarkable animals for the Transcript thus describes the way in which they do a part of their work:

When an officer with his dog reaches his district he removes the leash and the dog begins his night's work. As nearly all the houses in this district are separate, with grass-plots, and frequently with gardens about them, it is the custom for the dogs to make sure that all is secure in each and every house every night. The officer pushes open the garden gate and in the dog bounces, scurrying under bushes and around trees, up the back steps, down the cellar entrance and clear around the house. If a window or door is open, the dog is sure to notice it, and stops and barks, whereupon the officer goes in to see what is the trouble. If anyone happens to be in seclusion, the dog secures the hider, giving him no chance to escape before the officer arrives. Not infrequently a servant-girl, new to the district, is found sitting on the back steps with her sweetheart, and many are the stories told by the officers of these amusing interruptions, and on more than one occasion the entire household has been aroused by Bridget's terrified shrieks and Patrick's scared efforts to silence both Bridget and the dog.

Another thing the dogs are trained to do is to hunt burglars. The dogs are taken into a house which has been selected for training purposes, and taught to go into every room occupied and unoccupied, and if the inmates are walking about, lying in bed, seated in chairs or otherwise openly occupied, the dog is taught that everything is all right. Dummies are then placed in hiding about the rooms, in closets, behind curtains, under beds and other pieces of

furniture. When such a dummy is discovered the dog is taught to give warning. When suspicious noises are heard in a house and the police are called, the dog is taken to that house, unleashed and told to search the house. He races from attic to cellar, searches under every piece of furniture, smells at every closet door, and if the dog returns quietly it is an absolute certainty that no intruder is hid anywhere in that house.

There is no doubt that the police departments in all our larger cities will soon or late avail themselves of the services of these clever assistants.—Dumb Animals.

STRICTLY TRUTHFUL

Many a boy passes by infinitesimal degrees from being strictly truthful to being something else because he cannot resist the temptation to make a good story a trifle better by adding little touches here and there. The boy who wants to be entertaining so much that he decorates the truth makes a big mistake. The sense for accuracy needs to be kept keen. There are some men who tell falsehoods without meaning it. They have lost the capacity to distinguish what is false from what is true by confusing the two in their daily conversation.

Don't study the art of picturesque exaggeration. Don't add fancy touches to some true story you are telling, so that the actors in it will hardly recognize it; for if you do this, the time will come when you will do it unconsciously, and truth-telling will become a lost art so far as you are concerned.—Selected.

THE PAST YEAR

(Continued from page 369.)

the papers with the hope of following the work more closely at a more convenient time. The appreciation of the work may, perhaps, be found in the conviction that has been inspired in many that the study of the Bible by close continued application is the only way to master its truths and make it a power in the work of the Church to build up the believers and save souls for the Master's kingdom. If this conviction has been brought about, a long step has been taken in the direction we have purposed to lead.

The articles contributed by some of the workers in the church have been interesting and helpful to the cause. They have pointed out, not only the needs of Bible study, but have shown the possibilities

that are at hand, and have encouraged the work of Bible study from the standpoint of those who are in the field and realize the present needs of such preparation. We should not fail to profit by these counsels. No one realizes the need of preparation more than he who goes to his work prepared. And no one feels the lack of power more than he who goes unprepared into the Master's service.

The Workers' Column which appeared at intervals was one of the prospective helps which we failed to support as regularly as we should have liked. It was our desire to have original contributions of outlines and short sketches of subjects which would be of use for our readers who would find such helps of some assistance in their work. One may secure an indefinite number of volumes of such helps, but some that are fresh and suited to the needs of our readers would be far more desirable than any others that could be secured from other sources.

The few reports which were given of a few Bible study classes were interesting, and such reports continued, showing the progress of the work done in the various classes, would have been an inspiring part of the work of the Christian Monitor. The great conventions which are held so generally throughout the world, and in connection with every kind of business and society work are intended to promote, through the general consideration of peculiar problems, and mutual advice and the testimony of experience, the various interests of each organization. No more worthy cause or higher aim could possess the attention of the workers in the various mission fields and churches than the promotion of the study of the Bible. No more helpful method of mutual encouragement could be found at hand than that of giving and gathering practical suggestions from written reports of such meetings or classes. We believe that much more work of the kind would be taken up if some practical methods were presented for conducting Bible study classes. It has often been the case that such classes have been organized and dragged out a brief and uninteresting existence, all because of the lack of understanding how to conduct the work successfully. We feel that a desire for such material has been stimulated and we desire to encourage our workers in their efforts to sow the seed, the Word of God.

Attention is possible only on two conditions, that the child shall have something to pay attention with and something to pay attention to.

Hinsdale.

Current Events

During the past few weeks the revolution in China has been rapidly spreading and has been accompanied by much bloodshed and suffering. The revolutionists have been gaining the ascendancy and have attained such power that the throne is unable to cope with the situation. They secured control of a number of large cities. The imperial troops entered Nanking, a city of about 500,000 inhabitants, and massacred thousands of helpless women and children and burned the city. The rebel troops were not far away at the time but were helpless to oppose them because of a lack of ammunition. According to the last reports the rebels were planning to attack Peking, the capital. The throne has consented to make concessions upon condition, it is said, that the Manchu dynasty shall continue as the ruling dynasty forever. This the rebels do not want to grant, as their movement is directed against this dynasty, which is not of a Chinese family. It seems the rebels are not satisfied with anything less than an abdication of the present ruling family. On November 15 Yuan Shi-kai, who is considered the only man in China strong enough to save the present dynasty and effect peace, accepted the premiership at the urgent request of the throne. It is said that he accepted the office on condition that he should have practically a free hand while in office. The United States decided to send a regiment of troops from Manila to China. The purpose is to perform an international duty under the Boxer treaty, in keeping open the line of communication between Peking and the sea. This movement, according to the officials is not to be construed as intervention. It is to be hoped that this revolution which is causing untold suffering in China will come to a speedy end and result in better political, economic and moral conditions.

A recent report of the Isthmian Canal Commission shows that a total of \$293,561, 486 has already been expended by the United States on the Panama Canal. Culebra cut is ten miles long and from this cut, despite the enormous excavations during the year, there remained on July 1st, almost 24,000,000 cubic yards to be removed. The estimates of excavation in this cut have been increased to allow for earth slides. One slide during the past year covered 46.6 acres. The canal is to be opened in January, 1915.

Prospectors returning from Port Wells, Alaska, report that four new volcanoes are belching masses of smoke on the Kenia peninsula. From the mountain towns the eruptions are plainly seen. Two of the volcanoes are close together joined by a high ridge. The other two are seven miles apart.

Recently a ceremony nearly four thousand years old was performed by Jewish rabbis in Des Moines, Iowa. The ceremony is according to Deut. 25:5-10.

"When a man dies childless, the brother of the deceased is obliged to marry the widow in order to raise up children to his brother, but if a marriage cannot take place between the two concerned, the rite of Halizah (Hebrew) meaning, "take off," must be performed and she must take off his shoe in the presence of a committee of rabbis, etc. A Jewess by the name of Mrs. Schlessinger came especially from Lodz, Russia, to her dead husband's brother in Des Moines, Iowa, in order to perform the above mentioned rite and so free her to marry whom she likes. When it was performed in the presence of the rabbis the widow returned to Russia. A similar case is that of a Jewish widow in Alexandria, Egypt, whose brother-in-law lived in this country and disappeared. She appealed to the Jewish papers to find him, for the object of freeing her by that prescribed ceremony."

"The Isthmian Canal Commission will shortly advertise for bids for an experimental towing locomotive for towing steamers through the locks of the Panama Canal. Should this machine be successful, bids will be asked for thirty-nine more. Four locomotives will be used for each vessel, one on each bow and one on each quarter. The locomotives will run on rack railways, and they will be sufficiently powerful to hold the largest vessel in absolute control." "Proposals have been asked for materials for the heavy chain fenders for preventing the ships from running into the lock gates with which all the locks will be provided. Ships will not be allowed to navigate the locks under their own steam; but should they escape from the towing locomotives, they will be prevented from running into the gates by massive chains stretched across the lock, and controlled by powerful hydraulic cylinders. A 10,000 ton ship running at four knots an hour, striking the fender chain would be stopped in a distance of 72 feet 6 inches."

The Traveler's National League, an organization of traveling salesmen, has opened a nation-wide crusade against the "tipping" system. The League claims that the salesmen are obliged to pay about \$50,000, 000 annually in tips. A circular letter has been sent notifying proprietors and managers of every hotel in the United States that they must take immediate steps to abolish the "tipping" system and make hotel employees "wage earners instead of beggars." If the hotels do not comply within a reasonable length of time or there are no signs of any evidence that the proprietors are trying to put their help on a so-called self-respecting basis, steps will be taken to compile lists of private houses where traveling men can be accommodated with rooms. These traveling men spend annually about \$325,000,000 for rooms and meals.

Political conditions in Mexico are still in a turbulent state. Madero who led a successful revolution against the government of former President Diaz, and himself succeeded to the presidency has not yet been able to restore order. The present government has been opposed by Zapata who has a strong following. The first week in November it is said he controlled four states and his army sacked and burned a small city only twenty-five miles from the capital. The Federal troops it is alleged are not offering a stubborn resistance, which fact is causing some suspicion that Madero has a secret understanding with Zapata. On October 27th three members of the Cabinet resigned by request. There were rumors of an uprising in favor of General Reyes, but they seem to have been baseless. The political future of Mexico seems to be very uncertain.

Maine retains constitutional prohibition. Governor Plaisted and his council decided to accept the corrections in the vote of four towns cast in the special election in September, thus reversing the result as indicated on the face of the first official returns. Returns on election day indicated a majority of 300 against the repeal of the prohibition amendment, but later the official count showed a majority of 26 for repeal. It was found by comparison, however, that in four cases the figures of the town clerks were reversed from their early returns and in each case the clerks claimed the error to be in the official figures. The matter was taken under consideration and it was officially announced that Maine retains constitutional prohibition by a majority of 758 votes.

More than 13,600,000 gallons of gin have been poured into Nigeria, Africa, by English traders during the past four years. Gin is used as currency in the colony. Conditions are such that children are often pawned for drink debts. Half the revenue of the colony are derived from this traffic in liquor. The colonial government does not hinder this traffic but actually favors its extension. When a commission was sent out to investigate the traffic unfavorable witnesses were hindered from testifying and their suppression prevented a report setting forth actual conditions. In South Africa efforts are constantly put forth to set aside some of the restrictions concerning the sale of liquor to the natives.

The war between Italy and Turkey is still in progress and is waged with bitterness. When the war began Italy captured Tripoli with little difficulty, the Turks offering little resistance. Since then the Italians have suffered serious reverses and the city is in danger of being retaken by the Turks. Italy carried out her threat to attack other Turkish possessions when she shelled a port in Arabia on the Red Sea. The Italians have been accused of massacring defenseless women and children, showing great barbarity.

The difficulties between Germany and France over possession of Morocco have been amicably settled without recourse to arms. According to the agreement France acquires possession of Morocco, giving her a large empire in northern Africa consisting of Tunis, Algeria and Morocco. In return for this concession on the part of Germany, France cedes to Germany a large tract in the northern part of the French Congo region, inhabited by about a million negroes and having commerce worth about two and a half million dollars. France is granted the privilege to construct a railroad across the German possessions to join her own holdings.

The recent ordering of two tons of powdered milk for an Antarctic expedition is bringing into prominence a growing industry in Australia, especially in New Zealand. "New Zealand powdered milk is a serious rival to condensed milk, on account of its nutritive value and especially its keeping qualities. It is said to be much superior to condensed milk for infant's food as it is thoroughly sterilized, contains no cane or beet sugar, and in the process of drying the milk, the casein is divided into fine particles, as in human milk. One kind of powdered milk is used largely in biscuit factories and in the manufacture of milk chocolate."

Reports have been current for some time that a repartition of Africa was under consideration by interested powers. These early reports have taken more definite form and it is reported on good authority that the proposed scheme provides for the withdrawal of Belgium from the Congo, which will be divided between Great Britain, France and Germany. "In compensation, according to the reports, Belgium is to receive the grand duchy of Luxemburg and territory along the left bank of the Scheldt, Holland to receive counterbalancing colonial possessions."

During the first week of November the Portuguese Government received daily reports from Angola, their possession in western Africa concerning a revolt among the natives which was spreading rapidly, the blacks burning and pillaging everything in their path. The situation at the time was serious. The warlike tribes attacked the settlements and massacred Europeans after subjecting them to terrible tortures. The settlers abandoned their properties and fled to refuge towns and entrenched themselves for defense against the savages.

Dr. John M. T. Finney, one of the most noted surgeons in the United States, has been offered the presidency of Princeton University, to succeed Governor Woodrow Wilson of New Jersey. Dr. Finney was connected with the Johns Hopkins University until recently. The qualifications that recommended him for the presidency are his executive ability, his deep knowledge of science in many branches, and his ripe experience as a man of public affairs.

Canada supplies about 82 per cent. of the world's supply of asbestos. The Canadian output has increased from 380 tons in 1880 to 63,300 tons in 1909. There are 45,000,000 tons of asbestos in sight in the Black Lake quarries in the Province of Quebec. It is predicted that within a short time 75 per cent of all the asbestos produced in Canada will be used in making asbestos slate or shingles, which industry has had a marvelous development during the past five years.

The United States is accredited with consuming more beer than any other country in the world, and leads all nations in the total consumption of malt liquors, wines and distilled spirits, with a total of 2,045,300,000 gallons. The per capita consumption of beer in the United States was 20.09 gallons in 1910, while in Belgium it was 55.2 gallons, and in Germany 26.47 gallons. Germany was second in the consumption of beer and England third.

Dr. Holmes, Bishop of Athabasca, Canada, recently returned from a voyage down the Mackenzie River, and announced the existence of a hitherto unknown tribe of 1,000 Eskimos living east of the Mackenzie river and between the Great Bear Lake and the Arctic Ocean. The Eskimos still hunt with bow and arrow and use stone implements. The bishop says the Eskimos have a higher intelligence than the ordinary Indians and are apt and eager to learn.

According to cable advices the cutting of wheat in the Argentine Republic, South America, began early in November. The crop this year is the earliest ever known. The acreage in wheat in that country has been increased 1,000,000 and the exportable surplus will amount to 130,000,000 bushels. The best authorities advance the opinion that losses in other exporting countries will be made up by the great yield in Argentina.

One of the latest mergers to be formed is that of a number of firms conducting five and ten cent stores. There are at least six hundred stores in the combine scattered from ocean to ocean. The corporation is capitalized at \$65,000,000. The organizer is F. W. Woolworth, who is the originator of the idea of this kind of store. He has amassed a fortune of millions in these stores.

Prohibition sentiment is growing in Holland. Test votes conducted by temperance societies are revealing interesting conditions. The results from nine parishes that have voted are as follows: for entire prohibition, 28,965; for reduction of number of saloons, 10,126; for present conditions, 8,676; for unrestricted sale, 1,652.

Aviator Rodgers was the first man to make a transcontinental flight. The actual flying time was 4,924 minutes, during which he covered a distance of 4,321 miles.

"The Turkish Government recently sent a special delegation to find out the conditions of the Jewish colonies in Palestine. They reported that Jewish colonization is a blessing to the country for while the Arabs devastate the land and the woods, the Jews develop the soil and turn a wilderness into a paradise. The Zionists are exceedingly glad at this report as it is hoped that the Government will grant the Jews all the concessions they want."

According to a report given by Secretary of Agriculture Wilson, scientists have discovered rich potash deposits said to contain more than enough of this substance to supply the needs of the United States. This discovery, the secretary declares, will mean a saving of \$12,000,000 annually to this country, as heretofore the United States has been spending that sum annually in buying its potash from Germany.

The mud volcano which rose unexpectedly with an outburst of fire and smoke between the Island of Trinidad and Venezuela, South America, appears to have two craters which have been quite active. Later reports state that the formation seems to be sinking, and because of the soft nature of the clay in the sea-bed it is thought that the new island may not prove permanent.

Reports coming from many parts of the world show that there is a revival of the whaling industry which had been at a low ebb for many years. Some companies are said to be reaping enormous dividends. About twenty Norwegian expeditions are in the field. The whole process of recovering the marketable products from the carcass is carried on at sea.

After more than nine years of investigation by the government, the first criminal prosecution of individual meat packers under the Sherman anti-trust law began November 13th in the United States district court in Chicago. Ten Chicago packers, heads of the packing industry, were placed on trial charged with monopolizing and restraining inter-state trade in fresh meats.

Earthquakes in southwestern Alaska have revealed what miners claim are the world's richest veins of goldbearing quartz. Quartz samples from Port Wells assay over \$24,000 per ton in gold. This vein was found after the earthquake on September 22, other veins have also been discovered. These discoveries caused a great rush of gold-seekers to these new fields.

There seems to be perpetual strife among the South American republics. Early in November war threatened between Chili and Peru. An old controversy was revived, and Peru immediately began to quietly send 15,000 troops to the frontier and Chili also made war preparations. It is thought that war will probably be avoided.

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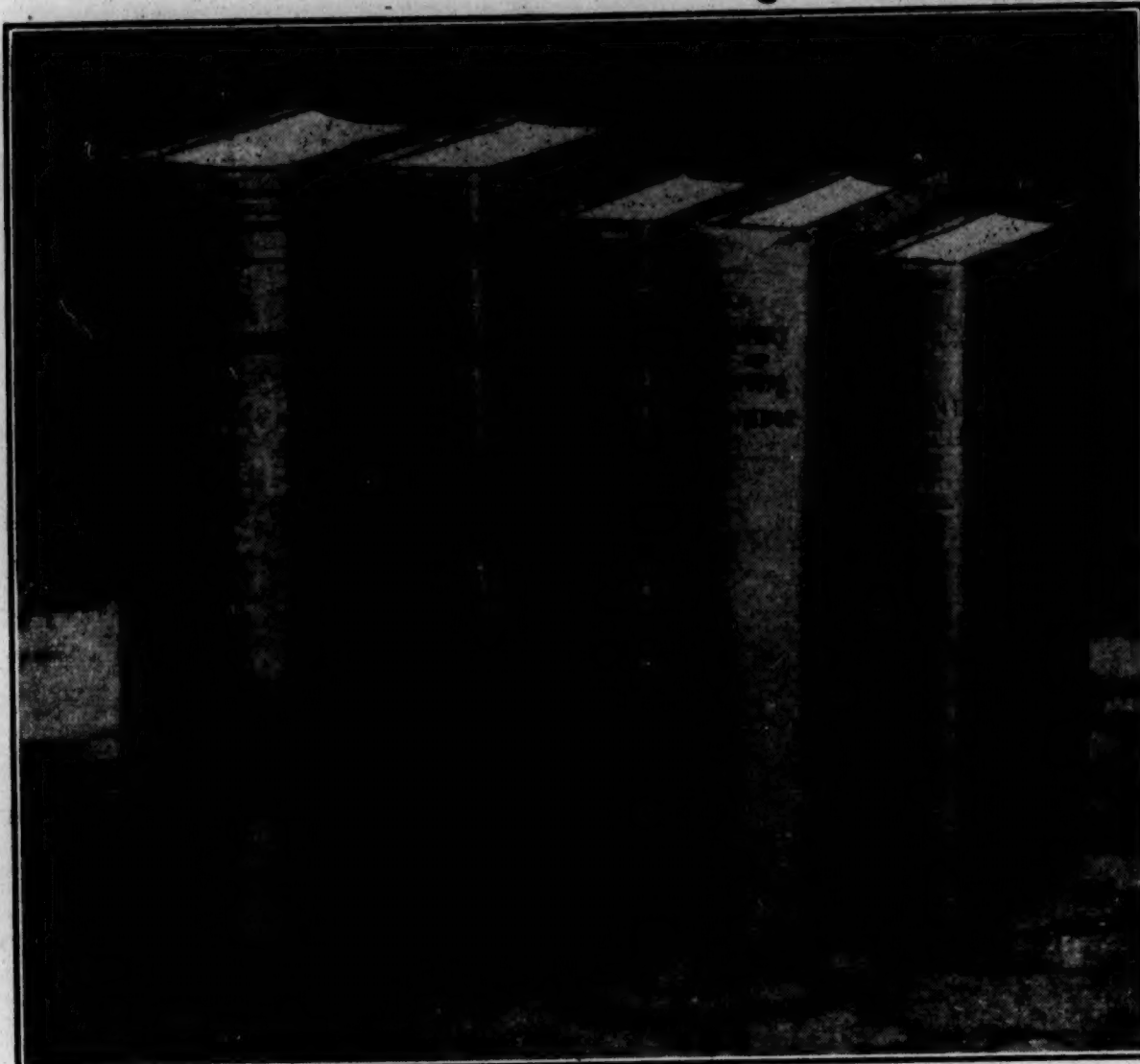
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